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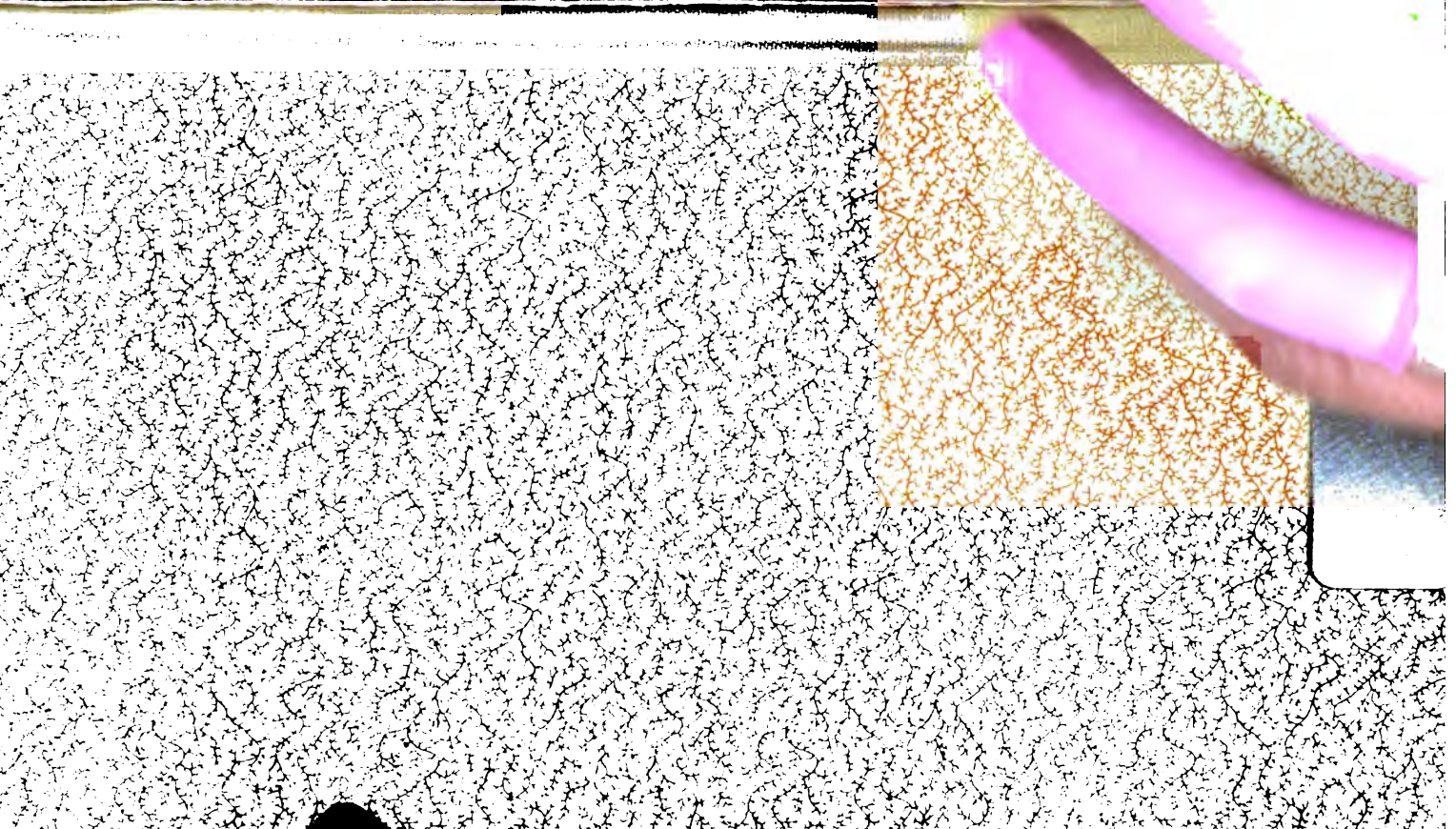

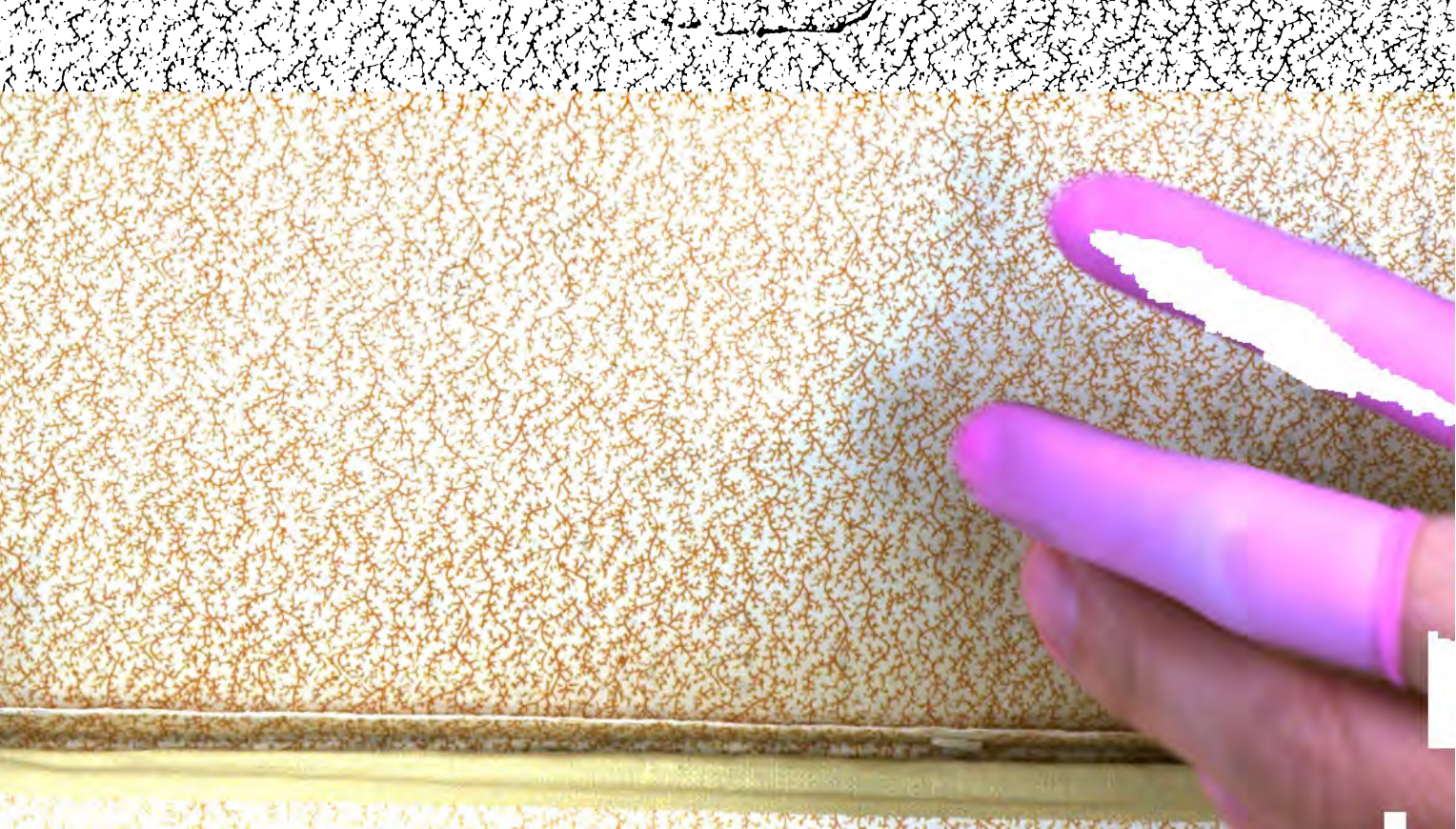

THE

MONTHLY REVIEW;

OR

LITERARY JOURNAL,

ENLARGED:

From SEPTEMBER to DECEMBER, *inclusive*,

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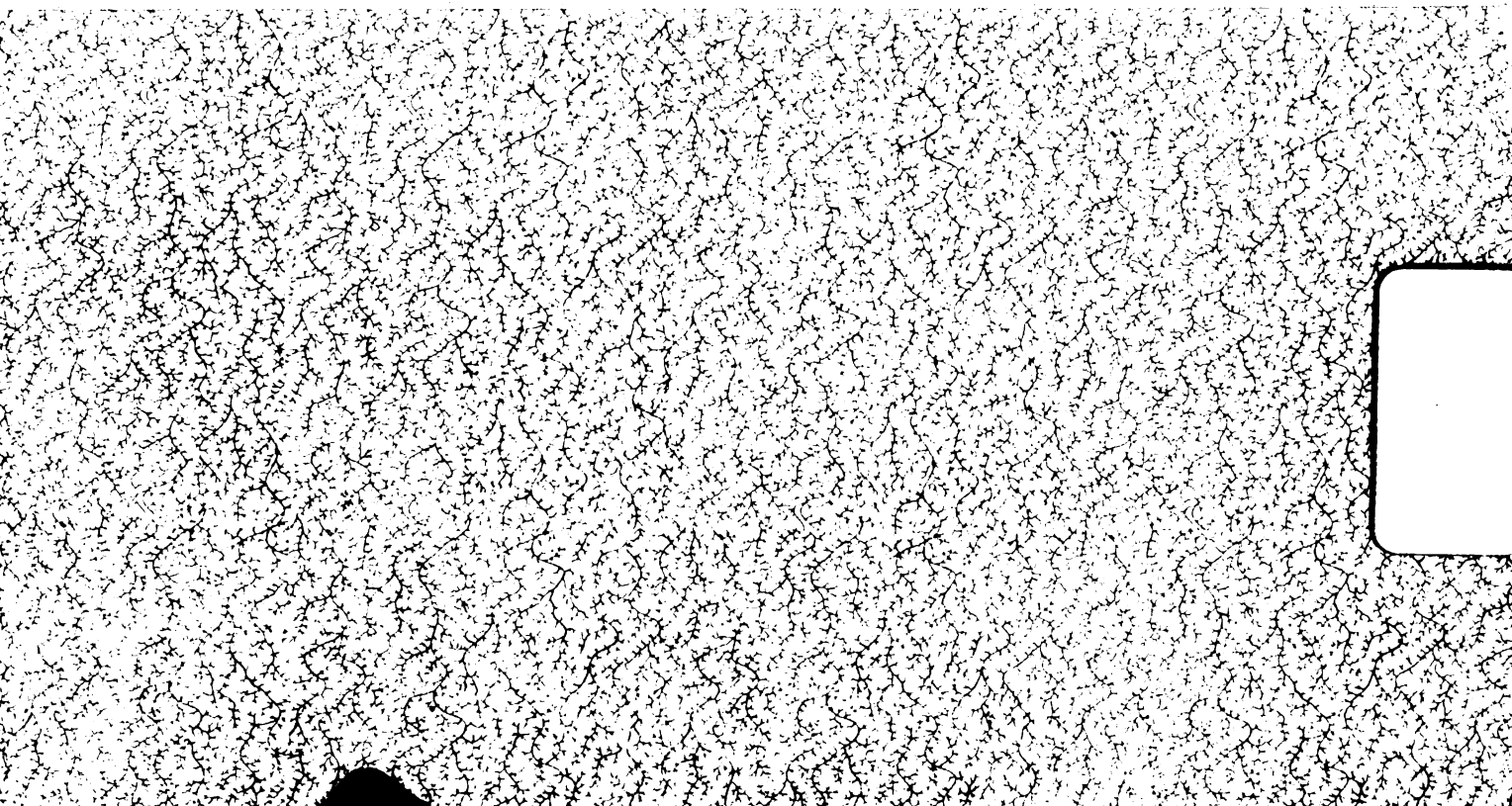

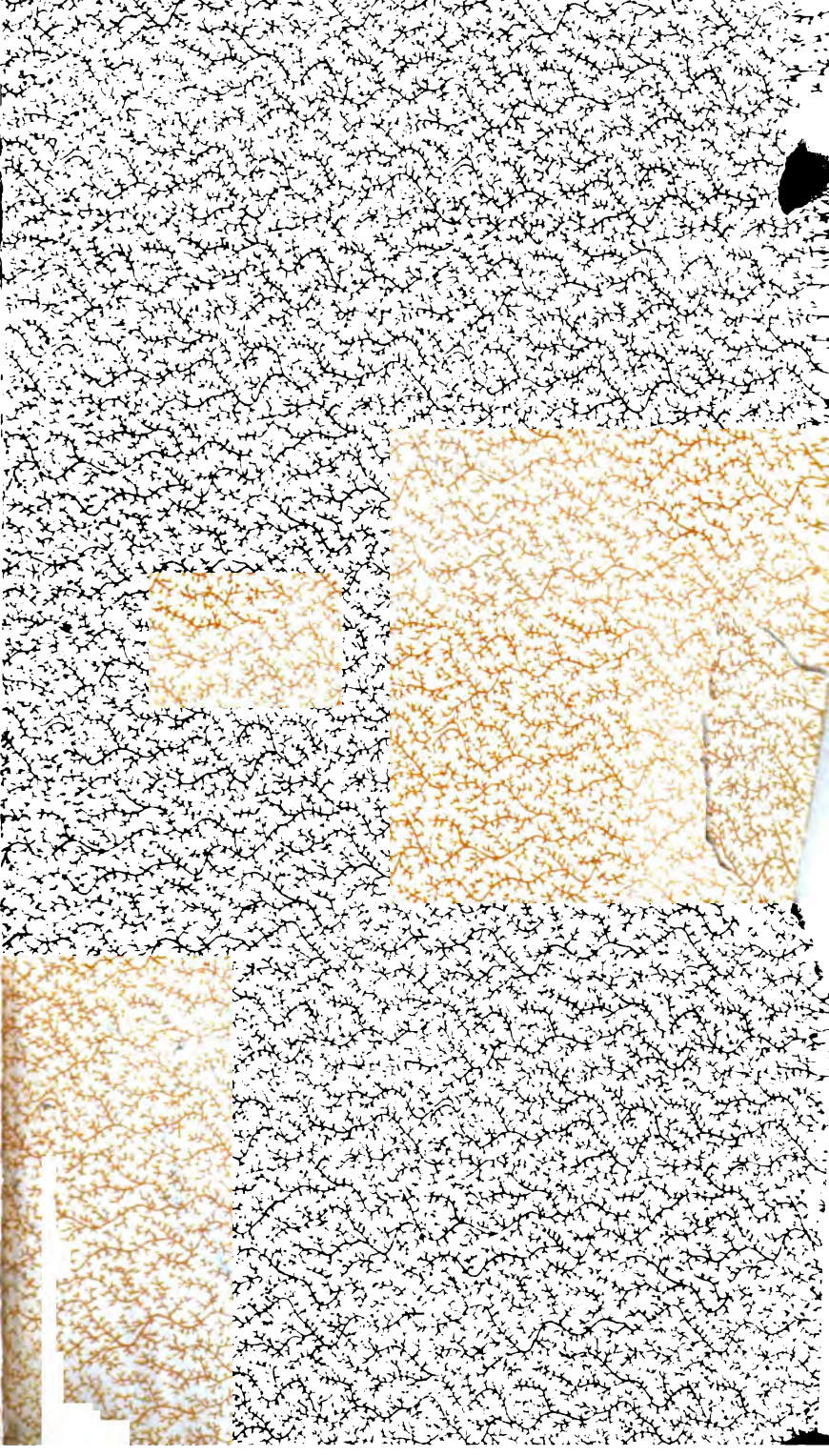

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ERRATA in Vol. XXIV.

P. 189. l. 19. for 'which', r. *who*.
304. l. 10. for '*Mr. D.*' r. *Mr H.*
l. 28. for '*The same gentleman*,' r. *Mr. Douce also*.
402. l. 24 and 25. for 'Mr. H. asserts, p. 33, sometimes diminishes,' read, *Mr. H. supposes, p. 51, may sometimes diminish*.
402. l. 25. for '430*l.*' r. 420*l.*
454. l. 35. dele '*him*.'
464. l. 22. for '*his own native tongue*,' r. *another foreign tongue*. Mr. F. Cohen is of English birth.
475. l. 21. dele '*with*.'

THE
MONTHLY REVIEW,
For SEPTEMBER, 1797.

ART. I. *Travels in Hungary*, with a short Account of Vienna in the Year 1793. By Robert Townson, LL.D. F.R.S. Ed. Illustrated with a Map and 16 other Copper-plates. 4to. pp. 530. 1l. 13s. 6d. Boards. Robinsons. 1796.

FEW countries possess either more forcible or more varied claims on curiosity, than that which is the principal subject of these travels. However inaccurately it may be known to English readers, there are few whom the fame of its fertile soil, its productive mines, and its singular political relations, has not reached. Perceiving that this valuable portion of the dominions of the house of Austria was ground untrodden by any of our late tourists, we the more copiously extracted from the volumes of the honest but prejudiced Dr. Hacquet, in the App. to our XXIst Vol. On that occasion, also, it fell in our way to speak by anticipation of the present work; and we now with great pleasure sit down to pursue with attention the track of the author, who may be expected to have viewed the productions of the country with intelligence, and the manners of the people with impartiality.

Dr. Townson does not long detain us at Vienna. He speaks, however, of the superb collections in natural history, of the gluttony of the inhabitants, (particularly of their taste for snails,) and of other circumstances which, in general, are pretty well known, and which those who desire minuteness will find curiously described in one of the volumes of Nicolai's Travels through Germany. Dr. T. enlarges most on the imperial gardens at Schoenbrun; and we are not surprised that a naturalist should speak with rapture of the finest hot-houses in Europe, where 'the rarest palms, and shrubs peculiar to the tropics, grow in their native pride.'

'What adds greatly to the pleasure of walking in these houses is, the sight of a variety of rare birds flying about as in full liberty, and the hearing them sing, perched on the very trees which afforded them food or shelter in their native country. How pleasing it was to see

the little Spittacus pullarius perched on a beautiful Mimosa in full flower, and the Astrild, butyracea, and other Loxia, playing under the great leaves of the Hernandia sonora and Helicteres apetala! The Astrild is very numerous, having bred here. Some Nightingales are likewise kept. These birds destroy ants and other insects which are so noxious in hot-houses. Here is likewise a long-tailed Dove or two from the Cape. There are many more Loxia and other rare birds in cages, and two or three Simia, but chained.

'At the sight of such profusion of Nature's finest works, how could I not wish, whilst all without was congealed in ice, and covered with snow, to be transported to those highly favoured climates from whence they came, to see them in their native country, and enjoy their Sun! Yet so little does the happiness of nations depend on their natural advantages, not less than that of individuals on the smiles and frowns of fortune, that soon I might, probably, disgusted with the sight of human wretchedness, wish myself back in our foggy island.

'It was, I believe, when I took my farewell of these gardens, when the sap of trees had begun to move, that I met a pair just coming out of these buildings, whom sympathizing passions had hardly united, but probably disparity of fortunes. The beau seemed of a poor emaciated constitution, but anxious to make up to his fair one for natural deficiencies, by extraordinary attention. Her sparkling eye and rosy countenance indicated a *temperament* that ill adapted her to be the faithful mate of a worn-out fribble. As they passed me, I heard him expatiating on the passion of the tender lover they had just left, the Dove. But what was her reply?—Cutting to the quick!—O cruel fair! thus to treat his tender affection!—Looking him full in the face—"I don't love Doves that only coo."

The list of foreign newspapers and journals, to be had at the general post-office, *postage free*, is curious:—but we must observe that, however flattering the distinction may be to us, the selection of English publications is much too scanty. It contains only Lloyd's Evening Post, the London Chronicle, and the Monthly Review. The catalogue is otherwise copious; and if the cheap introduction of foreign journals had for its object (as we must believe that it had) the dissemination of knowlege, this example of an arbitrary government deserves to be imitated by our own rulers.

From Vienna, the traveller proceeds in his second chapter to Komorn, wisely disdaining those representations of the savage character of the Hungarians, by which his fortitude was assailed at Vienna. If he carried with him any apprehensions, they must soon have been dissipated by the hospitality which he experienced immediately on his entrance into the kingdom, and of which he afterward furnishes so many agreeable proofs. In the family of Count Szecheny, at or near Oedinburgh, he had an opportunity of observing what good linguists the Hungarian nobility

nobility are. The Count's son, *ten* years old, 'spoke pretty correctly and fluently the Hungarian, German, Latin, French, and Italian languages, and in some degree, I believe, the Croatian.' In this chapter, we are told that, at Vienna, the French language, so general there, was laid aside on the news of the execution of Louis XVI. 'This expression of disapprobation was indeed only momentary, though the disapprobation still remained.'

At Oedinburgh, Dr. T. was considerably mortified on hearing that there was neither a public nor a private mode of conveyance to Raab, the next town that he intended to visit.

'But Count Szecheny soon extricated me from this difficulty by procuring me a *forespan*. This is an order from the magistrates, to the judges of the peasants, to supply the person who obtains it, with horses to transport him to the next station, which is generally from fifteen to twenty English miles, for which 15 creutzers, that is, about sixpence, is paid for each horse. Sometimes you are allowed to travel with only two horses; but in general you must have four: which is still very cheap, being only two shillings for fifteen or twenty miles. It is a favour, and should be only granted to the military, and to those travelling in the service of the public; but in the more distant parts of Hungary it is the most common way of travelling, and, except in particular seasons of the year, is no very great hardship, as it is treble the price of a day's labour of a peasant and a pair of horses, as fixed in the *Urbarium*, which is 20 creutzers, that is about eight pence; and if he brings, as he generally does, four horses, to make the work lighter to them, his day's work is still valued at only 20 creutzers.'

Sixty creutzers make about two shillings.

At Gran (Chap. III.) the traveller was surprised at finding an Englishman of distinction settled there,—Major Dormer, brother of Lord Dormer.—A tepid spring here preserves the frogs, its inhabitants, from hybernation; and the fact gives our author occasion to shew that this state of torpor may be supplied or prevented by warmth and food.

In Chap. IV. we arrive at Bude, the capital. In describing the Sunday diversions,—the baiting of animals,—a speedy and humane method of destroying them by wounding the spinal marrow is justly recommended.

'In this manner the Oxen are killed by the butchers at Gibraltar, who, I am told, have learned it from their African neighbours. Might not the magistrates of towns recommend this method to their butchers, and, if found better than the usual manner of knocking them down, even compel them to adopt it? Every means of diminishing the sufferings of the brute creation should be recommended, not only from humanity towards them, but for the sake of our own society. Men accustomed to be cruel towards animals, will require but a small inducement to be so to their own species.'

We believe that inducements have been held out to butchers, in some of our great towns, to adopt the same practice: but we are sorry to add that we are still surpassed in mercy towards brute creatures by the inhabitants of Fez and Morocco.

At Bude, the author suspends his journal through Ch. IV. and V. for above 100 pages. The capital, the principal scene of political transactions, reminds him of the constitution of the country. The subjects treated in these two chapters are the national dislike of the Hungarians to the Austrians—the Constitution—State of the Nobles, Citizens, and Peasants—the Urbarium—State of the Clergy—Innovations of Joseph II.—Ancient Order restored—Transactions of the Diet of 1790—State of the Protestants—Population and Inhabitants—Revenue—Commerce and Military Force.

The basis of the Hungarian constitution is stated in the following terms:

'The two greatest privileges of a people, those of legislation and taxation, are still in their hands; and the Sovereign has only a *veto* in the legislation. The choice of the Palatine, a kind of viceroy, from four candidates presented by the Sovereign, and the reception of strangers as denizens, are privileges likewise belonging to the people. But the King has the unquestioned right of deciding on war and peace; he has a *veto* in the legislation; the gift of the great offices in the church and state, those of the Palatine, and keepers of the crown, excepted: it is he who creates nobility; and coining, and pardoning criminals, are his prerogatives.'—

'But what is the nation?—Who constitutes the people?—To whom do these valuable rights belong?—In this country, as in others where society is in its childhood, the nation, alas! is only the great aristocratic body of nobles and clergy; and the productive part of the community, the citizens and peasants, have few or no rights, and no interference in public affairs; yet must submissively bear *all* the burthens of the state.

'As the peasants were, till 1785, under the *glebæ adscriptio*, or in the state of villanage, they could never be considered as forming a part of the nation; and the deputies of the free towns being considered almost as intruders, it was, and still is, the aristocratic body which checks the power of the Crown; and it is this body that, according to the spirit of the Hungarian constitution, the Sovereign should consult with upon all important state affairs, by calling them together in a Diet.

'This Assembly is composed of magnates, archbishops and bishops, lord lieutenants of the counties, abbots, prelates, deputies of the chapters, deputies from the counties, and deputies from the royal free towns.

'The magnates were originally only the great officers of the Crown, as the Palatine, the supreme judge, the lord marshal, the great cup-bearer, the steward of the household, the master of the horse, &c. but now the princes, counts, and barons are considered as

as such. Those who pretend to be acquainted with the true spirit of the constitution, regard the reception of the princes, counts, and barons, amongst the magnates, as an innovation. The eldest sons of this great nobility, with the two archbishops, diocesan and titular bishops, with the lord lieutenants of the counties, and keepers of the crown, constitute the first table, or upper house; and the lower house, or second table, is composed of the abbots and prelates, the deputies of the chapters, from each at least two; two or three deputies from each of the two-and-fifty counties in which this kingdom is divided, and a deputy from each of the royal free towns. If the free towns send more than one deputy, they have only one vote; it is so likewise with the deputies of the chapters; and if the members of the upper house cannot attend in person, their deputies sit in the lower house.'—

'The nobility, which is composed of titled and untitled, the former of which may be considered as the real nobility, and the latter only as gentlemen, have the exclusive privilege of enjoying all the posts of honour, and of filling all the public offices, and are *the exclusive owners of the soil*, except what lies within the precincts of the free towns; and a burgher or a peasant may as well think of possessing the throne, as of possessing one inch of land, without being first ennobled. Their persons likewise are privileged, except in a few cases, as high treason, murder, &c. They cannot be arrested, till they have been legally tried and convicted. And the simplest kind of knight service is the only duty they owe the state. When summoned by their sovereign, they must defend their country. Their taking the field is called an *insurrectio*, and the high clergy are not exempt. This service, from the frequent wars in which Hungary was engaged, and principally against the Turks, was formerly a pretty severe obligation, for they served as a kind of barrier to the rest of Europe against this ferocious people. As long as the war continued within the limits of their country, they were obliged to maintain themselves; but when the war was carried on abroad, they were maintained by the sovereign. The number of combatants each brought into the field was proportioned to his estate. The archbishop of Gran and the bishop of Erlau brought each two stands of colours, and under each stand a thousand men; the archbishop of Collotza and several bishops a thousand each. In the fatal battle of Mohatch seven bishops were left on the field.'

The Hungarians, it seems, adhere pertinaciously to the principle of allowing the sovereign no supplies but through the legislature. Violations of this great security to freedom have actually been punished with just severity. Two noblemen, as Dr. T. has been informed, have been lately degraded, and declared infamous, for making some kind of subscription for the Emperor, their sovereign, towards carrying on the present war.

After these statements, we meet with a translation of the Urbarium, and an act promulgated by Maria Theresa, in order to fix bounds to the rapacity of the landlord, by determining the dues of the peasant:

'By this ordinance the reciprocal rights of the peasants and their landlords are determined, and it appears, that the Hungarian peasant pays to his lord, for twenty-five acres of arable land (each acre containing about twelve hundred square fathoms), and twelve days mowing of meadow land, a ninth of the produce of the soil, of the lambs, kids and bees, and about one hundred and eleven days labour, two shillings for rent, and three shillings for fowls, butter, &c.

'This I conceive to be no hard contract for the peasant. I have been informed by several great landed proprietors, that they did not receive upon an average, taking all their dues together, more than equal to a gulden, or about two shillings English, for an acre. The hardship lies chiefly in the nature of the contract: this is a reciprocal hardship, as inconvenient for the landlord as for the peasant. It chiefly arises from receiving labour for payment; yet this kind of payment is always used in similar cases, in the first stages of improvement. This compels the landlord to keep a great part of his lands in his own hands, to employ the labour of his peasants, however he may dislike rural œconomy. The law must entrust him, as I have lately said, with great authority over his peasants. He requires a great many stewards, bailiffs, and overseers to assist him, and to these he must delegate a part of this authority over them. From hence arise complaints from them, on the hardship of their fate, and of the severity of their masters; and from these no less complaints of the perverse, obstinate, idle, and discontented disposition of their peasants; who by not being interested in the labour they perform for their lords, first are slothful in the performance of this, and then through custom become slothful in their own: and thus a bad state of husbandry pervades the lands. A great landed proprietor in Bohemia assured me, that he found it much his interest, to accept of sixpence from his peasants who were obliged to work for him, instead of a day's labour; and give ninepence to others over whom he had no other authority than dismissing them from his service.'

Of the innovations attempted by Joseph II. we have also in this chapter a very distinct account. They are said to have been dictated by the best intentions; and the assertion is confirmed by internal evidence. The Emperor was however obliged to abolish all his regulations, except the suppression of villenage.

On the perusal of this part of the narrative, it will be difficult not to be attracted by the unfavourable political position of Hungary. In heterogeneous empires, the countries remote from the seat of government have commonly suffered most from oppression:—but the Hungarians enjoy privileges which that portion of their fellow subjects, among whom the common sovereign resides, do not claim. Hence the habitual state of the national mind will be a jealous fear of encroachment, strengthening that aversion from improvement which is so common among mankind. On the other hand, situations may easily arise, in which a burst of loyalty may reduce them to the level

of their neighbours' servitude for ever. Without doubt, had success crowned the imperial arms in the late contest with France, the head of the house of Austria would have found little difficulty in gradually training, or all at once breaking, this high-spirited people to the yoke.

Under the article *Protestants*, we are informed that

'By a *resolution* of Theresa, in 1749, it was ordered, that those who should leave the catholic persuasion, should be imprisoned for two years; and if within this time they should not return to the church, they should be sent to hard labour!!! But let it be known, for the honour of Hungary, that in the Diet of 1791, when the rights of the protestants were confirmed, exclusive of the clergy there were only eighty-four members who voted against them; though two hundred and ninety-one for them; of whom one hundred and eighty-one were Magnates, and the greatest part of them catholics. How great an honour is this spirit of toleration to the Hungarian nation!'

This anecdote almost tempts us to believe that our corporation and test acts would have stood some chance of being repealed, if they could have been brought before an Hungarian assembly. In p. 180, we have an extract from the funeral sermon of Father Coppi, on Count Rada, a Protestant, containing ardent wishes for his happiness in another world: but the censor, an ex-jesuit, ordered the passage to be altered or omitted, alleging that it was scandalous to utter such wishes in behalf of a Protestant who had shewn no signs of penitence.

Dr. T. offers some computations of the number of inhabitants in Hungary; whence it appears that they do not fall far short of 7 or 8 millions. The population is composed of several originally distinct tribes.—'These different people do not live promiscuously together, but separate; and in one district the traveller only meets with Hungarians, and in another district only with Sclavonians; it is likewise so with the Germans and Wallachians, as may be seen in the map that accompanies this work.'

According to the best estimates, the Hungarian revenue is about one-fifth of the whole Austrian revenue, while its population is nearly one-third.

'Commerce and manufactures give now pre-eminence to nations; and a fertile soil and mines of gold, without national industry, with difficulty bear the burthens of a state. Commercial industry is here very low, and the patriots lay this to the charge of the court of Vienna: and it is true that the court of Vienna, not being able to draw the same resources in men and money, the two great requisites of war, which now constitute the greatest part of the expences of governments, from this part of its dominions as from its other less privileged, is little inclined to favour its commerce; par-

ticularly in articles which come in competition with those of its other provinces.

'This is no doubt a principal cause of the public inactivity; but the Austrian government ought not to bear all the blame. Would it not be unreasonable to expect to find agriculture, manufactures, and commerce in a flourishing state, in a country so backward in its political institutions? But the Hungarians will not advert to this, nor reflect that national industry is the associate only of a particular stage of society, to which they are not yet advanced, which they may hasten or retard, by laying aside, or rigidly adhering to, institutions calculated only for infant societies.

'But in Hungary how is the productive part of the nation considered? Where is the stimulus to activity? The *cast* of the peasants is but just emancipated from bondage, and still remains quite deprived of the right of possessing landed property; and the *cast* of the citizens is not much better.

'The ruling principle of the court of Vienna, it is true, is to consider this country as its magazine of raw materials; and as a consumer of its manufactures. Against this principle great complaints are justly made; but as it has no manafactures but of the coarsest kind, which are for home consumption, it is only felt as an evil preventing the rise of manufactures.

'But the clogs that are put on the exportation of its natural produce, in which the riches of the kingdom and the revenues of its opulent land-holders consist, is an evil continually galling individuals. Wherever I went I was led into cellars full of wine, and into granaries full of corn, and I was shewn pastures full of cattle. If I felicitated the owners upon their rich stores, and of articles never out of fashion, I heard one common complaint—the want of a market, the want of buyers.

'Some of its natural productions are rivals to the natural produce of other parts of the Austrian dominions, as its wines. The exportation therefore of this article is checked by imposts and custom-house formalities and expences.

'The local situation of Hungary is unfavourable: it is chiefly surrounded with countries which stand in no need of its produce. It has fine rivers, but these run in a different direction from the course of its commerce, the Austrian provinces, which are the markets for four-fifths of its exportation; whilst they run toward Turkey. And land carriage is rendered very expensive by the badness of the roads, and territorial tolls; a thing severely felt upon raw produce.

'An Hungarian writer says, that good wine which is bought for six shillings, has an additional expence upon it of eight shillings when it reaches the port of Trieste; and that corn which is bought for two shillings, an expence of six; tobacco that costs twelve shillings a hundred weight, likewise an addition of six.

'The annual exports are above sixteen millions of guldens, or 1,600,000l. pounds sterling; and its imports eleven millions, or 1,100,000l. sterling; which gives a balance in favour of Hungary of half a million sterling.'

Here

Here we must close our account of this volume for the present. In the next half of it, we shall have occasion to attend on Dr. Townson more in the capacity of the naturalist, and the observer of men and manners, than in that of the politician and the *statist.*

[*To be concluded in our next Review.*]

ART. II. *Chronological Tables, beginning with the Reign of Solomon, and ending with the Death of Alexander the Great: with a prefatory Discourse.* By the late Thomas Falconer, of Chester, Esq. 4to. pp. 200, 15s. Boards. Printed at Oxford; London, Cadell jun. and Davies. 1796.

CHRONOLOGY has been sometimes called the soul of history: but the appellation, in our judgment, is improper; for she is only an hand-maid, and often but an awkward and faithless one. Yet many great men have employed uncommon pains and rare talents to make her become an useful attendant; on whom her mistress might lean with security through the long and dark path of time, without being in danger of deviating either to the right or to the left. That they have not, however, been altogether successful in their well-meant endeavours, is evident from their almost continual disagreement.—They have not been able determinately to fix a single epoch prior to the Olympiads; and even after that celebrated æra, how much uncertainty remains! Neither the birth nor the crucifixion of Jesus Christ has yet been indisputably ascertained; although, among Christians of every denomination, it has been a subject of discussion for above sixteen hundred years.

One principal object of chronologists has been to connect and reconcile sacred with profane history: a task which no one has yet fully accomplished; and which, in our opinion, can never be accomplished, without some other *data* than those which have hitherto served as the ground-work of the various systems that have been applied to effect that purpose.

The posthumous work before us, published by Dr. Hodson of Oxford, at the request of Dr. Falconer of Bath, brother of the author, must have cost much time and labour to bring it even to the imperfect state in which it now appears. The first idea of it was suggested to the author, by observing that several writers of distinguished abilities had committed mistakes in adjusting the reigns of the Jewish kings to those of the eastern monarchs:

'In order to explain these difficulties, which, it is hoped, are by no means insuperable, the primary view of this work was, to begin with the reign of Solomon, and continue it down only so far as the

6th year of the reign of Darius Hystaspes, when the prophecies relating to the 2d Temple were fulfilled.

'But as the collateral assistance of the era of Nabonassar was absolutely necessary, so, had the Tables been concluded at this time, it would have broken that celebrated era abruptly in the middle; whereas, by continuing it on to the close of the first division, viz. to the death of Alexander the Great, it not only tends to illustrate the rise and fall of the Grecian republics, but also the remaining history of the Jews till the Canon of the Scriptures is closed by Nehemiah as an historian, and by Malachi as a prophet. In the prosecution of this work, no attachment has been shewn to any particular system, where there was a possibility of avoiding it; and the authority of chronological compilers is seldom admitted, unless when confirmed by the direct evidence of good historians, who either borrowed from authentic records, or lived near the times concerning which they wrote. To separate truth from error; to distinguish what is probable from what is doubtful; and where facts are not exactly ascertained as to time, to fix them within certain limits, has been the Author's sole object. In one part, where historical evidence is wanting, analogical reasoning has been admitted, viz. in the history of ancient Greece before the time of Cyrus, and in the first four reigns of the kings of Media: but all these facts are marked with an asterisk, to distinguish them from those which are grounded on direct evidence; nor are these calculations obtruded on the reader, but submitted with deference, and meant rather to excite than to satisfy enquiry. Should this part, however, be disapproved of by any, it must at least be acknowledged by every impartial reader, that the facts here investigated in relation to ancient Greece, cannot clash with the sacred writings; for, whether we adopt the extended calculations of Eratosthenes, or those more contracted laid down by Sir Isaac Newton, the Scripture history is equally distinct from the profane; and the taking of Troy, wherever it is placed, has no reference to the Jewish history, or any of the kingdoms connected with it.'

In a *prefatory discourse*, of 134 pages, Mr. Falconer directs his attention towards establishing the authenticity of the æra of Nabonassar, as the basis on which his tables are founded; explains the mode of computation therein used; and takes a wide range through the antiquities of Chaldea, Egypt, Greece, and Rome, coeval with the period of Jewish history which it is his design to illustrate.—There is a considerable portion of learning, but little of either taste or method, in this dry and tedious dissertation; and much extraneous matter is intermixed:—for example, we have ten whole pages on *architecture, sculpture, and painting.*

As, besides fixing the Jewish chronology, one of Mr. F.'s principal views in writing was to shew 'that the great scheme of prophecy under the first covenant was completed before these tables are closed,' he was obliged to settle the dates of certain historical facts connected with those prophecies, and to reconcile

cile the latter to the chronology of the Medes and Persians. The result of this labour he gives in the following table:

	Began to prophesy A. Ch.	Closed their Prophecy.	Number of Years each prophesied.	Time from the beginning of the last Prophet.	Contemporary with other Prophets.
Jonah, about	820	Uncertain			
Amos, about	805	Uncertain		15	
Hosea, about	783	722	61	22	
Isaiah	754	710	44	29	32
Micah	742	721	31	2	31
Nahum, about	670			82	
Zephaniah, about	637			33	
Jeremiah	626	582	44	11	
Joel, about	625			1	Contemporary with the preceding.
Habakkuk	606			19	Cont. with the two preceding.
Obadiah	605			1	Cont. with the three preceding.
Daniel	603	536	67	2	Cont. with Jeremiah 22 years.
Ezekiel	592	570	22	11	Cont. with Daniel all his time.
Haggai	520			72	
Zechariah	520	518	2	72	
Malachi, about	434			86	

His order of arrangement, with respect to the *minor Prophets*, is the same with that of Archbp. Newcome, except that the Archbishop places Zephaniah after Joel: but, with regard to the times of their beginning to prophecy, the two tables differ considerably. According to the learned Prelate, Jonah began to prophecy 823 years before Christ—Amos 823—Hosea 809—Micah 757—Nahum, probably, 720—Joel, probably, 696—Zephaniah 640—Habakkuk, probably, 606—Obadiah soon after 587—Haggai about 520—Zechariah 520—and Malachi 436. We are inclined to think that Mr. Falconer's calculations are more correct.

Mr. F. next points out several contested facts, both in profane and sacred history, which may, he thinks, be settled by his tables.—The first is the foundation of Carthage; which he places, not in the 7th year of Pygmalion, but in the 27th; the captivity of Jehoiakim he places in the third year of his reign and in the seventh of Nebuchadnezzar; the burning of the temple in the eleventh of Zedekiah, &c.—As, however, we think that all these chronological *minutiæ* are of small importance, we refer those who esteem this sort of reading to the work itself; and we shall proceed to a description of the form in which Mr. F. has constructed his tables: for our pages are too narrow for an expanded sample.

From the year of the Julian Period 3743, corresponding with the death of Solomon and the year before Christ 971, to the era of Nabonassar, which commences at the year of the Julian Period

Period 3966, before Christ 748, the table is divided into ten columns. The first contains the years of the Julian Period; the second, the names of the kings of Judah; the third, the years of their reigns; the fourth, the years of the reigns of the kings of Israel; the fifth, the names of the same kings; and the sixth, the years of Ezekiel's prediction. All these are on the left-hand page. The first and second columns of the opposite page are allotted to contemporary princes and events; the third marks the annals of Tyre from Abdastratus to Pygmalion, and of the Lydian kings from Ardisus to Alyattes; and the last column contains the years before Christ.

From the first year of the Nabonassar era to the Babylonian captivity, the tables continue the same; except that there is only one column for contemporary events, and that the second column of the right-hand page contains the years of the before-mentioned era. With the contemporary events are arranged the annals of Egypt, and with the Lydian kings those of Media. From that period, the two columns which before contained the kings of Judah, and, as far as they go, the kings of Israel, are henceforwards, with profane history, blended with what concerns the Jews, and dated from the captivity of Zedekiah and from that of Jehoiakim; and the first column on the opposite page contains the Egyptian and Tyrian annals.

At the year 4201 of the Julian Period, before Christ 515, the tables take another form. The consular tables of Rome occupy the second column of the left-hand page; the principal transactions in Greece fill the fifth column; and the contemporary events are arranged in the first and third columns of the opposite page, on each side of the years of the Nabonassar era.

Although we are clearly of opinion that these tables might have been more methodically and intelligibly exhibited, and although several petty mistakes might easily be pointed out in them, we cannot help considering the work as an useful companion to the reader of antient history, who wishes to adjust the dates to the facts, and to have at once a view of contemporary events.

As to Mr. Falconer's style, we cannot highly praise it, for it is neither terse nor elegant. Indeed, he seems to have been careless about composition, and to have been contented with the first phraseology that occurred. He writes, however, with simplicity, and is seldom either obscure or embarrassed: but he is too verbose and desultory.

ART. III. *A Plan for the Conduct of Female Education, in Boarding Schools.* By Erasmus Darwin, M. D. F. R. S. Author of Zoonomia, and of the Botanic Garden. 4to. pp. 128. 5s. sewed. Johnson. 1797.

IT is a condition to which eminence in literature is not unreasonably subjected, that no future efforts are permitted to fall short of the standard of excellence established by a writer's former productions. Diversity of subject, it is true, may unavoidably render one work of an author less splendid and popular than another: but an equal degree of proportional merit may justly be expected from equal exertions bestowed on it. That nothing ordinary, nothing trivial, nothing careless, can be accepted from Dr. Darwin's pen, is the honourable consequence of a reputation acquired by works sanctioned by high public applause; and where he chooses to appear in the character of author of these works, he must prepare to sustain this rank as such.

The subject of the present publication has already, in several of its parts, engaged the attention of writers of the first class; and when we mention, as its leading topics, the female character, with all its concomitants of polite and useful knowlege, arts, accomplishments, morals, religion, &c. in addition to all considerations relative to health and corporeal habits, it will not be doubted that scope enough is taken for the employment of all the philosophical and literary attainments which can be possessed by any individual. It seems, however, not to have been the purpose of Dr. D. to engage deeply, nor as an original thinker, on most of these subjects; and in fact he has done no more than slightly touch on a few leading ideas, often referring to other writers for more minute and accurate investigations. We shall give one of his moral sections as a specimen:

'FORTITUDE.

'If female children are not treated with tenderness by a mother in their early years of infancy, they are perhaps liable to acquire a harshness of character, and an apparent unfeelingness, which afterwards renders them less amiable; though it may give them greater fortitude; which should therefore be inculcated at their rather maturer years.

'Neither the robust assailing courage, which prompts to the performance of heroic actions, nor the ostentatious patience, which requires the flattery of the public eye for it's support, belong to the female character. But that serene strength of mind, which faces unavoidable danger with open eyes, prepared to counteract or to bear the necessary evils of life, is equally valuable as a male or female acquisition. This is term'd presence of mind; it depends on our judgment of the real value of things; and on our application of those causes,

causes, which contribute to turn disagreeable circumstances to the best advantage; and can therefore only be acquired by the general cultivation of good sense and of knowledge.

'An occasional effusion of tears has been thought an amiable weakness, and a mark of delicacy of the sex. When tears are shed at the irremediable misfortunes of others, it indicates an amiable sensibility; but when young ladies indulge themselves in a promptitude of dissolving into incessant tears at every trivial distress of their own, it shews a kind of infantine debility of mind, and conveys an idea of their being unfit for the common duties of life; and should therefore be discouraged by reasoning on the kind and quantity of the evil, which disturbs them; and by reciting to them the examples of fortitude exhibited by others in disasters much more calamitous, of which there are examples in the letters of Lady Russel: And lastly, by reminding them of the consolations of religion.

'A slight appearance of timidity has been esteemed another mark of delicacy of the sex; but timidity is the companion of debility of mind rather than of delicacy, and should not therefore be encouraged. In respect to the expressions of fear, the violent cries and distorted countenances of some ladies in situations of danger exhibit them in no very amiable attitudes; while they increase the confusion, and may be said "to help the storm;" but if to these be added an affectation of fear without cause; as when a young lady screams through the whole gamut at the sight of a spider, or a grass-hopper; the fault becomes voluntary, and should be opposed and conquered by the shafts of ridicule.

'Impudence in common language has been termed boldness; and bashfulness has been ascribed to timidity; but neither of them with sufficient precision; as brave men have been known to be bashful, and cowards impudent. Assurance of countenance arises from the possessor of it rather over-valuing his own abilities; and the impudence consists in this assurance with a total disregard of the opinions of others; but neither of them bear [bears] any analogy to fortitude. On the other hand modesty arises from the possessor of it rather undervaluing his own abilities; and bashfulness consists in this modesty with great solicitude about the opinions of others; but neither of them are [is] attended with personal fear. So charming is the appearance of this great sensibility by adding a blush to the features of beauty, that no endeavours should be used to extinguish it early in life. Nor should any means be contrived to increase it to excess, as embarrassment both of thought and action, and even impediment of speech, is then liable to attend the great anxiety it occasions.'

The reader will here see good sense and elegance of sentiment, but nothing very striking and uncommon. He will probably be much more disappointed at the Doctor's recommendation of books in various arts and sciences, in which he very frequently refers to the opinion of certain ladies of his acquaintance; saying that, for his own part, he has never read them.—The female acquaintances even of Dr. Darwin are not, we presume, all poetesses and philosophers. He will probably be

be followed with more confidence in points connected with professional knowlege, such as exercise, air, diet, care of the shape, &c. We shall copy, for the advantage of our fair readers, his remarks on the latter important topic:

'CARE OF THE SHAPE.

'Delicate young ladies are very liable to become awry at many boarding schools; this is occasioned principally by their being obliged too long to preserve an erect attitude, by sitting on forms for many hours together. To prevent this the school-seats should either have backs, on which they may occasionally rest themselves; or desks before them, on which they may occasionally lean. This is a thing of greater consequence, than may appear to those, who have not attended to it; and who wish their children to acquire a very erect attitude.

'When the least tendency to become awry is observed, they should be advised to lie down on a bed or sofa for an hour in the middle of the day for many months; which generally prevents the increase of this deformity by taking off for a time the pressure of the head and neck and shoulders on the spine of the back; and it at the same time tends to make them grow taller.

'Young persons, when nicely measured, are found to be half an inch higher in the morning than at night; as is well known to those, who inlist very young men for soldiers. This is owing to the cartilages between the bones of the back becoming compressed by the weight of the head and shoulders on them during the day. It is the same pressure, which produces curvitures and distortions of the spine in growing children, where the bones are softer than usual; and which may thus be relieved by an horizontal posture for an hour in the middle of the day, or by being frequently allow'd to lean on a chair, or to play on a carpet on the ground.

'Young ladies should also be directed, where two sleep in a bed, to change every night, or every week, their sides of the bed; which will prevent their tendency to sleep always on the same side; which is not only liable to produce crookedness, but also to occasion diseases by the internal parts being so long kept in uniform contact as to grow together. For the same reason they should not be allowed to sit always on the same side of the fire or window; because they will then be inclined too frequently to bend towards one side; which in those constitutions, where the bones are too soft, is liable to produce crookedness of the spine.

'Another great cause of injury to the shape of young ladies is from the pressure of stays, or other tight bandages; which at the same time cause other diseases by changing the form or situation of the internal parts. If a hard part of the stays, even a knot of the thread, with which they are sewed together, is press'd upon one side more than the other; the child bends from the side, which is uneasy, and thus occasions a curviture of the spine. To counteract this effect such stays, as have fewest hard parts, and especially such as can be daily or weekly turned, are preferable to others. A wise fashion of wearing no stiff stays, which adds so much to the beauty of young ladies, has commenced since the above was written; and long may it continue!

'Where

'Where frequent lying down on a sofa in the day time, and swinging frequently for a small time by the head, with loose dress, do not relieve a beginning distortion of the back, I have used with some success a swing for children to sleep in, as described in Zoonomia, vol. II. class I. 2. 2. 16. and also a crutch-chair as there delineated; and where these do not seem to succeed, recourse may also be had to Mons. Vacher's spinal machine, first described in the memoirs of the academy of Surgery in Paris, vol. III. with a good print of it; and since made by Mr. Jones in London, at No. 6, North-street, Tottenham-court Road; which suspends the head, and places the weight of it on the hips.

'It will be from hence easily perceived, that all other methods of confining or directing the growth of young people should be used with great skill, such as back-boards, or bandages; and that their application should not be continued too long at a time; lest worse consequences should ensue, than the deformity they are designed to remove. Of these the stocks for the feet of children, for the purpose of making them turn their toes quite out, and the frame for pressing in their knees, as they stand erect, at the same time, I suspect, when carried to excess, to be particularly injurious, and to have caused an irrecoverable lameness of the hip-joint; as explained in Zoonomia, vol. II. class I. 2. 2. 17. These therefore should be used with proper caution, so as to give no pain or uneasy feels, or not used at all.

'To this it may be proper to add, that the stiff erect attitude, taught by some modern dancing masters, does not contribute to the grace of person, but rather militates against it; as is well seen in one of the prints in Hogarth's analysis of beauty; and is exemplified by the easy grace of some of the antient statues, as of the Venus de Medici, and the Antinous; and in the works of some modern artists, as in a beautiful print of Hebe feeding an eagle, painted by Hamilton, and engraved by Eginton; and many of the figures of Angelica Kauffman. And lastly, which is so eminently seen in many of the beauties of the present day, since they have left off the constraint of whale-bone stays, and assumed the graceful dress of the ancient grecian statues.

'In the tendency to curviture of the spine, whatever strengthens the general constitution is of service, as the use of the cold bath in the summer months. This however requires some restriction both in respect to the degree of coldness of the bath, the time of continuing in it, and the season of the year. Common springs, which are of 48 degrees of heat, are too cold for tender constitutions, whether of children or adults; and frequently do them great and irreparable injury, as I have witnessed in three or four cases. The coldness of river water in the summer months, which is about 65 degress, or that of Matlock, which is about 68, or of Buxton, which is 82, are much to be preferred: the two latter are improperly called warm baths, comparing their degree of heat with that of common springs; whereas they are in reality cold baths, being of much lower degree of heat than that of the human body, which is 98. The time of continuing in a cold bath should be but a few minutes; certainly not so long as to occasion a trembling of the limbs from cold. In respect to the

the season of the year, delicate children should certainly only use cold bathings in the summer months; as the going frequently into the cold air in winter will answer all the purposes of the cold bath.

'Other means of counteracting the debility of the system, or softness of bones, which occasion crookedness, consist in taking internally from 10 to 20 grains of extract of bark, with as much soda phosphorata, and mixed with from five to ten drops of tincture of opium, twice a day for three or four weeks; as is further treated of in Zoonomia, vol. II. class I. 2. 2. 14. and 16.'

The Doctor's system of management in general is rather on the indulgent plan; and it is calculated (we think, wisely) to rear the young female to due strength and growth by means of a liberal provision of food and warmth, instead of aiming at hardiness by early deprivations and endurances.

We shall leave the advertisement of a *particular school* at Ashborne, in Derbyshire, to speak for itself; it is printed at the end of the volume.

ART. IV. *Sappho and Phaon;* in a Series of legitimate Sonnets: with Thoughts on Poetical Subjects, and Anecdotes of the Grecian Poetess. By Mary Robinson, Author of *Poems*, &c. &c. Small 8vo. pp. 82. 7s. Boards. Hookham and Co. 1796.

THE sonnet, as is well known, is of Italian origin; and Petrarch is thought to have carried it to its highest state of possible perfection. It is, indeed, peculiarly suited to the Italian language. Milton, from his admiration of the poets of that country, was, we believe, the first Englishman that was induced to attempt the sonnet in the language of our island: but critics are not agreed as to the success which crowned our great poet's attempt in this new kind of poetry.—Dr. Johnson considers the sonnets of Milton as meriting little praise; and even the greatest admirers of the author of Paradise Lost, in searching for beauties in his sonnets, fix their attention chiefly on the strength of the expression and the sublimity of the thought, but cannot say much in favour either of the elegance of the language or the harmony of the numbers. Now these latter qualities we conceive to be characteristic of compositions of this sort; and it will be no disparagement to Milton to say that his genius was too exalted to excel in the lighter kinds of poetry.

Sonnets have of late been a very prevalent form of composition; and many that have fallen under our notice want only justness of thought to render them complete.—In the preface to the elegant little volume before us, Mrs. Robinson enlarges on the *legitimate* sonnet, as she terms it, in opposition to those poems which seem to be written without any regard to

the limitation of 14 lines, or to any of those rules which have been laid down by the critics for the structure of this species of composition; and, with the ardour of an enthusiast, she expresses her love of poetry; sets forth, in glowing language, the wonderful powers ascribed to it in former times; and concludes with an invective against her country, for the little encouragement which is given to learning and to the elegant arts. That virtue and genius are too much neglected must be acknowleged; and those persons who, from their fortune or rank in life, have it in their power to reward the one and to call forth the other into notice, and yet are forgetful of such an important duty, are deserving of severe censure: but Mrs. R. should not have confined her reproaches to her countrymen; our neighbours on the Continent are perhaps as culpable in that respect as ourselves.

A short history of Sappho follows the preface, the principal portion of which is taken from Barthelemi's Anacharsis. The remainder of the volume is occupied by 44 Sonnets: the greater part written in the person of Sappho, and relating to her unhappy passion for Phaon. It seems rather unfortunate that Mrs. R. should fix on a subject on which Ovid exerted all his power, in the celebrated Epistle of Sappho to Phaon; the beauties of which Mr. Pope has preserved, if not improved, in his translation:—yet, as there is a diversity in taste, Mrs. R. will unquestionably attract admirers.—The introductory Sonnet, we believe, will be generally approved: we shall lay it before our readers:

'Favour'd by Heav'n are those, ordain'd to taste
The bliss supreme that kindles fancy's fire;
Whose magic fingers sweep the muses' lyre,
In varying cadence, eloquently chaste!
Well may the mind, with tuneful numbers grac'd,
To Fame's immortal attributes aspire,
Above the treach'rous spells of low desire,
That wound the sense, by vulgar joys debas'd.
For thou, blest Poesy! with godlike pow'rs
To calm the miseries of man wert giv'n;
When passion rends, and hopeless love devours,
By mem'ry goaded, and by frenzy driv'n,
'Tis thine to guide him 'midst Elysian bow'rs,
And shew his fainting soul,—a glimpse of Heav'n.'

The second Sonnet, inscribed *The Temple of Chastity*, abounds with imagery which is not always selected with the strictest regard to propriety:—it is difficult to conceive *ambrosial flowers twining round icicles:* but perhaps it may be deemed uncandid to notice a few defects of this sort, and unnecessary

necessary on the present occasion, as we have often spoken of Mrs R.'s poetical merits.

The following Sonnet will be a farther specimen of these compositions:

'O! How can Love exulting Reason quell!
How fades each nobler passion from his gaze!
E'en Fame, that cherishes the Poet's lays,
That fame, ill-fated Sappho lov'd so well.
Lost is the wretch, who in his fatal spell
Wastes the short Summer of delicious days,
And from the tranquil path of wisdom strays,
In passion's thorny wild, forlorn to dwell.
O ye! who in that sacred Temple smile
Where holy Innocence resides enshrin'd;
Who fear not sorrow, and who know not guile,
Each thought compos'd, and ev'ry wish resign'd;
Tempt not the path where pleasure's flow'ry wile
In sweet, but pois'nous fetters, hold the mind.'

A pretty engraved bust of Sappho, by Bovi, decorates this elegant little volume.

Art. V. *A Guide to Health*; being Cautions and Directions in the Treatment of Diseases. Designed chiefly for the Use of Students. By the Rev. Joseph Townsend, Rector of Pewsey, Author of the Physician's Vade Mecum. Vol. II. 8vo. pp. 570. 7s. Boards. Johnson, &c. 1796.

The character which we gave some time ago * of the first volume of this work may be transferred, without modification, to the present. However short the whole publication may fall of a well-digested system of medical philosophy, the author's cultivation of medicine does him honour, and affords an useful example to his brethren.

Both volumes abound with notices, which Mr. T. seems to have picked up in conversation with various physicians at home and abroad. From some of these, we think that useful hints may be taken. Others are egregiously trifling, and are apparently introduced for the purpose of paying some friend a swinging compliment *en passant*. As examples of the former kind, we lay the two following passages before our readers:—Speaking of dropsy of the spine, Mr. T. observes,

'Amidst multitudes, who have lived for a few days only in this terrible disease, my friend M. Gimbernat attended one, a lovely youth, who completed his fifteenth year, before he died. The tumour, which was on the superior part of the sacrum, was at his birth no bigger than a hazel nut, but by degrees it grew to the size

* See Rev. N. S. vol. xviii. p. 299.

of a hen's egg, when it became difficult to avoid compression. At this period he applied to Mr. Gimbernat, who observing that when the tumour was compressed, whether by accident or by design, the boy first complained of head-ach, then felt vertigo, after that became *lethargic*, and so continued till the pressure was removed; he contrived an instrument, which at once protected the tumour from external injury, and by means of a spring made such pressure on the part as the boy was able to bear without either pain or lethargy. The design of this pressure was, to promote absorption, which effect it produced to such a degree, that the tumour decreased in size, and the fixed pain in the centre of his head, of which he before complained, had left him.

'Thus relieved, the boy neglected to call from time to time upon his surgeon till the leather covering of the instrument was worn out, and the iron circle had ulcerated the tumour; in consequence of which, the lymph was suddenly discharged.

'M. Gimbernat and his son, from whom I have this relation, were instantly called in. They found him senseless, with a very quick pulse, and violent convulsions, particularly in his lower extremities. They observed likewise, that a very considerable quantity of a limpid fluid, exceedingly saline, had been discharged, and was then flowing to a most astonishing degree.

'They applied strong sticking plaster to the opening of the tumour, and no sooner was the communication with the external air cut off, than the patient began gradually to regain his senses; but the convulsions, chiefly of the lower extremities, still continued, and he complained incessantly of excruciating pain in the interior of his head.

'In a few hours the quantity of lymph collected in the tumour was so great, that the sticking plaster, although assisted by fomentations with calcined alum, was carried off.

'No sooner was the communication renewed between the atmospheric air and the brain through the vertebral canal, than *lethargy* returned and continued, till fresh plasters were applied, when, as before, the excruciating pain in the interior of his head produced incessant lamentation, till at the end of two days he died.'—

'M. Ginesta, professor of the college of surgery at Madrid, has happily discovered, that opium internally taken and externally applied in strong fomentations to the contracted muscles, induces such a degree of relaxation, as greatly facilitates reduction. In a memoir presented to the infant college, and which will be published, he mentions several cases of long standing, restored in this way by him, after having wearied the patience and frustrated the hopes of other practitioners.

'When the head of the dislocated bone has ruptured the capsular ligament and passed through the opening, the reduction is attended with much greater difficulty, because it is scarcely possible to make the projected bone return by the same channel. This situation of things being discerned by the more limited and impeded motion of the dislocated bone, the skilful surgeon must lay open the parts concerned, and dilate the perforation of the capsular ligament, that he

may

may be enabled to reduce the joint. In this operation the difficulty and danger will arise from the high inflammation of these parts, when exposed to the access of atmospheric air. M. Ginesta has devised a new method of performing this operation, which I may perhaps hereafter have an opportunity of communicating to the English student.'—

'My friend Mr. Gimbernat, of Madrid, has contrived an instrument by which he has cured many deplorable cases of aneurism in the popliteal artery. It is composed of a steel plate perforated in the middle by a screw to regulate the pressure, and kept in its place by two steel rings, the superior ring to grasp the thigh immediately above, and the inferior ring to embrace the leg just below the knee. Each ring consists of five pieces, of which one, rivetted to the steel plate, is connected with two others by horizontal joints to admit of bending the knee, either in sitting or in walking. From these proceed two other pieces, with which they are connected by perpendicular joints, and which being opened, admit the limb. These might clasp together in a variety of ways, but for the sake of neatness, and that the same instrument may be adapted to a leg of any size, one piece enters into the other and catches by a spring.

'The end of the screw which perforates the plate is rivetted to a small plate, which supports the pad or compress, and thus the patient can give that degree of pressure which is needful to support the weakened part.

'By similar contrivances he relieves other cases of aneurism, even that of the carotid arteries. In recent cases this method has made perfect cures, and in cases of long standing it has prevented rupture of the artery. When this however fails, relief may be procured by *double ligatures* above the aneurism, in the manner first practised by John Hunter.'

The two cases of scrophulous ulceration (p. 521.) in which the application of bruised sorrel is reported as so signally beneficial, deserve to be quoted: but they would take up too much of our room.

Among the *trifling* articles of information, we reckon a prescription of tartar emetic and soluble tartar with some other ingredients by Dr. Willis, which our author found with a patient, whom he visited after that celebrated practitioner. 'The prescription,' we are informed, 'is certainly a good one: but, as it was continued only for three days, there was no opportunity in that case to judge of its effects.' Into the merit of the prescription we will not inquire: but we fear that there was a degree of indelicacy in ushering it into print, as the writer's consent does not appear to have been asked, and probably would not have been granted.

We shall only add that *Medical Memorandums* would, in our judgment, have been the sort of title more suitable to the contents of the work before us than that which it bears.

ART. VI. *Sketches and Observations made on a Tour through various Parts of Europe*, in the Years 1792, 1793, and 1794. 8vo. pp. 387. 6s. Boards. Johnson. 1797.

THE first excursion of this good humoured traveller was performed in the autumn of 1792, when he visited the principal cities of Holland. Proceeding afterward into Germany, he gives us an account of Cologne, Coblentz, Frankfort, and Leipzic. Our readers must not expect any very profound observations from a traveller whose device seems to be that of young Rapid in Mr. Morton's play, "Push on, push on, demme, keep moving *:" but they will find a natural representation of the state of the country, when the republican arms first threatened the independence of Germany, in the following passages:

'This morning, in passing from Frankfort on the Maine to Wisbaden, I had a complete view of the cannonading of Mayence. We were so very near as to hear the bells in the churches with the utmost distinctness. They were all ringing to call the unfortunate inhabitants to mass, to pray for the safety of the town. The cannonading from the French army appeared to be heavy and constantly kept up, the return from the town was only at distant intervals. I think I never felt an equal interest in any thing in my whole life; whilst at the same moment, and on the very same eminence where we stood, were several German peasants engaged in ploughing and other field work, with as much *sang froid* as if nothing in the world was going forward, although the cannons were roaring all around them.

'Our journey from Frankfort until we reached Coblentz was very distressing. We overtook not less than two hundred officers and gentlemen of the aristocratic party, who were flying for their lives. They were in troops of about ten or twelve each, attended by their servants; they were most of them very genteel men, and many, I doubt not, persons of rank. They had, some of them, been one and two nights on horseback, and themselves and horses appeared quite exhausted with fatigue. They would every now and then stop our carriage, and inquire with the utmost solicitude, what we knew of the French army, and would sometimes ask us where we would recommend their flight.'

The author's last and more extensive circuit commenced in September 1793; when, setting off from Rotterdam a second time, he visited Antwerp, Ghent, and Brussels; reluctantly remarking that both towns and people had been as well treated by the French, as they would have been by any other conquering nation. This admission, from a person who was capable of writing the passage which we shall now extract, is of some importance.

* *A Cure for the Heart Ache*; see Rev. for June last, p. 213.

On

'On Monday noon I arrived at Liege: as I drove down into the city, crowds of beggars ran after the carriage crying out, "*Vive l'Empereur! Vive l'Empereur!*" Not three months before, these very wretches had vociferated with equal animation, "*Vive la republique Françoise! Vive la republique Françoise!*" Behold, my friend, a true picture of *le peuple* of every state.'

From this passage, we cannot withhold our unqualified censure. If the humbler classes in Germany suffer the laborious misery and the complicated hardships described by our author, it must be indifferent to them whether their oppressors be Germans or French, for they can experience no change for the worse:—but will this description apply to the people of every state? Will it apply to the people of England? Forbid it, Heaven!

From Liege we are again carried to Frankfort and Leipzic; whence, in prosecution of his tour, the author visited the capitals of Saxony, Bohemia, and Austria, and after having rendered justice to the ornamented environs of Dresden and Vienna, reached the Adriatic sea through the provinces of Stiria and Carinthia. His reflections on quitting Germany, had he made them sooner, might have prevented his blaming the populace of Liege for the faults of their governors and their government. We insert them, though possessing no novelty: but if it were true in the days of Terence that "*nullum est jam dictum, quod non dictum sit prius,*" how much more must this truth be exemplified in *our* days!

'This city (Trieste) brings me nearly to the close of my tour in Germany; an immense country, composed of a little magnificence and a wide extent of misery; a country where you travel a hundred miles without finding a town in which a person of any taste or spirit could bear to reside, or a single villa like those which so much abound in England. When you do meet with any thing that betokens either taste or comfort, it is not the pleasant country house of the wealthy merchant, who has retired to elegance and ease, to enjoy the just reward of his exertions; or the rural retreat of the country squire; but it is the immense edifice of a tyrant, who is shut up in solitary magnificence, surrounded by his guards: while his people are fleeced to the very last sous, in order to support this uncomfortable grandeur. This, however, might be more tolerable, if the tyranny extended no farther than his palace walls: but, alas! a despotic government is but a regular system of tyranny, influencing and operating from the first prince of the empire, from the very emperor himself, down to his meanest postillion; and unlike the stream, which weakens as it widens, this, the further it extends, the more powerfully it too often operates.'

From Trieste, on his passage to Venice, the author touched at Furina, a small town on the coast of Dalmatia; where he met with an English gentleman, whose affecting story is related

at considerable length. The picturesque situation of Venice, emerging from the waves of the Adriatic, has been too frequently described to afford a possibility of saying any thing new on that subject. Bologna, Florence, and Rome, were successively visited by our traveller; whose observations on the antique relics preserved in those celebrated cities, though seldom novel, are usually entertaining. The natural beauties of that delightful region justly engage his descriptive talents; while the state of society and manners only furnishes matter of disgust and censure. From Rome, he proceeded to Naples;—we extract his gloomy account of the inhabitants of the interjacent towns.

'Nothing can exceed the extreme misery and abasement of the towns we passed through, betwixt Rome and this place, nor can any words describe to you the wretched appearance of those who herd in them. It is a very common thing, to observe hundreds, wrapped up in long cloaks, with scarcely any other covering, standing in the sun against a wall, or lounging about the streets, doing nothing. When your carriage stops, they will instantly crowd round you, the more wretched to solicit charity, and the rest to observe and whisper something, either concerning the person or the equipage of the passing stranger. Frequently, in going through these miserable towns, I have been compelled to draw up the carriage windows, to prevent being almost suffocated with the stench with which the air is impregnated and loaded.'

We are now presented with a narrative of the writer's attempt to ascend Vesuvius, when a shower of stones and cinders issuing from the crater forced him to return with precipitation. This incident serves to introduce a letter of the younger Pliny, descriptive of the first known eruption and of the manner of his uncle's death; which, however interesting in itself, we must here consider as an *hors d'œuvre*. The ruins of Pompeia and Herculaneum next attract the author's attention; till, returning to Naples, he gives the following singular account of the population of that city:

'The population of this city is commonly estimated at about three hundred and fifty thousand; of this number may be reckoned upwards of thirty thousand lawyers, a military force consisting of more than twenty thousand, the lazzaroni, generally reckoned at forty thousand, fifteen thousand lacqueys, who run before the carriages, and fifteen thousand who stand behind them: the rest of the people may be divided into nobles, clergy, and beggars.'

We would ask the author whether Naples contains no mechanics or shop-keepers, and no women and children within its precincts; and what population it would require to furnish business and subsistence for thirty thousand lawyers?

From

From Naples, the traveller retraced his steps to Florence, proceeding thence to Pisa; where he met with the English commissioners on their way to Toulon, who had not learned the evacuation of that city until their arrival at Florence. Concerning that unfortunate transaction, we find some original information in a subsequent letter, concluded by the following consolatory reflection; 'that, by the best calculation, Toulon cost, while in our possession, from twenty to twenty-five thousand pounds per day!'

At Leghorn, the writer embarked in an English vessel for Gibraltar, whence he proceeded by land to Cadiz; and we find an amusing narrative of the perils and inconveniences which strangers must encounter in a journey through this part of Spain, from the badness of accommodation, the mountainous nature of the country, and the frequency of robberies. The hatred of the Spaniards in 1794 towards their present allies is a fact deserving of notice:

'So great is the abhorrence of the Spaniards for the present character of the French people, and to a length so ridiculous is this sentiment carried, that not any thing of the manufacture of France is permitted to enter this kingdom; and the Roman consul assured me, that the portrait of his son, which he had lately received from Italy, was ordered to be detained at the Custom-house, until he had produced a satisfactory evidence that it was not executed by a French painter. I am informed, that this idea of the French nation so strongly prevails with the common people of Spain, that it would be absolutely impossible for a Frenchman now to travel in safety in this country. The Spanish clergy have greatly exerted themselves in implanting and confirming those notions; and every one who has travelled much in Catholic countries, knows the powerful influence of this class of men in general society, especially when their exhortations or their ambition have any particular object for their aim.'

From Cadiz the author proceeded by water to Myrtola, on the banks of the Guadiana; whence he travelled by land through the antient but wretched city of Beja, to the capital of Portugal,—an account of which closes his volume. At this place, he received from a female friend a relation of the wonderful change effected on the manners of the Portuguese peasantry, by a Mr. Stevens, (an Englishman,) who established a glass manufacture in a remote part of that country. The extensive influence of a benevolent mind and enlarged understanding, when accompanied by the accidental advantages enjoyed by Mr. Stevens, on the moral improvement of those who are situated within its sphere of operation, is doubtless very considerable: but, when we are told that it is a common thing for those peasants to be found seated in the shade, reading Homer,

Homer, Virgil, Metastasio, and Shakspeare, we fancy ourselves transported among the Arcadian shepherds.

The style of this lively traveller is always spirited, and tolerably correct; though we have remarked some inaccuracies and more vulgarisms, in the course of his composition. 'To return of an evening,' and 'to walk of an evening,' are to be ranked in the latter class; together with 'equally *as* strong,' and 'equally *as* indecent,' &c. The French phrases occasionally interspered are not distinguished for peculiar correctness;—the '*Jardine du Roi*,' and '*D'autres rapporterons des tableaux*,' are examples.

ART. VII. *A System of Mineralogy*, formed chiefly on the Plan of Cronstedt. By J. G. Schmeisser, F.R.S. 8vo. 2 Vols. pp. 400 in each. 10s. Boards. Dilly.

THE author's purpose in undertaking this work was highly commendable: but, while we acknowlege the labour which he has employed in digesting his materials, we doubt how far his industry was *prudently* exerted. Besides the improved edition of Cronstedt, with which many students of mineralogy would content themselves, Mr. Schmeisser had a competitor who enjoyed many advantages over him; and over whom Mr. S. had not, as far as we can perceive, any one advantage. The grand outline of the mineralogical system, as defined by chemistry, and the other subordinate principles of arrangement, were equally adopted by both. His competitor, (Mr. Kirwan) whom Mr. S. mentions in the preface to his 2d volume, p. vi. had equal access to the storehouse of German literature; he had at hand a great collection of minerals, arranged and described by one of Mr. Werner's ablest pupils; and if a native had difficulties respecting language, how truly Herculean must the task of expression have proved to our author, who even on common subjects writes English very imperfectly?

In his preface, Mr. S. acknowleges his obligations to different mineralogists, and then proceeds thus to state his own design:

'I flatter myself, however, that those who are skilled in this science, will find that I have done more than borrow from the Authors I have mentioned; that I have selected what was most essential in their works, and rejected what was bad or indifferent; that I have compared their various opinions with my own; corrected errors, and supplied that part of Chemistry, without which, Mineralogy can never be successfully studied.

'The Reader will therefore perceive, that the present publication is not merely designed for those, who are satisfied with an account of the external appearances of minerals, but that it is particularly intended

tended to explain the nature and utility of the substances it treats of; the better to form a rational, useful, and entertaining work, which it will be my particular endeavour to improve at a future period, when I hope to be able to lay before the Public, a new arrangement of Minerals, founded on such principles as my own observations and experiments may enable me to establish, with a view to approach nearer and nearer to the knowledge of the means which Nature has employed in the formation of Minerals, and to discover the purposes for which she designed them.

'I am now to observe, with regard to the arrangement of the different parts of this work, that I have divided Minerals in general, into Classes, Genera, Species, and Varieties; though I am very sensible, that they do not exhibit such distinguishing and constant marks as organized bodies.

'I have introduced at the beginning of the work, Werner's external characters, and added such chemical rules and observations, as will, I hope, enable gentlemen, not deeply read in chemistry, to examine or analyze substances with which they are unacquainted.'

The idea of making a classification of natural bodies *entertaining* may appear bold:—but the author doubtless thought that he could enliven his nomenclature by borrowing notices from chemistry and the arts; and he probably had it in view to captivate beginners. According to our feelings, however, he has not greatly succeeded; and we think that a collection of specimens, such as many Germans have lately been accustomed to vend, accompanied with a proper detail, would best effect this design. It would certainly be useful to persons interested in education; and such assistance is necessary to the diffusion of mineralogical knowlege.

We have already hinted at the defective language of this work. This is a very important point; and we have never seen an example better calculated to deter authors from attempting elementary treatises in a foreign tongue.

We pass over the harsh phrases that occur in every page:—but there are endless ambiguities and obscurities, to elucidate which would require the knowlege of mineralogy, chemistry, and the language of Germany. We shall note a few instances: Vol. I. p. 135, Mr. Lucar, in Halle, discovered a labrador stone in the street, among *plaster-stones* on the pavement.—Boracic acid is found in the Alpine *sea*; p. 280—Sulphuric acid, united to ammonia, is found in the *sea* near Siena; p. 268. In these cases, an English word of similar sound, but dissimilar sense, was suggested by the German:—*Sea* should be *lake*. *The Elsatz*, which so often occurs, no mere English reader would guess to be Alsace.—P. 285, Vol. II. Galena is said to be 'found in metallic *gangues* in *Flotz* mountains.'—We subjoin a single paragraph from the part in which metallurgy is

treated: in which the public will judge as to the clearness or perplexity of Mr. Schmeisser's descriptions:

'The metals are separated in this state from the sulphur or arsenic, by torrefaction, which is done by exposing the previously pounded ores upon flat earthern vessels, to such a degree of heat, as is only required to volatilise the sulphur or arsenic; whereas a greater degree of heat, would alter and destroy part of the metal. After which, the remaining metallic parts are further freed from the rest of the sulphur, either by iron, or by other substances, according to the nature of the metals. So must afterwards other substances be added, accordingly in order, to separate the metallic parts, and to *recover* them, when in the state of calx, by charcoal, which I have mentioned in the different species of ores.'

Such faults, we apprehend, must be fatal to the credit of an elementary work:—the obvious apology can by no means be received:—a consciousness of his deficiency should have determined the author to desist from the attempt, or to cause his treatise to be rewritten. Having had access to excellent sources, he has undoubtedly drawn together useful information respecting fossile bodies: yet we cannot say that we discern the hand of a master in the execution of the work, considering it independently of the grand defect on which we have insisted.

ART. VIII. *The Essential Principles of the Wealth of Nations, illustrated,* in Opposition to some False Principles of Dr. Adam Smith and others. 8vo. pp. 150. 3s. Becket. 1797.

THIS is evidently the work of a writer who is much conversant with political reasoning, and who possesses extensive information and more than ordinary acuteness. He is a partizan of that sect of political writers who were denominated in France the *Oeconomists*: but he claims the privilege of thinking for himself, and of rejecting some very important branches of the *Oeconomical System*.

According to the French œconomists, the different orders of people who contribute in any respect towards the annual revenue of a country are, first, the proprietors of land; secondly, the cultivators, whom they honour with the peculiar appellation of the productive class; and thirdly, artificers, manufacturers, and merchants, whom they degrade by the humiliating appellation of the barren or unproductive class. This appellation is given to them, because the expence laid out in employing and maintaining them does no more than continue the existence of its own value; or, in other words, their labour only replaces the revenue which they consume. The wealth of the society,

therefore, cannot in any degree be augmented by them, otherwise than by their saving part of what is intended for their daily subsistence; whereas cultivators, on the contrary, may live up to the whole of their income, and yet at the same time greatly enrich the state, because their industry affords the surplus produce called rent.

The author of this tract observes that Dr. Smith, in putting the labour of menial servants on the same footing with the labour of artificers, has totally mis-stated the doctrine of the œconomists; who make a distinction between the labour which yields an equivalent for expenditure, and the labour that yields no equivalent: which last is the case with the labour of menial servants.—To exemplify the author's mode of argumentation, we shall insert the following passage; containing, first, Dr. Smith's reason for thinking that labour of artificers not only affords an equivalent for expenditure, but also yields an increase; and secondly, the present writer's attack on that doctrine:

"It seems upon every supposition improper to say, that the labour of artificers, manufacturers, and merchants, does not increase the real revenue of the society. Though we should suppose, for example, as it seems to be supposed in this system, that the value of the daily, monthly, and yearly consumption of this class was exactly equal to that of its daily, monthly, and yearly production, yet it would not from thence follow that its labour added nothing to the real revenue, to the real value of the annual produce of the land and labour of the society. An artificer, for example, who in the first six months after harvest, executes ten pounds worth of work, though he should, in the same time, consume ten pounds worth of corn and other necessaries, yet really adds the value of ten pounds to the annual produce of the land and labour of the society. While he has been consuming a half yearly revenue of ten pounds worth of corn and other necessaries, he has produced an equal value of work, capable of purchasing either to himself, or to some other person, an equal half yearly revenue. The value therefore of what has been consumed and produced, during these six months, is equal not to ten, but to twenty pounds. It is possible, indeed, that no more than ten pounds worth of this value may ever have existed at any one moment of time. But if the ten pounds worth of corn and other necessaries, which were consumed by the artificer, had been consumed by a soldier, or by a menial servant, the value of that part of the annual produce which existed at the end of six months, would have been ten pounds less than it actually is, in consequence of the labour of the artificer. Though the value of what the artificer produces therefore, should not, at any one moment of time, be supposed greater than the value he consumes, yet at every moment of time the actually existing value of goods in the market is, in consequence of what he produces, greater than it otherwise would be.

"When

"When the patrons of this system assert that the consumption of artificers, manufacturers, and merchants, is equal to the value of what they produce, they probably mean no more than that their revenue, or the fund destined for their consumption is equal to it. But if they had expressed themselves more accurately, and only asserted that the revenue of this class was equal to the value of what they produced, it might readily have occurred to the reader, that what would naturally have been saved out of this revenue, must necessarily increase more or less the real wealth of the society. In order therefore to make out something like an argument, it was necessary that they should express themselves as they have done; and this argument, even supposing things actually were as it seems to presume them to be, turns out to be a very inconclusive one."

'I choose to give Dr. Smith's arguments without any abridgment, though they would lose nothing in being expressed in fewer words. His verboseness and ambiguity clearly shew how a man of ability, when overlooking fundamental principles, may speculate upon the surface of things, without ever getting at the kernel. In this third observation we have what, in mercantile accounts, is called a second entry, that is, the same articles stated twice in the same account, which must necessarily occasion a false aggregate or false conclusion. "While an artificer," he says, "has been consuming a half yearly revenue of ten pounds worth of corn, and other necessaries, he has produced an equal value of work capable of purchasing either to himself, or to some other person, an equal half yearly revenue. The value therefore of what has been consumed and produced, during these six months, is equal not to ten, but to twenty pounds." Were this true, artificers and manufacturers would certainly be a productive class. But in stating the case with precision, which the Doctor has not done, it will appear that this hocus pocus manner of turning ten into twenty, is like leger-demain tricks in general, a mere deception. The artificer, he means to say, who produces a piece of manufacture, after half a year's work, may sell it for as much as will maintain him a second half year; consequently, though he has consumed only what fed him six months, he may get, by his manufacture, what will feed him twelve months. It has totally escaped Dr. Smith, that the artificer had no right to sell his manufacture, as it was previously mortgaged to pay for his first six months provisions; for it cannot be presumed that his first six months provisions were given to him gratis. He that furnished those provisions to him must be reimbursed; and how is he to be reimbursed? By the piece of manufacture. Consequently the ten pounds still remain ten pounds. I will state a case analogous, and similar to that mentioned by Dr. Smith, which will render his false conclusion still clearer to my reader. Suppose a farmer has a desire for a good clock, and meeting with a skilful clock-maker, just come out of prison, without a farthing in his pocket, agrees with him on the following terms, namely, to furnish him with provisions, materials and tools, till he finish the clock, and to have the clock in return. Would not the clock-maker be deemed a dishonest person, or a fool, if he attempted to dispose of the clock to any other person but the farmer who furnished him with provisions?

'It

'It is, I think, unnecessary to enlarge further in the refutation of the third observation. I shall only remark, that the second argument, that the artificer by his labour must create an increase of value, because the menial servant does not, is equally inconclusive as the first, and has already been answered.'

The author maintains that, while Dr. Smith has directed his arguments against the sound part of the œconomical system, he has adopted the greatest error of that system; which consists in considering the receivers of land-rents as a productive class in society. What made the French writers persevere in this error, this cautious inquirer does not pretend to determine. He thinks, however, that they make some compensation for their mistakes, by intimating that the church and the king are to be served out of the land-rents: but Dr. S., he says, is not aware of their error; which, having received it as an engraftment from them, he allows to pervade the whole of his own inquiry.

The proprietors of lands, as mere receivers of land-rents, are so far from being a productive class, that they are the most unessential and most burdensome class in society. It is contrary to all reason and to all policy to allow mere idlers in a state, and to suffer those who receive one-fourth of the whole income of the kingdom to do nothing for it in return. Cicero says to landholders, "*maior hereditas venit unicuique vestrum in iisdem bonis a jure et a legibus, quam ab iis a quibus illa ipsa bona relicta sunt.*" "You are not so much indebted to those who bequeathed to you your estates, as to the laws and government which protect you in the enjoyment of them." The defence of the state, therefore, necessarily devolves on them, since they are the only class in society who have not any other appropriate employment; and thus, by placing the national defence on the surplus revenue, every landlord in the kingdom becomes politically as much a tenant to the state, as any of his farmers is a tenant to him.

The author shews, by an elaborate yet perspicuous computation, that, had a rent of four shillings in the pound been raised on the rents of land since the æra of the revolution, when the land-tax was imposed, we should have been entirely free from any national debt. The Anglo-Saxon monarchs placed the whole defence of the kingdom on a single land-tax; and the feudal system confirmed that mode of taxation. Henry II., when he obtained possession of Ireland, firmly united that island to England by the fiefs and benefices which he there established, *holding of the crown of England.* The tenants *in capite*, whose lands lay in Ireland, were bound by their tenures to give their fixed supplies to the crown of England; and they

they took their seats in the parliaments of England as possessors of those fiefs; a circumstance which explains the hitherto inexplicable riddle of the Irish peers in the English parliament.

Our limits do not allow us to enumerate the many important benefits that might, according to our author, have resulted from the continuance of this system, and that might still result from a return to the spirit of it. The following will serve as a specimen:

'There is not, at present, a complaint more general among all classes of men than that there is hardly any living, because all things are become so extravagantly dear. There is, however, a possibility that all things might become extremely plentiful, and consequently extremely cheap, and the system of the Economists leads to that. A common complaint, even among the rich, is, that the keeping of a horse is at present extremely expensive, oats and fodder are become so immoderately dear. Now the fact is, that the keep of a horse is in reality not dearer at present than it was 500 years ago; nay, perhaps is even cheaper; for 500 years ago it might have required the produce of three acres, but, from the improvements in agriculture, the produce of two acres may perhaps now suffice. In like manner, the maintenance of a regiment of soldiers is probably not more in reality now than it was 150 years ago, but the parliamentary estimates, and exceedings of estimates, prove that the pecuniary expence of present days is far beyond what it was 150 years ago; that government accomplishes not so much with 20 millions as it formerly did with 5 millions, and that it is now actually experiencing the impotence of pecuniary wealth.

'Other political writers, besides Mr. Young, have been deluded by the notion of the great importance of high price. The following false computation of Davenant has been repeated, with eulogiums, by subsequent writers. "In the year 1600," says Davenant, "the whole rental of England did not exceed 6 millions, and the price of land was 12 years purchase; in 1688 the rental was 14 millions, and the price of land 18 years purchase, so that within this period, the land rose from 72 to 252 millions." A modern author, by the same way of computing, reckoned the value of the lands of England a few years ago at 700 millions, that is, according to him, the lands of England are near ten times as valuable now as they were in the end of Queen Elizabeth's reign. This the Economist affirms to be a most gross miscalculation, similar to that of doubling the price of the supply of a garrison, instead of doubling the supply; for, in the time of Elizabeth, England fed and clothed 4 millions of people; and at the present day can hardly feed and clothe 8 millions of people; consequently the real rise of value of its lands is barely double. But, if instead of multiplying money, and thereby needlessly raising prices, we had been studious for these 200 years past to have multiplied substantial and physical wealth by an unremitting encouragement of agriculture, the lands of England at this moment might perhaps have been near four times as valuable as in the time of Elizabeth; that is, they might now be feeding and clothing 15 or 16 millions of inhabitants.

'Mr.

'Mr. Young's ill-grounded fondness for high price leads him to undervalue or decry low price or cheapness, without, however, explaining by any kind of illustration, the prejudice that low price would bring upon a community. He makes assertion supply the place of argument, and says, p. 82, 'Cheapness of provisions is such an encourager of idleness, that no manufactures can stand under it.' Now, so far from this assertion being consistent with fact, cheapness of provisions is the very thing that enterprising master manufacturers above all things wish for. It is the load-stone that draws manufactures to itself. It has drawn the woollen manufacturers even away from the woollen counties into the North; it has removed the gauze manufacture from London to Paisley; and the blanket manufacture from London to Dundee. What cheapness of provisions is in some places, cheapness of coals is to Bristol, Newcastle, Birmingham, and Carron. Were coals to be as dear in those places, as in some parts of the kingdom, can it be doubted but their glass works and iron works would quickly decline. Were a manufacturer of Birmingham to be asked whether he would wish coals and provisions to be dear there, he would probably answer by the following question: Sir, would you wish to ruin our town?'

Before we conclude this article, we may observe that, in the computation in p. 24, the number 715 is repeatedly written by mistake for 525; and, in enumerating the sources of the former wealth of Holland, p. 30 *et seq.* the author seems to forget the prodigious benefit derived by that country from being the depository of the merchandice of all parts of the world.

Without speaking decidedly on the principal points at issue between the present writer and the illustrious Adam Smith, we recommend the perusal of this judicious performance to those who turn their thoughts to the subject of political œconomy; persuaded that there are few readers who may not derive from it some useful information.

ART. IX. *Vaurien: or, Sketches of the Times:* exhibiting Views of the Philosophies, Religions, Politics, Literature, and Manners of the Age. 12mo. 2 Vols. 8s. sewed. Cadell jun. and Davies. 1797.

THIS writer attacks modern philosophy, republicanism, socinianism, &c. with wit and vivacity, tempered with a love of very restricted liberty, and a predilection for toleration; manifesting also a competent knowlege of the world,—of characters,—and of the arts of narrative:—but we consider as reprehensible his holding up to ridicule, almost by name, persons of no inconsiderable respectability: the species only, not the individual, being the fair game of the satirist. This licentious proceeding becomes truly cruel, when to the individual thus attacked and indicated, *fictitious crimes* are attributed, in

the progress of the narrative. For instance, vol. ii. p. 278, M. de la Blancherie is *named* as author of a certain publication, which was reviewed in our 21st vol. p. 583: this work, a very peculiar one, is attributed to Vaurien the hero of the novel; and Vaurien, in other respects a creature of the imagination, is introduced as guilty of horrible perfidy, and of an attempt at seditious and revolutionary actions in London. Thus a wholly unfounded denunciation is pointed at an individual, unfortunate, and insecure already beneath the despotism of the alien bill.

The fable of these sketches is meagre, but the local finishing is frequently good. The 26th chapter introduces a Platonist.

'He had unfortunately plunged deeply into the commentaries of certain Platonists, who explain Homer into allegories, discover celestial systems, and convert the Iliad into a Greek Bible of the arcana of nature.

'When he quitted the school, his mind was deeply tinctured by all the colorifications of the Platonic prism. He mused on the bewitching notion of universal beauty, which pervades that enthusiastic philosophy; but when at length he obtained a complete copy of Plato's works, the intellectual malady diffused itself in every nerve of his mind; and such was the conflict of his animal spirits, that he could never read Plato without violent palpitations of the heart, and more than once such has been the agony of his sensibility, that he fainted over the volume as he held it with a kind of religious tremor. These indeed are the peculiar features of enthusiasm, that abstraction of the imagination which roves amidst unknown scenes, and gazes on poetical chimeras. It is felt by poets in the fury of their orgasm, by philosophers in the ideal fabrication of their systems, and by mystics in their attempts to abstract themselves from earth to heaven.

'When we read the discoveries of another, we acquire a spirit of discovery. The imitative genius of man becomes every thing to which it is accustomed. He read of a thousand fine meanings in Plato and Homer, which he could never have imagined, but having once imagined them, he added a thousand more of his own. A mind like his only requires the scattering of a small handful of seed to cover it's extensive and fertile soil with a vast efflorescence; and like that happy climate that feels not the rigour of a changing season, his mind was a year of one continued summer. Every day brought it's new discovery, and every day was a day of triumph.

'Like other inspired persons (for he considered his delight as inspiration) he now conceived it a duty to enlighten a dark and erring world. "All Europe," he cried, "is surrounded by a dismal night; hence men are continually molesting each other, and one man only impedes another while he himself is impeded." He observed old religions decaying, while modern sects were filthily spawned forth, and lamely crawled from each antiquated and expiring monster. He first communicated his notions to a private circle; some considered them as the curiosities of a student of great learning, some as the philoso-

phical

phical amusements and paradoxical vanities of a man of genius, but few discerned that they were the delusions of a literary lunacy. Their doubts soon ceased, when, to the astonishment even of the learned world in this close of the eighteenth century, were published two quarto volumes, in which he avowed himself a Platonist in it's most religious sense, and in which he affected to prove, that the Christian religion was merely a bastardized and barbarized Platonism. The divinities of Plato were the divinities to be adored; and he affirmed, that no people could be virtuous and happy if they were not taught to call God, Jupiter; the Virgin, Venus; and Christ, Cupid.

'It was now in vain to dissemble. His friends attempted to reason; but logic reforms no enthusiast. An enthusiast cannot fail to gain his cause, because he alone can be his own judge. In vain the world opposed, and worse than opposed, neglected. He was an Atlas for himself; the solitary supporter of a system even too unreasonable to be adopted by philosophical reasoners, and even too delusive to delight philosophical fanciers. He knew, he said, he was the Gemistus Pletho of the age, and he was content. To the opposing world he therefore opposed Plato and Homer; and he looked not in this barbarous age to be rewarded with a garland in the school of philosophy.'—

'The Platonic system had obtained him some admirers among the fair sex. It was not ill adapted to their capacity; for being incomprehensible, it's mysteriousness irritated female curiosity, and it was at least more sublime than disclosing an enigma, or unfolding a charade. It was pregnant with the dissolving energies of a delicious sentiment; for what the Plantonist terms "the science of universals," is made to consist in "UNIVERSAL BEAUTY." It was a homage to the sex. He used sometimes to break out in expressions like these: "Beauty walks silently on the extremities of it's feet, alluring, ravishing, and raising all things by it's power; it swims above the light of forms; it covers the occult union of the gods!" The entire system was elegant and brilliant; it exhibited only forms of symmetry and grace; and the female attention, that was once allured by the ideal perfection of an eternal beauty (the image existing in the mind of the divine architect) and became initiated into the Platonic doctrine of ideas, was soon entangled in a tissued net of silk and silver, that adorned rather than perplexed the lovely captive. Where she sought a master, she found a lover; and, entranced, listened to the eloquence of diction, the dazzling of metaphors, the inexhaustible poetry, and the infectious enthusiasm of a man who came recommended by many accomplishments of personal figure, and by many graceful acquirements. The Platonist is a masterly musician, a sublime poet, and, when warmed, his voice is melodious, his eye is illuminated by quick intelligence, his face takes all the changes of his soul, every gesture is adapted to every sentiment, and, like the Cumean Sybil, he looks the image of inspiration. His usual style on these subjects shews all the art of poetry without its labour; he pours forth an opulence of diction, and his copious periods roll with magnificence, as if he were reading an English imitation of Cicero's manner; with felicitous expression he intenders by pathetic senti-

ment, and charms by the gaiety of exuberant imagery. Even his mystic unintelligibility becomes a grace; it serves as a resting-place to repose the mind that has followed him in his elevations; and they who are not void of imagination lament when the Platonist closes his voluble and enchanting elocution.'

This delineation calls forth the following observation, which is perhaps but too well founded:

'The age seems propitious to every species of fanaticism. Scepticism spreads rapidly, and superstition gathers new energy to oppose scepticism. Established opinions are too moderate for either; hence religion breaks into sectarism, and philosophy divides into systems. Extravagance wrestles with extravagance; the imagination wanders astonished and half-delighted, but calm sense looks around, and retires in horror. Religion and philosophy have become two gladiators; one departs not without destroying the other; yet who shall be certain that one alone will triumph? Two gladiators have sometimes perished together by their mutual aim.'

The work is composed, as the writer observes, in his preface, 'in the *form* rather than the *matter* of a *novel*.' It abounds with shrewd observations on the prevailing manners, morals, politics, parties, and *fanatics* of the times: but we think that the ingenious and piquant satirist is wanting in candor towards those persons whose religious or political creed is not in concord with his own. He seems to hold the Dissenters from our Church-establishment in no small degree of abomination; especially the Anti-trinitarians; and he has no mercy on the Godwins, the Priestleys, and the Holcrofts of the age. In general, he writes with spirit; and we must acknowlege that, on the whole, his performance has afforded us much entertainment,—in defiance of several objectionable passages:—with which however, as the article is already of sufficient length, we shall not trouble our readers. Yet we cannot conclude without observing that, in p. 219, of the second volume, there is a curious *note*, relative to the *sacrament*; asserting that this is a 'simple *rite*, *now* performed every Sabbath night, by the religious Jew,' who is master of the house, &c. It is added, 'Jesus, amidst his disciples, was performing this *rite*, called *Keedush*; and, in the allegorical style of a young Rabbin, said of the bread and wine, "This is my blood, and this is my body;" which they certainly were, when assimilated in his person. To this simple circumstance we owe all the idiocy and cruelty of *transubstantiation*.' We leave this idea to the consideration of the theologian.

ART.

ART. X. *Indian Antiquities:* or Dissertations, relative to the Ancient Geographical Divisions, the Pure System of Primeval Theology, the Grand Code of Civil Laws, the Original Form of Government, the Widely-extended Commerce, and the Various and Profound Literature, of Hindostan: compared, throughout, with the Religion, Laws, Government, Commerce, and Literature, of Persia, Egypt, and Greece. The Whole intended as introductory to, and illustrative of, the History of Hindostan, upon a comprehensive Scale. Vol. VI. 8vo. pp. 440. 10s. 6d. Boards. Richardson. 1796.

AN advertisement at the end of this volume informs us that the author intended to complete his work with this publication: but that 'the introduction, at the earnest request of numerous subscribers, of a new and important subject, *the antient Commerce of Hindostan*, without which a work of this kind must have been imperfect to gentlemen connected with India, necessarily occasions its extention to a *seventh* volume.'

The present volume is divided into two parts, and contains two dissertations: one, on the *Origin of the Druids, and the striking affinity which their religious rites bore to those of the Brahmins:* the other, on the *Commerce carried on, in very remote ages, by the Phœnicians, Carthaginians, and Greeks, with the British Islands, &c.* The first of these, consisting of three sections, is thus introduced by the author:

'My intention, in the following Dissertation, is to prove, as far as the remoteness of the æra alluded to, and the abstruse nature of the subjects dicussed in the course of it will allow of proof, that the celebrated order of Druids, anciently established in this country, were the immediate descendants of a tribe of Brahmins situated in the high northern latitudes bordering on the vast range of Caucasus: that these, during that period of the Indian empire when its limits were most extended in Asia, mingling with the Celto-Scythian tribes, who tenanted the immense deserts of Grand Tartary, became gradually incorporated, though not confounded, with that ancient nation; introduced among them the rites of the Brahmin religion, occasionally adopting those of the Scythians, and, together with them, finally emigrated to the western regions of Europe.'

Mr. Maurice's design, we think, has been fully accomplished; and we doubt not that this volume will afford greater pleasure, to most English readers, than any of its predecessors.—We will give a brief analysis of it, chiefly in the author's own words; and then select some passages which we deem the most entertaining.

In the first section, Mr. M. treats on the great extent of the antient Indian empire, and the wide diffusion of Indian mythology throughout Asia. Sir Wm. Jones and Mr. Halhed are here his principal guides; and indeed he does little more than

connect their narratives. With them he oppugns the system of Bailli and D'Ancarville, who assert that the religious opinions of the Hindoos were all borrowed from Scythia; which these two writers consider as the cradle of the sciences, as well as of the human kind. According to Mr. M. and his vouchers, the immediate descendants of Noah inhabited the regions nighest to Taurus, and had their first schools in caverns in the Median mountains. From the colleges of Naugracut and Thibet, colonies of the priests of Buddha migrated to Tartary, and thence into Europe, under the name of Druids. Towards the end of this section, Mr. M. gives some remarkable instances of affinity between the primæval languages of Asia and those spoken in Europe, particularly in the British isles. His *ætyma*, however, are sometimes too far fetched: but this is the common fault of almost all ætymologists.

In sect. ii. the author traces the religion and superstitions of the British Druids from the Cuthæi, whom he supposes to be the immediate progeny of Cush. Those superstitions, he thinks, exhibit many evident remains of the pure patriarchal theology, blended with the corruptions of Sabian idolatry. Here he enters into a more particular account of the Indian divinity Buddha, or Boodh, the Hermes of Egypt and the Mercury of the West; and he finds various eastern designations of Mercury equivalently represented in the religion of the British Druids, and in many relics of their festivals and sports, still practised in Britain. The section concludes with an extensive parallel between the rites and customs antiently prevalent in India, and in the northern empires of Europe.

This parallel is continued in sect. iii. which contains a large portion of information, and treats on the Druidial worship of rude stones, their sanguinary sacrifices, their worship of the sun under the form of pyramids, the stupendous solar temple of Stonehenge, that of Rolldrich, or the Druid's wheel, and that of Abury, so accurately described by Dr. Stukeley, who takes it to have been one of those temples called *Draconția* or Dragon-temples.—He then gives us a short essay on the sexagenary cycle of India and China, with a brief account of the serpent-egg of the Druids, their lustrations compared with those of India, their doctrine of transmigration, the leading feature in the Brahmin religion, and the belief of both that the world was to be destroyed by a general conflagration, their conformity of casts or orders, of sacred vestments, &c.—with *the general result of the preceding observations:* which we here transcribe *verbatim*.

'From the evidence above submitted to the candid reader, he will be able to form his own judgement concerning the truth or futility of

the original proposition with which I set out, viz. that a colony of priests, professing the Brahmin religion, and educated in the great school of Babylon, actually emigrated, in the most early period, from Asia, with the Japhetic tribes who established themselves in Europe. To state precisely the exact æra of that migration is impossible at this distance of time; but, from the evident mixture of the leading principles and peculiar rites of the Sabian idolatry with those of the pure patriarchal theology, it must have happened after the period in which Belus and his descendants, the great corruptors of the Noachic system of faith, had introduced those idolatries among their subjects of the Greater Asia.

'The Indians, at that time, formed a distinguished part of the Persian empire; for we have seen that their first dynasty, commencing under an iniquitous prince, named Bali, destroyed by the bursting of a marble pillar at the very moment he was blaspheming his Maker, sate on the throne of Persia before the whole nation crossed the Indus, never to return. This general migration probably took place immediately after that fatal event, which so forcibly points to us, under the veil of Eastern mythology, the destruction of Babel, and the consequent dispersion. The Hebrew chronology places the dispersion, or, at least, the birth of Peleg, (at which period the Scriptures assert that event to have taken place,) in the 101st year after the flood; but, as that period seems too early in post-diluvian annals for so great an increase of the human species to have taken place, as must be supposed on the hypothesis of a vast empire formed, and Asia overflowing with numbers, and as we may without impiety embrace a system of chronology less perplexing to that hypothesis, so many learned men have adopted the Samaritan chronology, which computes that event to have taken place about the 400th year after the flood. By this rational mode of computation, a variety of difficulties, otherwise scarcely surmountable, are got over. The remembrance of the grand dissolution might by that time have grown more faint in their minds, and their horrors so far abated, that they may, with less outrage to probability, be supposed capable of erecting a tower to brave the power of the Deity, who, in his wrath, had deluged the former guilty world; and the earth itself, by the powerful action of the sun and winds during this extended interval, better prepared in every region to receive the swarming multitudes that were now descending from the overcharged plains of Shinar and all the mountainous regions of Asia to the abodes destined for them by Providence. In adopting this, which appears to me the more plausible system, I would by no means be understood to intimate that no partial migration towards the countries nearer the eastern limits of the world, previously to the grand dispersion, might have taken place: on the contrary, I am very much inclined to believe that Noah himself, who lived 350 years after the flood, attended by the more virtuous of his descendants, disgusted with the increasing idolatries of Shinar, did actually retire from that polluted plain, and lay the foundation of the great empires of India and China, as contended for by Raleigh and Shuckford; though their hypothesis of the ark, resting on the Indian Caucasus, cannot, consistently with the sacred writings, be

maintained. One of my principal inducements for this belief is, that the pious patriarch is by this means removed from all participation in the counsels of that nefarious race, who, after the signal deliverance of their great ancestor from a watery grave, dared, by that erection of Babel, so atrociously to insult the power and providence of the Most High. But this subject, and others connected with it, will be hereafter discussed more at large in their proper place, the Indian History; and are here only noticed as preparatory to future strictures in this volume on the Institutes of Menu, which, in the main, may be considered as the work of that primæval legislator.

'The sum, therefore, of the preceding remarks is, that the great outlines of the Brahmin creed of faith, consisting of an heterogeneous mixture of the principles of the true and false religion, were formed in the school of Chaldæa before they left Shinar: that after the dispersion, pursuing the decrees of Providence in the peopling of the world, they migrated from Persia, and the country in its neighbourhood, to regions still nearer the rising sun; bearing with them, across the Indus, the new-formed code of religious and political laws, afterwards enlarged, purified, and accommodated to their situation in a different region; a region in which innumerable ablutions and other local superstitions were indispensable: that they were still divided into many sects bearing the name of Brahma, Veeshnu, Seeva, and Buddha; and that Thibet, the highest and most northern region of India, was peopled with Brahmins of the sect of the last-mentioned holy personage, who appears from indubitable evidence to be the Mercury of the west: that these priests spread themselves widely through the northern regions of Asia, even to Siberia itself; and, gradually mingling with the great body of the Celtic tribes who pursued their journey to the extremity of Europe, finally established the Druid, that is, Brahmin, system of superstition in ancient Britain.

'This, I contend, was the first Oriental colony settled in these islands. In the course of ages, their extensive commerce led hither Phœnician colonies in quest of that tin which they exchanged for the fine linen and rich gems of India. The Phœnicians, whose ancestors were educated in the same original school with the Brahmins, suffered not the ardour of Asiatic superstition to subside, but engrafted upon it the worship of the Tyrian Hercules, and other rites of that ancient nation. How astonishingly great that commerce was, and of what nature those rites were, are points which will be amply discussed in the Dissertation that follows.'

In the *second* dissertation, Mr. Maurice sets himself to prove that the Tyrian Hercules is probably the same personage with the Indian Belus; and who first, according to the antients, explored the British islands for tin; and hence the name of *Belerium* was given to the western extremity of Cornwall.—Here the writer takes a general retrospective survey of the sciences and commerce of the Phœnicians, of their trade to Spain, and of the vast riches obtained from mines in that country; of their communication thence to the British islands; with an account

account of the tin-mines of Cornwall and the tin-trade, during those most antient periods.—This we shall copy entire, as one of the best written portions of the work:

'This valuable article of commerce owes its name to an Oriental word intended to denote the appearance which it bore to those Asiatic traders who first explored for tin the mines of the Cassiterides and Cornwall: for, when brought in its crude state from those mines, it is of a dark colour, and, when washed, resembles slime or mud. Pliny and other ancient naturalists denominate it *plumbum album*, white lead, and, in truth, lead and silver are said by the chemist to enter largely into the composition of this ore. We read of no other country that anciently produced tin, at least, in such abundance and purity as the British isles, nor of any people who extensively traded in it, except the Phœnicians; and that trade must have commenced early indeed, since it is enumerated among other metals that passed through the purifying fire in the Pentateuch of Moses *, which cannot be dated less than 1400 years before Christ. It is also mentioned by Homer †, who had too accurate a knowledge of the progressive improvement of mankind in arts and sciences to assign any discoveries to an improper age. But, when those mines are well examined, they exhibit internal testimony of the remote, I had almost said the incalculable, period at which they have been wrought; for, in digging to the depth of fifty fathoms, the miners frequently meet with large timbers still entire. These are vulgarly supposed to have been deposited there by the waters of the deluge: but that idea tends to violate M. de Luc's rational hypothesis, which supposes that deluge to have been effected by the sinking down of the antient continents; and, without going quite so far back in the annals of time, we may reasonably enough conclude them to have been left there by Phœnician workmen, the props and pillars of the exhausted mines, especially when we read, in the same author, that pick-axes, brass nails, and other utensils, are found, at the greatest depths, intermixed with those timbers ‡.

'Tin is in itself so beautiful a metal, forms such elegant domestic utensils, the most elegant next to silver, and in the various processes it undergoes by fire makes so considerable an ingredient in other manufactures, that the solicitude of all nations, and especially those addicted to commerce, to obtain it is by no means to be wondered at. The great use indeed of tin and the preparations made from it in the various branches of trade and manufactures, particularly in painting, gilding, and pottery, as well as in the science of chemistry, and anciently in that of medicine, though, from its poisonous qualities, generally and justly rejected by the modern practitioner, is too well known to be here insisted on. The Tyrians themselves are supposed, by solutions of this metal, to have greatly enhanced and fixed the beautiful colour of their purple dye §, and our own manufactured broad-cloth is affirmed to owe its decided superiority in the markets

* Numb. chap. xxxi. v. 22. † Homer's Il. lib. ii. v. 25.'

‡ See Childrey's Natural Histoy, p. 8.'

§ See Pryce's Mineralogia Cornubiensis, p. 17.'

of

of Europe to its being dyed *in the grain*, as it is called, in liquids, where this metal has formed a principal ingredient.

'There is a very clear and particular account given in the Philosophical Transactions of the method of obtaining and preparing this metal in the mines of Cornwall, which, though too full of technical phrases, known only on the spot, to be inserted at length, may yet be acceptable to the mercantile reader, in the abridgement which is here presented to him.

'The ore is only to be obtained by the most elaborate exertions of the miner. The veins descend to very great depths, sometimes to the distance of sixty feet from the surface, and it is often found imbedded in rocks, scarcely penetrable by the tools of the workmen. It is also a labour of extreme hazard, from the arsenic with which tin is strongly impregnated; and sulphureous damps and malignant vapours, exhaled around him, often interrupt his progress through those regions of darkness and peril. Superstition has added to the terrors of the scene, for to use the express words of my author, "The labourers tell stories of sprights of *small people*, as they call them; and, that when the damp arises from the subterraneous vaults, they hear strange noises, horrid knockings, and fearful hammerings. These damps render many lame, and kill others outright, without any visible hurt upon them *."

'The ore is differently denominated as it is found in its more pure or mixed state. That which is called *boll* is properly the *mine-tin*, as it is obtained from the load, or vein, and it is usually dug up in grains or chrystals of a black colour, the blacker the richer, and in lumps of various magnitude. *Shodt-tin* is that which is mixed with stony and earthy matter, found in masses of much larger size, and in the immediate vicinity of the vein. The *stream-tin* ore is a name given to particles of the mineral, broken off from the *load*, running through high mountainous regions, by the waters of the deluge (say the miners,) or by other impetuous floods, and carried by the violence of the stream into deep valleys at a great distance. There, collected into heaps, they have, in different places, formed strata of considerable depth and breadth, and lie intermixed with the gravel and clay which was torn away with them from their original bed. The fragments are found in the form of small pyramids, of various planes, and are of different sizes, from the bigness of a walnut to the finest sand. Of this sort, principally, well washed, stamped, and purified by repeated fusion, is made the finest *grain tin*, and its superiority to the metal dug from the mine arises from its being free from the mundic, and other mineral substances, which generally impregnate and contaminate the latter.

'Having discussed the various kinds of this metal in its original state, we come to their mode of preparing, or, as the miners call it, *dressing*, the tin. When the ore is dug out and landed, and the larger masses are broken by men appointed to that duty, it is brought, on horses, to the stamping-mills; where, being placed in a great wooden

'* Dr. Morret on the Cornish mines, in Philosophical Transactions Abridged, vol. ii. p. 572.'

receiver,

receiver, called the *coffer*, it is ground to small sand by massy iron weights, fastened to the ends of strong beams of timber. These timbers are called *lifters*, are made of heart of oak, eight or nine feet in length, and, being raised up and depressed by means of a water-wheel, are precipitated down with prodigious force on the matter to be pulverized. The ore, thus reduced to powder, is, by an ingenious process, particularly described in the paper referred to, washed out of the *coffer* into a long and deep trench, cut in the floor, called, *the launder*, stopped only with turf at one end, through which the water gradually ooses away, while the ore itself, purged of its impurities, subsides and settles at the bottom. The sand and gravelly particles, which, being lighter than the ore, remain uppermost, being removed, the ore is repeatedly washed and cleansed, and in the end is sent to the smelting, or, as with more propriety they term it, the *burning house*. There, being as repeatedly subjected to the fire to free it from the mundic and other foreign substances, still intimately adhering to the ore, and afterwards, passing through the more intense heat of the *refining-fire*, where all its remaining dross is skimmed off, the burning mass is poured into moulds, holding exactly three hundred and twenty pounds weight; and, being left to cool, it is, in that state, called *block-tin*. Before they are quite cold, the blocks are stamped with the house-mark of the smelters, a pelican, a plume of feathers, or some such device, in proof of the genuineness of the metal; they are then weighed, numbered, and sent to the nearest town that has the privilege of coining to be assayed, and to receive the farther impression of the dutchy seal, which bears a lion rampant, the arms of Richard Earl of Cornwall, without which impression it cannot become an article of merchandize, domestic or foreign. This is called the *coinage* of the tin, and every one hundred weight of tin thus coined, by ancient usage, pays a duty of four shillings to the Duke, producing a vast, though of necessity a varying, income to the heir-apparent of the British crown; an income, however, that must constantly increase, as new channels for the exportation of this useful article are discovered, or the old ones enlarged by the merchants of England, in their private or collective capacity; a circumstance which proves the obligation of the present illustrious possessor of its revenues, to the laudable exertions of the present enlightened Court of East-India Directors, to revive that important branch of ancient commerce with Asia.

'The towns appointed for the coinage of tin were anciently only four in number, situated in those districts of the county which were considered most convenient for the tinners, by name Leskard, Lestwithiel, Truro, and Helston. The nearest of these, however, was found too far distant from the tinners on its western extremity; and, for their accommodation, Charles the Second added Penzance. To one or other of these places the tin is brought on the four great quarterly festivals of the year, and so great has the consumption increased, that though, when Carew wrote his volume, the total annual amount of the tin sold did not exceed 40,000l. it has of late years risen to near 200,000l.—Gough's new edition of Camden, p. 10.

'The

'The important light in which the British legislature have ever regarded this national source of industry and wealth, in periods long antecedent to those in which our woollen manufactures come to be in such high estimation in the markets of Europe, the grand STAPLE commodity of the country, is conspicuously evident in the great number of immunities and charters granted, at different æras, by English kings and parliaments, to the inhabitants of this western province, by way of encouragement to them, to direct their whole attention to the native riches treasured in the bosom of their favoured country; immunities so various, and charters so extensive in their concessions, that this part of Cornwall seems, as it were, a separate kingdom, governed by a parliament of its own, and subject to a jurisdiction peculiarly calculated for the convenience and comfort of the natives. The chief power in these districts is vested in an officer called the lord-warden of the stannaries, who is supreme in law and equity, in cases that affect not the life of the subject, and from his sentence there is no appeal but to the Duke of Cornwall, in council, and, in case of the death or minority of that prince, to the crown.'

Mr. Maurice then gives a brief account of the successive voyages undertaken by the Carthaginians and Greeks to Britain —of the principal articles that formed the antient commerce of Egypt and Persia—of the origin, progress, and flourishing state of commerce in India in the remotest periods—and of the gradual progress of ship-building and navigation, &c.—The dissertation concludes with a more particular detail of the antient commerce of the Greeks with India and Britain.

This volume is accompanied with five good drawings, *1mo*, A piece of antient sculpture from the cavern of Elephanta, representing the evil principle of India. *2do*, The most antient Pagodas of Deogur. *3tio*, A perspective view of Stonehenge, from the north-east. *4to*, A near view of the columns of Stonehenge, by moon-light. *5to*, Coins bearing the symbols of the Phœnician rites.—We are sorry to be obliged to repeat that the very ingenious author has not yet learned the art of sufficiently compressing and methodizing his copious matter.

ART. XI. *Remarks on the Arabian Nights' Entertainments*; in which the Origin of Sinbad's Voyages, and other Oriental Fictions, is particularly considered. By Richard Hole, LL. B. 8vo. pp. 258. 4s. Boards. Cadell jun. and Davies. 1797.

THE estimation which the "Tales of a Thousand and One Nights" have obtained in Arabia, we are informed, led Mr. Hole to examine into the causes of the comparative neglect which they experienced in Europe; and these he resolves into two, viz. the inelegant and defective translation through the medium of which they are viewed; and the incredibility of the stories,

stories. To obviate the latter objection seems his principal aim in the small work before us; in which he contends that the same kind of credibility is preserved in these tales, as the Greeks attached to the speciosa miracula of their poets; and ourselves to the vulgar superstitions of our own country. Thus, the Arabian writer, far from indulging his imagination in an unlimited range, seldom oversteps the enchanted cirole traced by the credulity of his forefathers: the adventures are such as *they* were accustomed to credit; and the incantations such as *they* believed to be successfully practised by persons versed in the occult sciences:—but, since those tales wear internal evidence of having been composed at or after that flourishing period of the Khalifat, during which the stores of Grecian literature were unlocked to the Moslems, it may be conjectured that, together with Aristotle and Euclid, Homer would find his way to the banks of the Tygris; and that the poets of Baghdad would not be more scrupulous than the philosophers and mathematicians, in appropriating the antique treasures of the western world. Hence was obtained a new and copious source of the marvellous, from which our author thinks the Arabian tales have derived some of the imaginary beings who so frequently present themselves to our view.

Mr. H. proceeds to apply these ideas in a very diffuse commentary on the voyages of Sindbad * the sailor, which story he denominates 'the Arabian odyssey;' and he proves, at the expence of much recondite erudition, that this eastern Ulysses has advanced nothing which may not be supported by the authority of Homer or Pliny, of Marco Paoli or Sir John Mandeville:—in short, that Hindbad, and the rest of his sapient auditors, had not less reason to be satisfied with the veracity of his relations, than with the excellence of his wines. As a specimen, we extract a part of the 3d voyage.

'Our unfortunate travellers, afflicted and desponding, wander over the island; and at length perceive an immense building, which they approach. They open a gate of ebony, enter into a court, and behold a vast apartment; on one side of which was piled a large heap of human bones, and on the other a great number of roasting spits. Their limbs fail them, and they fall to the ground in an agony of terror. Before they have power to recover themselves, the gate of the apartment opens with a hideous din; and a deformed gigantic negro, as high as a tall palmtree, advances towards them. A single eye glares in the middle of his forehead, whose brightness emulated that of a burning coal.

* Mr. Hole has mistaken the meaning of the two Persian words which form this name. They signify the "breeze of Sind," not the city; which would be Sindabad, not Sindbad.

'It

'It is sufficient, without proceeding any farther in this story, to inform the reader that it is copied from the 9th book of the Odyssey. Polyphemus was the prototype of the Indian giant, and Ulysses of Sindbad. Some additional circumstances in the Arabian tale, though wild and grotesque, heighten the horror and interest of the story. It may be observed, that a giant in Arabic or Persian fables is as commonly a negro or infidel Indian, as he is in our old romances or Saracen Paynim, a votary of Mahaund and Termagaunt. Were the negroes authors, they would probably characterise their giants by whiskers and turbands; or by hats, wigs, and a pale complexion.

'Sir John Mandeville says that, in one of the Indian islands, were "folk of great stature, as geauntes; and thei ben hidause for to loke upon; and thei han but one eye, and that is in the myddyle of the front; and thei eten nothing but raw flesche and raw fyssche."

We have sometimes been entertained by Mr. H.'s remarks, and have still more frequently seen reason to applaud the learning and ingenuity displayed in his researches: but that perplexing question, "cui bono?" recurs every moment during the perusal of his work. When we view him labouring to ascertain the particular islands, which were the scenes of the fabulous navigator's imaginary adventures, and attempting to "give to airy nothing a local habitation and a name," we feel inclined to ask, whether it be probable that the Arabian fabulist has attended more to geography than to history? His observance of the dictates of the latter appears in the first page, in which he introduces a Mohammedan prince of the Sassanian dynasty of Persian monarchs. Besides, we must confess that the coincidences discovered by Mr. H. do not, in our minds, establish the fact of the Arabian author having borrowed from the writers of Greece, of Rome, or of India. The materials on which the imagination must exercise its powers are not inexhaustible, and we frequently meet with similar combinations under circumstances in which each is manifestly original. Let us select, for an example, the same story to which we have just alluded, and which serves as an introduction to these tales; and may we not discover, in the adventures of Shahriar and his brother, the prototype of Ariosto's Giocondo, with as much probability as many of the analogies maintained by our ingenious author? Yet this coincidence we are disposed to ascribe entirely to accident; and to allow to the Italian, and to the Arabian, all the applause that may be due to the invention.

ART. XII. *Surgical and Physiological Essays.* Part III. By John Abernethy, F.R.S. Assistant Surgeon to St. Bartholomew's Hospital, &c. 8vo. pp. 208. 4s. 6d. Boards. Cadell jun. and Davies. 1797.

ANOTHER * volume of essays by Mr. Abernethy will excite very pleasing expectations, in the minds of persons who are acquainted with his preceding performances. We entertained feelings of this nature, and have not been disappointed; for we have met with several articles of useful information in this third part, more particularly in the first essay *on the injuries of the head.* Mr. A. sets out with observations tending to restrict the use of the trephine, in slight depressions of the cranium, or in small extravasations on the dura mater. In those cases, however, in which the brain is uncommonly affected by pressure, or an inflammation of that organ has taken place, he not only recommends the raising of the bone, but considers Mr. O'Halloran's cases (*Irish Transactions*, vol. 4th †) as sufficient evidence that the operation, if not too long delayed, will give effectual relief.

The *second* section of the first essay is intended to fix the attention of surgeons on effusions of blood between the cranium and dura mater, particularly when the skull is depressed where it covers the middle artery of that membrane. To distinguish accurately such cases is of great importance. The existence of an interval of sense, between the accident and the stupor occasioned by the effused blood, is one clear diagnostic. If there be so much blood on the dura mater as to affect considerably the functions of the brain, the bone, to a certain extent, will receive no blood from within. Hence Mr. A. very ingeniously infers,

'I believe that a bone so circumstanced will not be found to bleed; and I am certain it cannot, with the same freedom and celerity as it does when the dura mater remains connected with it internally. I need hardly say, that, in the cases which I have related, there was not the least hæmorrhage. But it is right to mention, that I have also twice been able, by attending to the want of hæmorrhage from the outside of the cranium, to ascertain the extent to which the dura mater was detached within: and very frequently, when symptoms appeared to demand a perforation of the skull, I have seen it contra-indicated by the hæmorrhage from the bone, and, as the event has proved, rightly.

'When the bone has remained long bare, the case may become perplexing. I once scraped a portion of the cranium which had been some time denuded, and found that it bled in such a manner, as suf-

* See our account of the former vols. in different Reviews.

† See Review, vol. xiii. p. 389.

ficiently

ficiently to point out the adhesion of the dura mater, and of course the inutility of employing the trephine.'

The *third* section developes the nature of the fungus or hernia of the brain. It is merely a protrusion in consequence of an hæmorrhage within its substance.

Conceiving that false notions prevail concerning concussion of the brain, the author devotes his *fourth* section to this important subject. He divides the whole train of symptoms into three stages.

'The *first* is, that state of insensibility and derangement of the bodily powers which immediately succeeds the accident. While it lasts, the patient scarcely feels any injury that may be inflicted on him. His breathing is difficult, but in general without stertor; his pulse intermitting, and his extremities cold. But such a state cannot last long; it goes off gradually, and is succeeded by another, which I consider as the *second* stage of concussion. In this, the pulse and respiration become better, and though not regularly performed, are sufficient to maintain life, and to diffuse warmth over the extreme parts of the body. The feeling of the patient is now so far restored, that he is sensible if his skin be pinched; but he lies stupid, and inattentive to slight external impressions. As the effects of concussion diminish, he becomes capable of replying to questions put to him in a loud tone of voice, especially when they refer to his chief suffering at the time, as pain in the head, &c.; otherwise, he answers incoherently, and as if his attention was occupied by something else. As long as the stupor remains, the inflammation of the brain seems to be moderate; but as the former abates, the latter seldom fails to increase; and this constitutes the *third* stage, which is the most important of the series of effects proceeding from concussion.'

Mr. A. thinks that concussion may in general be distinguished from compression, principally by being accompanied with less insensibility. He insists strongly on the evacuant or antiphlogistic plan.

Sect. V. treats of the inflammation of the *pia mater*; some important cases of disease of the bone are subjoined.

We have next a long supplement to the essay on the lumbar abscess. We shall content ourselves with recommending it to the attention of surgeons, and with observing that Mr. A. has lately found this species of abscess more frequently connected with a disease of the bone than he originally believed. In other cases, he has found his practice answer. Electricity, also, he has found so serviceable with occasional emetics, that he hopes many of these abscesses may be dispersed without any permanent exposure of their cavity.

The subjoined *experiments on irritability* are not great either in quantity or quality. Mr. A. concludes, from some *Galvanised* limbs of frogs, that oxygene does not support the irrita-

bility of parts separated from an animal longer than common air. The subject needs a more ample discussion; perhaps M. Humboldt will supply this desideratum in his expected work.

A miscellany of surgical cases and remarks completes the volume before us. This part ranges under the heads of the operation for the aneurism, of emphysema, and of the use of mercurial fumigations. Particular illustrations are copiously adduced, and there is much minute observation; minute, but not therefore the less important; for it is impossible to treat well of surgical operations without much minuteness.

We think that we may venture to assure our industrious author that there was not the least occasion for the concluding apology. No inquirer, who takes up his papers with a proper disposition, will be sensible of a want of '*finishing*.' In regard to style, we consider them as the best—that is, the most simple,—which their author has yet produced.

ART. XIII. *Donald Bane:* an Heroic Poem. In Three Books. By George Skene, Esq. 8vo. 2s. 6d. Robinsons. 1796.

AT length a just taste in epic poetry is beginning to arise in this country; and we may hope to see the military conflicts of our ancestors, the achievements of our heroic ages, described in a manner worthy of them and of us. The embellishments of our later poets, which disguise all truth of manners, and, with the translators of Homer, attribute refinement to men engaged in the struggles of barbarians, are insensibly sinking to that level, which has already floated the courtier-poetry and theatric politeness of the obsolete French school into the pool of oblivion. We now dare to read and write "all that may become a man" in its natural naked fidelity: we may therefore now expect writings fitted for men of all times and all places.

We have read with pleasure Mr. Skene's rough northern poem *, and, though it has many defects, we form high expectations with regard to the author: we shall make copious extracts from it, comprising part of the episode of the unfortunate herald, sent by Robert, King of Scots, to demand the homage of the unsubmitting *Donald Bane*, a chieftain of the western isles.

Donald Bane speaks:

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* The short preface informs us that this poem 'is founded on the remembrance of an old historical manuscript, preserved at the seat of Mr. Skene of Skene, member in the parliament before last, for the county of Aberdeen; as well as on the tradition of the peasants in that neighbourhood.'

" Audacious Lowlander, again speak out
Insulting Robert's message! He shall know
A king am I greater than he in power
And spirit, able to enforce my right,
And lay his boasting low, as I will thee,
His servant and vile second in my wrongs.
Subject to him!—No, rather let me live
Lord of myself, to none accountable,
My roof a rocky cave, and roots my fare!"
He ended; but, with visage all inflamed,
Still with his passion shook the solid rock.
' Calmly the youth, with manly face erect
As if in Robert's court he stood beloved
By all that love, while courage on his brow
Allied to gentleness and beauty smiled,
Thus answered, as th' impending ruin shook
Astonished o'er his head. " Strike, rebel, strike!
Thou art not bound by loyal honour's laws.
Strike, rebel, strike! I came for death prepared.
But thou, inflicting it, shalt be the shame
Of nature and of nations, infamy
Thy lot, and pity leagued with glory mine.
And thou by this, if any title else
Remain to thee of kingdom, wilt disclaim it,
Whilst I to serve my king with joy expire.
Ambassadors of kings are sacred held
By kings, but thou art none.—Thus Robert speaks
To thee, a subject of his crown: thy claim
And late demand of lands he disavows;
But yet advises, ere his wrath arise
Above thy long delayed submission, fly
Lest ruin overtake thee, fly with speed,
Due homage give, a rebel else proclaimed."
" A rebel! Die!" the furious Donald roared,
" And messenger like thee whoever comes
Shall swiftly to the lowest hell be hurled!"
' He roared so loud that the firm-founded rock
Shook to its base, and through the gothic dome
Loud echo rung. With ponderous blade uplift,
The bane of many a foe and vassal, soon
In blood the daring youth would have been drown'd,
Though meeting with a placid mien the blow
And resolute: but through the martial host
Ran hollow murmurs, hardly now restrained
By Donald's awful eye; for in their breasts,
Where fiercer passions flamed, soft pity slept
Like gems in the rude sea, though seldom seen,
And sympathy for one so young, so brave,
To death devoted. Nor was heard in vain,
Amid the rest, a fainting female voice,
" O save him, brother!" sweet as the lament

Of Philomel amid a torrent's roar.
Macdonald swift behind his father rush'd
With rosy cheek bedewed, and stayed his arm;
Then, round the strange youth twining, interposed
His massy shield almost in vain; so fierce
The burning fury urged his brawny arm,
With aught but blood unquenchable; quick down,
Of opposition reckless (though restrained
In mid career and weakened, else resolved
On death) the fatal sword of Donald fell.
The purple torrent from the filial arm
And from the stranger's shoulder mingling poured
In friendship indivisible. Enraged,
The frowning father with relifted arm,
And marble heart, at once would have destroyed
The son and foe, and to the silent dust
Their youthful glory and their lives consigned;
Had not humanity, that hovered round
Dovelike, found refuge in the rugged hearts
Of those who 'tended nearest on their lord,
And who surrounding the devoted pair
Rescued them. Who can speak the dreaded chief,
That, towering high above the rest, his face
In grisly horror clothed, and rough red beard,
Token of rage, quick breathing, vented thus
His ire? "Am I the father, sovereign lord,
Of this my son, and these my subjects? I
Their chief? And dare they brave me? Sacred hilt
Of my blood-searching sword! Thou legacy
Of many a father to his son bequeathed,
Since first our mighty race, in ancient days
And times forgotten by an upstart world,
Superior shone? The son that durst presume
To hold his shield up in his father's face
Shall never handle thee; but in a dark
And deep abode shall linger out his life,
Fit place for parricides: there sigh alone
The livelong night and day, no day to him,
Devoid of light; for never shall the sun,
The glory of the globe, look down on him
Who durst defy his father, durst defy
His life's sole arbiter! his lord! his king!"
So saying, thrice he kissed the fatal blade,
And thrice with horrid grin he murmured out,
As Boreas growling in the north bespeaks
The tempest nigh, his never-broken oaths.
'His hapless son thus hearing, nought replied.
Unchangeable he knew the dire decree
By fate or fortune; and he knew it vain,
As vain as 'tis to reason with the rage
Of roaring lions, or remove the rock

Whereon his castle stood, to seek by sighs
Or tears to melt the unrelenting chief,
Whose verdict once pronounced, ne'er knew recall,
Or right or wrong; who only with his life
Could seem to yield, impregnable to prayer
In mind, as from without to force of arms.
"Pity me, father! grant me death," he cried;
"Imprison not my soul, but in the earth
Enwrap my body; else the glorious flame
Within me will not brook a loathsome cell;
But, breaking its vile chain, will fly to heaven,
Spurning its dull abode; nor can abide
In rust and ignominy, shame and sorrow
For many a day, in dark oblivion drowned.
Ah! sweet and flowery seems the vale of death
To noble souls enslaved." While thus he spake
In vain, the temperate bloom grew on his cheek,
By lust or base desire, like May's cool rose,
Unscorched, unsullied; on his polished brow
The shield of valour shone; his eye contained
Benevolence, and seemed to swim in tears
Of pity for the sorrows of mankind,
Save in the rage of battle when he fought,
Heroic ardour breathing: but in peace
His gentle mind was tuned to love and friendship,
To love and fellowship in virtue tuned.
His daring look relaxed, the stranger now
(Pitfour his name, for excellence preferred
From Robert's warlike court) felt pity's pang;
Before insensible of death and all
Its agonies; and now his heart relented,
And threw forth sighs; and while the melting pearls
Bedewed his cheek, he prayed the chief to spend
On him his rage, and spare his son, whose crime
Was sweet humanity alone. As soon
He might have calmed the rapid whirlwind's rage.
His suit was answered by a speech of scorn.
"Vain fool, to think of moving my resolve!"
Replied the haughty lord: "Thy master too
As vain to send thee hither, servant fit
To execute his folly, and atone
His fault in prison! Away with them, away!
And in the dungeon of the rock immured
That overlooks the ocean, let them rue
Their insolence, and to the noisy waves
Re-echo their complaints. To thee, Kildare,
To whom without belief I've listened long,
Defending still my son against thy doubts
By truth inspir'd, which now the rebel proves,
In open day opposing me with arms,
And sheltering my foe—to thee I trust

Their

Their punishment, commanding thee to make
Them feel their crime, and wash it with their tears.'—
'Meantime the beauteous Flora, left alone,
Lost all her cheerfulness; and for the crowd
Of her attendants chose the silent shade
Of solitude; or spent the livelong day,
In wandering pensive on the cranckled shore,
And sighing to the sea, or venting loud
Her virgin wishes. Oft the stranger's shape
And countenance serene, and manly mind,
As when he smiled beneath the falling sword
Of her incensed sire, rose to her view
In all the pride of beauty, when her soul
Sunk under the soft sympathy. Aloud
She called upon him solitary; none
But Heaven was privy to her lovelorn heart,
And its lamentings borne upon the winds,
That sadly pitied her and sighed for sorrow.
But when encircled with the giddy train
Of easy hearts, she hung her silent head,
And, like a lily drooping with the weight
Of dewy tears, abstracted and alone
Amid the multitude she stood forlorn.
'One day, as was her custom, wandering far
Upon the sandy beach, beseeching Heaven
For such a mate as fancy formed Pitfour,
She reached the foot of a stupendous rock,
Whose top was circled with the clouds, and base
Beat by the sea, and weary sat her down
To think of love, and feel delightful pangs,
Which ne'er till now her maiden heart had known.
She sat, and often wiped the starting tear,
While gazing on the rude waves, unperceived
Surrounding her, so quickly flowed the tide.
With vacant eye she gazed, and wept, nor from
Her trance of love awoke, until she found
Upon a craggy piece of rock herself
Amid the ocean seated: like the queen
Of love she looked, sweet offspring of the waves—
More goddess than the goddess—for she crowned
With innocence and chastity the charms
Of beauty bright as hers.—Unlike the garb
Of courtly-painted dames, the mantle was
Of tartan which she wore, and braided neat
Her auburn tresses, upward, Dian like,
Were plaited carefully; her swelling cheek,
Where health and beauty revelled late, had lost
The dimpled smile of ease and mirth, and gained
A more enchanting look, serene and grave,
Of sensibility, and youthful care
In love; her eye, so brilliant lately beaming,

Was swimming now in tears; her slender neck,
And arms across, like polished marble shone
And glittered; graceful hung her snowy robe
Down to her knee, and there, untied, unveiled
Her naked limbs, two ivory pillars, formed
With elegance; sweet nature void of art!
But now alarmed, imprisoned, up she sprung,
And saw to gain the land no passage left,
Save scrambling sidelong by the rock with care
On jutty crags, so rent and torn by time
As gave a scanty footing; but much care
Required to choose the step, or plump she fell
Into the lustful ocean, which beneath
Raged to receive her. This way danger urged
Her weak endeavour; and to grasp the rock
Fear gave her triple strength. (Ah, how unfit
Such task for limbs so tender!) Labouring on
Till faint and weary with excessive toil,
Her limbs and lovely bosom rent and bruised
By cruel flints, commixing blood and tears
Fast trickling fell. No longer to endure
The vast fatigue enabled, in midway
Of her uncouth and rugged path she rests,
Panting, her shattered beauties all inflamed
And smarting under pain. Amazed she heard,
Or thought she heard, a human voice; amazed
Her ear she turned to where she might perceive
Minutely most: and while these moving sounds,
Well known, delighted her, she blessed the toil
And danger undergone, rewarded well
By accents sweeter far than shepherd's pipe
On summer eve, or harmony of birds.
Far sweeter to the love-bewildered ear
Of beauteous Flora was Pitfour's soft voice,
Thus from the hollow bosom of the rock
Rebounding: "Mighty is the debt which I
Must pay of weeping gratitude to thee,
My kind preserver; thee, the polished son
Of a barbarian sire! But ah how keen
The rending pangs I bear to see thee thus
Partaker of my woe, myself the cause!
Imprisoned, and a prey, for pitying me,
To thy insatiate foe! Do thou too, Death,
Thou closer of the living eye, do thou
Me pity and relieve; nor let me see
The sorrows of my friend, powerless of aid.
But quit the gripe of happy men who shake
At thy approach, and take a willing wretch!
Ye powers that weep on fallen virtue, grant
A peaceful grave; or make Macdonald free,
And I shall suffer slavery with smiles!"

'More close and close she listening turned her ear;
When, after silence short, Macdonald calm
Thus answered—"Noble stranger (for whate'er
Thou art in family, or chance descent,
Thy soul is noble) I repent me not
Of my endeavouring (what could I less?)
To rescue innocence; possessed of which,
The pledge of heaven's love, let none despair,
For death to them is joyful.—Nor think I
The penance or the price too high to gain
A friend (for what can be too high?) sincere,
Noble and generous; nor, thus low immured
In dungeon deep, and destitute of light,
Save that which faintly from above pervades
The dark descent, and makes our feeble sun,
Are we deserted by that Power who sees
Us, and our just complaints with pity hears.
But should we linger here our life—What's life!
The mortal life of man? But for the sun,
More dismal than our own. And he perhaps,
The brightly seeming sovereign of the sky,
(Smile, sage astronomers, for I have laughed
At your more frantic fancies,) he perhaps
Is but an orifice, through which the light
Of heaven appears, as day to us appears
Down yonder, darting on our prisoned heads
A feeble sun: and every star the same.
But grateful were the sacrifice, and pure
As lively friendship owes, wouldst thou suppress
And smother up the vengeful flame that burns
Within thy breast against my sire, misled,
Deluded and betrayed; nor let me hear
My father's faults arraigned. Let it consume
The viper in his bosom, that arch fiend,
With counsel base who seeks to overturn
My father's house, my sister with his lust
To vitiate, and myself to die in bonds
Reduce. But see the traitor like a cloud
Descending black, portentous of death's storm!
O chain detested, I would tear his soul,
If unsubdued by thee! Upstart insidious!
Many a prince, and many a noble race
Are torn by flatterers whom they feed and foster;
For these are tigers that will never tame.
But let us meet his malice like to men,
And farewell! lest we die."—He ended thus,
And thus the stranger answered. "Oh that I
Could suffer all alone!" In which, though short,
His soul conspicuous shone, and wounded more
The bosom of fair Flora than a speech
Devoid of feeling lengthened out more long.

'But having by a cord himself let down
To this infernal mansion (fit abode
For such as he!) she heard with voice severe
And base, Kildare insult them, saying thus,
Or nearly thus, the interposing rock
Confounding much the hoarse and hated sound;
Or possibly her trembling fear confused
Her ear, and caught but indistinct the voice:
"I come to visit you, young men; enquire
About your health; and see if, chance, you like
This palace I've provided, bringing too
Such food as best may suit your palates nice,
And yet not surfeit.—Lo, this oaten cake,
Baked with peculiar care, I thus divide
And give you liberal; though yet methinks
You thank me not enough. This vessel too
Brim full of water I distribute glad.
As after food I, not forgetful, thought
Some exercise salubrious, lo here
An instrument, which with good will applied,
And vigour, on your backs perhaps may raise
A perspiration, and with smartness warm.
This office I myself will undertake;
And if I raise not heat enough, complain,
And I shall be more active." Jeering thus
She heard him, and she felt the bloody strokes
Which after this he gave them with a whip
Of knotted cruelty, but heard no groan.
'Long thus the tyrant laboured; till at length
With toil fatigued, more than with pity moved
Or satiated with rancor: "I have done,"
In taunting mood, he said; "now I have done
With this day's labour: but be not afraid,
Dejected, sad, forlorn; for each day
Shall bring a banquet such; and I shall see
Myself that it be rightly served. Adieu!'

Our readers will observe that the versification, like that of Cowper, is often affectedly stately, studiously inverted, and habitually inharmonious. Many of the lines are not even verses: the English heroic requires the fourth syllable to be emphatic, and the two concluding feet to be perfect iambics; elsewhere, long and short syllables may be arranged at pleasure.

So p. 85. 'Of cruel joy and triumphant revenge
Even to her utmost bounds having subdued;'

and many others bear no resemblance to metre: but such inaccuracies are of little consequence where are found the "thoughts that breathe and words that burn."

Art.

ART. XIV. *Sermons preached in the Chapel of Trinity College, Dublin*, in the Year 1795, at the Lecture established by the Provost and Senior Fellows, under the Will of Mrs. Anne Donnellan. To which is added, an Act Sermon, preached November 15, for the Degree of Doctor in Divinity. By Thomas Elrington, D.D. M.R.I.A. Senior Fellow and Professor of Mathematics, in Trinity College, Dublin. 8vo. pp. 305. 6s. Boards. Robinsons, London. 1796.

FOR this volume of sermons the public is indebted to the pious zeal of a lady of Ireland, Mrs. Anne Donnellan, who has bequeathed to the College of Dublin a legacy of 1243 l. "for the encouragement of religion, learning, and good manners," entrusting the particular mode of application to the Provost and Senior Fellows of the College. Whether the Trustees, in determining that the interest of twelve hundred pounds shall be paid, as an annual salary, for composing and preaching *six sermons*, which shall be called a *Divinity Lecture*, have made the most judicious and profitable use of the legacy that could have been devised, we shall not decide. The first fruits of this bequest are a series of discourses on the miracles of Christ; a subject, which has been so frequently and largely discussed by many of our most celebrated philosophers and divines, that it cannot now be expected to afford much novelty of argument. After all that has been written by Farmer, Douglas, Adams, Campbell, and Price, not to mention the numerous list of able and respectable respondents to the body of deistical writers who appeared at the beginning of the present century, we cannot hope to receive much new light on this subject from a preacher whose exertions are shut up within the narrow enclosure of six sermons. In fact, the author of these lectures,—though he appears, from the notes which he has annexed, to have bestowed some reading on the question before him, and though his discourses shew him to be possessed of considerable powers of argumentation,—has done little more than exhibit a general and cursory view of a portion of the controversy concerning miracles. His reasonings are neither completely illustrated by particular details, nor his assertions sufficiently supported by authorities to afford the cautious inquirer much satisfaction. The notes very imperfectly supply this defect. This is not, indeed, a fault peculiar to the present volume. The prevalent fashion of detaching the proofs or illustrations of the preacher's arguments from the body of the sermon, and throwing them into notes, leaves the *hearer* wholly uninformed in regard to the main points on which the question turns, and is attended with much trouble and confusion to the *reader*. In discourses professedly preached and published to establish tru

or to refute error, the practice of withholding details essential to the argument, merely to save the delicate ears of a polite auditory the pain of hearing hard names, or to keep the discourse within the fashionable length, is a manifest absurdity: it is to try a cause, without calling the witnesses.

The learned author of these sermons not having condescended to introduce himself to the public by a preface, to give his readers any summary of his arguments, to prefix any titles to his discourses, or even to announce the general subject of the volume in the title-page, we are left to infer his plan from a perusal of the whole. It seems to have been his design to meet the objections which have been made, by infidel writers, to the evidence of miracles in proof of a divine revelation, and to the general nature and leading characters of the Christian miracles, without entering into any minute examination of particular events of that description. That the accounts of our Saviour's miracles are literal narratives of facts, and not allegorical prophecies; that they were not mere acts of beneficence, but designed as proofs of a divine mission; that miracles are possible to the Deity; that, being once performed, it is not necessary that they should be perpetually repeated; that the extraordinary events recorded in the gospels cannot be explained without having recourse to the interference of supernatural power; that miracles admit of evidence sufficient to command belief; that the actual fulfilment of prophecies affords present proofs of a miraculous interference of the Deity; and that there is in the gospel-history satisfactory evidence of the reality of the miracles of Christ; are the points asserted and maintained in the six divinity lectures here published. The question discussed in the *act sermon* is, whether supernatural powers have ever been exercised by the votaries of false religions: the miraculous tales, placed by Mr. Hume in competition with the scripture-narrative of the miracles of Christ, are distinctly investigated, and clearly shewn not to be entitled to credit. The stories examined are those of Vespasian's curing a blind and a lame man, and of the miracles of the Abbé Paris.—From the ridiculous nicety of avoiding the mention of proper names and other particulars in a sermon, the observations of this discourse, which are very judicious, are inveloped in some obscurity, and lose a great part of their effect.

On the whole, we close this volume of sermons with a favourable opinion of the talents and ingenuity of the writer, but without being persuaded that he has rendered any very essential service to the Christian cause.

Art.

ART. XV. *The Voyage of Hanno*, translated, and accompanied with the Greek Text; explained from the Accounts of modern Travellers; defended against the Objections of Mr. Dodwell, and other Writers; and illustrated by Maps from Ptolemy, D'Anville, and Bougainville. By Thomas Falconer, A.M. Fellow of C.C.C. Oxford. 8vo. pp. 105. 4s. Boards. Cadell jun. and Davies. 1797.

WE believe that this is the first complete translation in English of a work which has been given in Italian by Romusio, in Spanish by Campomanes, and in French by Bougainville. The task, indeed, was not arduous; since the text, which is sufficiently correct, is comprised within the compass of a few pages. Mr. F. has added valuable matter in the form of dissertations, which, we think, would have been better and more convenient in the shape of notes to his version. Thus, p. 9, we read; 'In the neighbourhood of the mountains, lived the Troglodytæ, men of various appearances.' In the dissertation, p. 26, we read, 'I have translated ἀλλοιομορφυς, "of various appearances:" it should rather have been, "of an appearance different from the natives whom we had before seen." The best explanation of the expression is to be found in this passage of Robertson's America: "As far as the river Senegal, the Portuguese had found the coast of Africa inhabited by people nearly resembling the Moors of Barbary. When they advanced to the south of that river, the human form seemed to put on a new appearance. They beheld men with skins black as ebony, &c."

Again, p. 11.

"Having taken in water there, we sailed forwards five days near the land, until we came to a large bay, which our interpreters informed us was called the Western Horn. In this was a large island, and in the island a salt water lake, and in this another island, where, when we had landed, we could discover nothing in the day time except trees; but in the night we saw many fires burning, and heard the sound of pipes, cymbals, drums, and confused shouts. We were then afraid, and our diviners ordered us to abandon the island. Sailing quickly away thence, we passed by a country burning with fires and perfumes; and streams of fire supplied thence fell into the sea. The country was impassable, on account of the heat. We sailed quickly thence, being much terrified; and passing on for four days, we discovered at night a country full of fire. In the middle was a lofty fire, larger than the rest, which seemed to touch the stars. When day came, we discovered it to be a large hill, called the Chariot of the Gods."

In the dissertation, p. 31, these circumstances are thus explained:

"In countries, such as we have been now describing, and such as Hanno was then sailing by, when he made the remark, there is no twilight. The stars, in their full brightness, are in possession of the

whole heavens, when, in an instant, the sun appears without an harbinger, and they all disappear together. We shall say, at sun-rising, the thermometer is from 48° to 60°. At three o'clock in the afternoon, it is from 100° to 115°. An universal relaxation, a kind of irresistible languor, and aversion to all actions, takes possession of both man and beast; the appetite fails, and sleep and quiet are the only things the mind is capable of desiring, or the body of enduring. Cattle, birds, and beasts, all flock to the shade, and to the neighbourhood of running streams, or deep stagnant pools. From the same motive, the wild beast stirs not from his cave; and for this too he has an additional reason: because the cattle he depends upon for his prey do not stir abroad to feed; they are asleep and in safety, for with them are their dogs, and their shepherds. But no sooner does the sun set, than a cold night instantly succeeds a burning day; the appetite immediately returns, the cattle spread themselves abroad to feed, and pass quietly out of the shepherds sight, into the reach of a multitude of beasts seeking for their prey. Fires, the only remedy, are every where lighted by the shepherds to keep these at a respectful distance; and dancing, singing, and music, at once exhilarate the mind, and contribute, by alarming the beasts of prey, to keep their flocks in safety, and prevent the bad effects of severe cold. This was the cause of the observation Hanno made, sailing along the coast; and it was true when he made it. Just the same may be observed still, and will be, so long as the climate and inhabitants are the same *."

' They then passed by a country burning with fire, which was accompanied with perfumes; and streams of fire, supplied thence, fell into the sea. This fact likewise is excellently illustrated by Mr. Bruce. " After the fire," says he, " (which was lighted for the purposes of destroying the cover for the animals which they hunt), has consumed all the dry grass in the plain, and, from it, done the same up to the top of the highest mountains, the large ravines or gullies, made by the torrents falling from the higher ground, being shaded by their depth, and their being in possession of the last water that runs, are the latest to take fire, though full of every sort of herbage. The large bamboos, hollow canes, and such like plants, growing as thick as they can stand, retain their greenness, and are not dried enough for burning, till the fire has cleared the grass from all the rest of the country; at last, when no other fuel remains, the herdsmen on the tops of the mountains set fire to these, and the fire runs down in the very path in which, some months before, the water ran, filling the whole gully with flame, which does not end till it is checked by the ocean below, where the torrent of water entered, and where the fire of course ceases. This I have often seen myself, and been often nearly enclosed in it; and can bear witness, that, at a distance, and by a stranger ignorant of the cause, it would hardly be distinguished from a river of fire."

In this little work, are several other explanations of the antient text, selected with equal judgment with the above cita-

' * Bruce's Travels, vol. ii. p. 565, &c.'

tion from the works of modern travellers. We wish to see the whole of the Greek geographers translated and illustrated, nearly on the same plan. Few works would prove more useful, and none more entertaining. Mr. F.'s translation deserves the praise of fidelity, and of as much elegance as the nature of the work either requires or admits.

ART. XVI. *Memoirs of the Life of Lord Lovat:* written by himself in the French Language; and now first translated from the original Manuscript. 8vo. pp. 468. 6s. Boards. Nicol. 1797.

THESE Memoirs extend from the years 1694 to 1715. They are less interesting than might be expected from the character of their author. The incomparably largest portion of them is personal to himself, and relative to the defence of his behaviour in those particulars in which, he says, it had been so monstrously calumniated. Few men, indeed, were ever less indebted to fame; of which we shall produce the following proof from Macpherson's History of Great Britain; a work composed with no small degree of attention and caution, and published long after Lord Lovat had ceased to live, and when his past actions were no longer viewed through the delusive medium of either friendship or resentment. In speaking of what was called the Scottish plot in 1704, the historian says:

"The principal actor in this political piece was Captain Simon Fraser, afterwards well known by the title of Lord Lovat. Destitute of principle and despising veracity as useless, he accommodated all his actions to his immediate interest; and all his words to the purpose of deceiving the credulous into his views. Habituated through time to this abandoned conduct, he became, in a manner, incapable of deviating from it; and thus his profligacy, by being generally known, carried its own antidote in itself. In the month of September 1697, Simon Fraser entered with an armed force the house of the widow of Lord Lovat, (who preceded Simon's father in that title,) seized her person, ordered the marriage-ceremony to be pronounced in the midst of the sound of a bag-pipe, with which he endeavoured to drown the lady's cries, and having stripped her naked, by cutting off her stays with his dagger, forced her to bed, and consummated the pretended marriage, amidst the noise and riot of his desperate attendants." Macpherson, v. ii. p. 281 and 282.

In opposition to such dreadful accusations, Lord Lovat shall plead for himself:

'It is somewhat extraordinary that, contrary to all honour, justice, and common sense, this author (Lockheart of Carnwath, in his Memoirs of Scotland, to which, amid other documents, Macpherson refers) has had the impudence to let loose his spleen upon Lord Lovat, whom he did not know, and who is by his birth so extremely his superior; being the twenty-second Lord Lovat from father

ther to son; allied to the royal family and to the first houses in Scotland; not to mention his personal merit, which has shone forth in France, as well as at home, in spite of the malice of his enemies. It is still more extraordinary, that this author, who pretends to advance nothing but unquestionable facts, and to write entirely from his own knowledge, should invent and give to the world such a farrago respecting Lord Lovat, composed entirely of incredible lies and palpable contradictions, without the shadow of probability, reality, or common sense.

'The design of the author is sufficiently evident. His book is entirely calculated to undermine the reputation, the interest, and the lives of the Dukes of Queensberry and Argyle, and the Earl of Leven, the most formidable enemies of his party; and to give to the world, as undoubted realities, the dark inventions of the Duke of Hamilton and the Lords Athol and Tarbat, produced by the fear of punishment for their correspondence with the court of St. Germains, at the same time that they pretended to be the zealous partisans of the court of London.

'In prosecuting this design, he endeavours to throw upon the shoulders of the first mentioned noblemen the contrivance of a project, of which they knew as much as the khan of Crim Tartary. He represents them as sending for Lord Lovat, their intimate friend, whom (probably by a miracle) this visionary writer represents as acquainted with the nature and particulars of their plot, at the distance of two hundred leagues, and at a time when the commerce of letters was totally rendered impracticable by the war. In the next place, by a miracle not less wonderful, he converts Lord Lovat to the Popish religion, by the advice and command of his patrons, Queensberry, Argyle, Leven, and Carstares, the pillars of the Presbyterian religion in Scotland: a most admirable means which this author has discovered, for advancing the interests of the Protestant succession!

'And upon this foundation, equally chimerical, false, scandalous, and diabolical, the author commences his narrative with calumniating Lord Lovat. He makes him, in the first place, guilty of a rape; a crime of which he was as innocent as the child unborn, and which the whole north of Scotland, where Lord Lovat has always been, and is at this day much loved and respected, knows to have had no foundation, but in the malicious invention of Lord Athol; in order to accumulate the crime of high treason against King William, with which he charged him; and to make himself master of his estate: for which tyranny the name of Athol is regarded with odium and horror through the whole north of Scotland.'

It cannot be expected that we should pretend to determine on which side the truth lies:—but, notwithstanding all that Lord Lovat can urge in his defence, we apprehend that most readers will say with Livy: "*Famæ rerum standum est*."* Yet it is not an inconsiderable argument against the reality of the rape, that on the part of Lord Lovat the action would

* Lib. vii. c. vi.

have

have been a daring and dangerous crime, committed without any prospect of interest; whereas the imputation of it, on the part of his enemies, might manifestly originate in selfish motives.

The most interesting part of this publication is that which describes the condition and manners of the Scottish clans, about a century ago; when *they* affected the character of independent nations, and *their leaders* adopted the language of hereditary princes. We shall insert a passage of this kind, giving an account of an attempt made by Lord Salton, at the instigation of the family of Athol, to expel Lord Lovat from his possessions.

'He (Salton) proceeded to Inverness, where he learned from undoubted authority that Thomas Lord Lovat and Simon the master were in peaceable possession of the honours and estates of their ancestors, and that the clan were resolute to defend them to the last; consequently, if he advanced any farther in the prosecution of his scheme, he would not fail to run an imminent risk of his life, since the highland clans did not consider themselves as bound by the letter of the law, like the inhabitants of the low country, but to a man would regard it as their honour and their boast, to cut the throat, or to blow out the brains of any one, be he who he would, who should dare to disturb the repose of their laird.

'Lord Salton, who had little knowledge of the manners of these regions, had by this time severely repented the having left his own country. He wrote upon the spot a very humble and polite letter to Lord Lovat and his son; protesting before God that he had not left his own estate in order to disturb their tranquillity; but that he was come, like a good Fraser, to endeavour to terminate in an amicable manner the differences he had been told had arisen between Lord Lovat and the family of Athol; and that for this purpose he would now proceed to the residence of the Lady Dowager Lovat, which was at Beaufort, nine miles from Inverness.

'Lord Lovat and his son took this letter in good part, and answered Lord Salton, that, if he were come upon so good an errand, he was welcome to Lovat, and they would hasten to do him the honours of the country; but that, if he came to intrude into their concerns against their consent, he should dearly repent it.

'Still, however, Lord Lovat and his son, and the principal people of the clan, were apprehensive that the Lady Dowager Lovat and her brother, the son and daughter of Lord Athol, together with the three or four traitor Frasers who were with them, would persuade Lord Salton to persist in their project. Lord Lovat was at this time at his large estate of Stratheric, which stretches along the western banks of the Ness; the estates of Lord Lovat comprehending the almost entire circumference of this lake, which is the largest and most beautiful in Scotland. The master of Lovat therefore intreated his father to cross the lake by the shortest cut, in order to meet Lord Salton at his seat of Lovat, the houses of Beaufort and

Lovat

Lovat being only three miles from each other. In the mean time Simon determined to proceed to the same point by the way of Inverness, in order that he might meet Lord Salton, if his Lordship should be desirous of setting out on his return before their arrival.

'The master of Lovat no sooner arrived at Inverness, a town whose inhabitants are almost all of his clan, and as true to his interests as those who live at the very gates of Lovat, than he learned, that Lord Salton had once more given himself up to the direction of Robert Fraser and his associates, that they had jointly concerted their affairs at the house of the Dowager Lady Lovat, and that he meaned to return the next day into his own country, without waiting to see either Lord Lovat or his son, notwithstanding his having given them his word, that it was for their interests that he had come into the province. Simon, who was at that time very young, and eager in his temper, was extremely irritated at this behaviour. He sent a letter with all diligence by a gentleman of his train, in which he called upon Lord Salton to adhere to his word, passed to his father and himself, and to meet him the next day at two in the afternoon three miles from Beaufort, either like a friend, or with sword and pistol, as he pleased.

'Lord Salton received this letter at six o'clock in the evening, and immediately called together his cabal, by whom it was resolved, that it would be proper to send word to the master of Lovat, that Lord Salton would meet him at the time and place appointed, as his good friend and servant. In the mean time they determined, that, as the rendezvous was given only for two o'clock in the afternoon, they ought to set out at break of day, and pass the bridge of Inverness before eight in the morning. It was not doubted, that thus they would escape the master of Lovat, who would have no suspicion of so precipitate a retreat.

'Lord Salton accordingly returned a polite answer, assuring the master of Lovat that he should be happy to meet him, in order to give him the proofs of that friendship and respect he entertained for him. The gentlemen however who attended the master, had a mistrust of all that was concerted at Beaufort. They recommended to him to proceed for Lovat early in the morning, before it should be possible for Lord Salton to escape.

'The master accordingly proceeded, and passed the bridge of Inverness very early, attended by six gentlemen and two servants, on horseback, and completely armed. The inhabitants, observing their alert and spirited appearance, lifted up their hands to heaven, and prayed God to prosper their enterprise.

'They had not proceeded more than four or five miles beyond Inverness, when they observed a large troop of runners issuing out of the wood of Bonshrive, which is crossed by the high road. It is a custom in the north of Scotland, for almost every gentleman to have a servant in livery, who runs before his horse, and who is always at his stirrup when he wishes to mount or to alight; and, however swift any horse may be, a good runner is always able to match him.

'The gentlemen who attended upon the master of Lovat, seeing this large troop of runners, were immediately satisfied of the duplicity

plicity of Lord Salton, and assured him that it was his Lordship, Lord Mungo Murray, son of Lord Athol, and the rest of the cabal who were advancing. The master represented to his attendants, that such an affront was too atrocious, for him not to exact satisfaction for it, or to perish in the attempt; and he demanded of them whether they were willing to run the same hazard which he was determined to do. The gentlemen of his party were offended at the question, and assured their chief that his own heart was not more faithful to his purpose, than they were to expose their lives and fortunes for his honour and interest. He replied, that, since Lord Salton and Lord Mungo Murray were, if they might judge from the appearance of the troop of runners, four times stronger than himself, he would call out Lord Salton in duel, and Lord Mungo as his second, and he intreated his attendants not to fire, till the combat should be finished between him and Lord Salton. Having thus concerted their proceedings, they marched on to the rencounter, the runners having assured them that the company that was advancing, was that of the Lords whom they sought.

"Lord Salton and Lord Mungo Murray, with their train of attendants, issued from the wood at the moment the master of Lovat was about to enter it. Upon sight of them he drew a pistol from his belt, and a very brave gentleman of his party, by name William of Erchette, who was behind the master, observing this action, without uttering a word, levelled a carabine which he had upon his horse at Lord Salton, crying out, "Stop, traitor, you shall pay with your hide your irruption into this country in hostility to our laird." At these words they all stopped short.

"The master of Lovat instantly spurred his horse into a slight gallop, making towards Lord Mungo, who was foremost in a narrow path leading out of the wood. As he approached him, the master of Lovat cried, his pistol in his hand, "Fire, traitor, or I will blow out your brains." Lord Mungo, mounted upon a very fine horse, the property of the late Lord Lovat, his brother-in-law, instead of firing his pistol, dropped his bridle from his hand, and exclaimed aloud, "My dear Simon, and is this the termination of our long and tender friendship! Grant me my life." The master replied, "You are a base coward, and deserve no quarter, but I give you your life:" and, saying this, he disarmed him in a moment of his pistols and his sword. No sooner was this done, than, turning round, the master of Lovat perceived one of his attendants in the very act of discharging the contents of his carabine, at the distance of only three inches, into the body of Lord Salton. Simon immediately threw himself before his attendant, and called to him with all his might not to fire. Thus his generosity saved in one day the lives of two noblemen, who the very night before had conspired his destruction, and who had formally broken to him their words of honour.

"Since however the two lords had more than forty horsemen behind them in the road, the master of Lovat gave orders to all the gentlemen of his party, to present their carabines to the breasts of Lord Salton, Lord Mungo Murray, and the persons who were already come up, and to fire upon the first person who moved hand or

foot, while he alighted from his horse, and disarmed the remainder of the troop as they arrived. In this manner the master of Lovat took from the enemy more than forty pair of pistols, together with a number of swords, without the smallest resistance from any individual, except the valet de chambre of Lord Salton, who was a low-land Fraser, and who would not give up his arms, till the master struck him a blow upon the head with the flat side of his sword.

'In the mean time, the nine persons of whom the master's troop was composed, were insufficient to guard above forty persons with their horses, to the house where the master of Lovat resolved to hold them in durance. He therefore dispatched one of his company to muster the infantry of the province, which is constantly well armed and equipped, and animated with the most incredible zeal in the service of their chief. They assembled in crowds; and Lord Lovat himself soon arrived, together with almost every person who lived for some miles round: so that in less than six hours Lord Lovat and his son mustered between six and seven hundred brave Frasers, completely armed, under the walls of Fanellan, which was the seat to which the master caused the two Lords and all their attendants to be conducted.'

A considerable portion of these Memoirs is employed in describing the Author's transactions in France from 1702 to 1714; transactions preparatory to the rebellion which broke out in the year 1715 in Scotland:—but the narrative is confused and uninteresting, and without any marks of that vivacity and vigour which appeared in several of the circumstances of his Lordship's life. Instead of describing matters of public concern, he dwells minutely and tediously on incidents personal to himself. Through the ill offices of Lord Middleton, he became embroiled with the court of St. Germains, by which he continued to be persecuted during his long residence in France. He was many years a pensioner, and then a prisoner, of Lewis XIII. At length, he determined to return to Britain in 1714; and, through the mediation of the Duke of Argyle, to make his peace with King George:—but he observes, p. 466, that 'a new and unforeseen obstacle arose. The Duke of Montrose, Secretary of State for Scotland, was gained, as it is said, by the influence of the house of Athol, and the money of Mackenzie of Prestonhall. He therefore earnestly opposed himself to the pardon, and represented Lord Lovat to the King as unworthy of his clemency.'

Many of our readers probably recollect, as we do, the last scene of the life of this sly intriguing politician; who was beheaded on Tower Hill, 9th Feb. 1747, at the advanced age of fourscore, on account of the share which he took in the rebellion of 1745, &c.

Art.

ART. XVII. *An authentic Account of the Embassy from the King of Great Britain to the Emperor of China*; including cursory Observations made, and Information obtained, in travelling through that ancient Empire and a small Part of Chinese Tartary: together with a Relation of the Voyage undertaken on the Occasion by his Majesty's Ship the Lion, and the Ship Hindostan in the East India Company's Service, to the Yellow Sea and Gulph of Pekin; as well as of their Return to Europe: with Noticea of the several Places where they stopped in their Way out and home; being the Islands of Madeira, Teneriffe, and St. Jago; the Port of Rio de Janeiro in South America; the Islands of St. Helena, Tristan D'Acunha, and Amsterdam; the Coast of Java, and Sumatra, the Nanka Isles, Pulo Condore, and Cochin-China. Taken chiefly from the Papers of his Excellency the Earl of Macartney, Knight of the Bath, his Majesty's Embassador Extraordinary and Plenipotentiary to the Emperor of China; Sir Erasmus Gower, Commander of the expedition, and of other Gentlemen in the several Departments of the Embassy. By Sir George Staunton, Baronet, Honorary Doctor of Laws of the University of Oxford, Fellow of the Royal Society of London, his Majesty's Secretary of Embassy to the Emperor of China, and Minister Plenipotentiary in the Absence of the Embassador. In Two Volumes, 4to. with Engravings; besides a Folio Volume of Plates. 4l. 4s. Boards.—On large Paper, 6l. 6s. Boards. Nicol. 1797.

THIS is one of those performances that will characterise, under more views than one, the liberal spirit of the age itself; and though public expectation may have been highly raised on this occasion, we will venture to pronounce that it will not be disappointed. It may indeed truly be said that we are here presented with much important and multifarious information, concerning the greatest empire of the world; an empire which equals modern Russia in extent of territory, and exceeds antient Rome, when at its utmost grandeur, in point of wealth and population. Sir George Staunton enjoyed peculiar advantages for describing with accuracy the physical as well as moral state of China. The embassy was accompanied by gentlemen versed in the most useful branches of natural and nautical knowlege: the transactions in which the heads of it were employed, with the emperor and his ministers, were well calculated to exhibit the views, dispositions, and talents of the Chinese court; and the established characters of the narrators, in respect to probity and good sense, give a degree of authenticity to their reports, which former descriptions of China are not thought to possess.—Without farther preface, we shall proceed to give our readers a general notion of the work, and to lay before them the substance of those parts of it which appear to us the most worthy of public attention.

The first and second chapters are employed in explaining the occasion of the embassy, and the preparations for executing it with success. The author then proceeds, throughout the greater part of the first volume, to describe the voyage to China, by the way of Madeira, the Canaries, Rio de Janeiro, Tristan D'-Acunha in the southern part of the Atlantic, and the Isles of St. Paul and Amsterdam in the Indian ocean. A most interesting part of the voyage then follows, through the Straits of Sunda and Banca, to Pulo Condore, a small island near the coast of Cambodia; thence to Turon Bay, a desirable place of refreshment in Cochin-China; and from Turon bay to the Chu-san isles, above a thousand miles beyond Canton, and on the same eastern coast. At Chu-san, the Lion man of war and Hindostan Indiaman had reached the utmost boundary of recorded navigation by Europeans. The sea thence to the port nearest to Pekin, extending upwards of ten degrees of latitude, was totally unknown, except to those who dwell around its shores. Into this sea flow the waters of the great Whong-ho; which, in its long and circuitous course, carries with it such quantities of yellow mud that it receives the name of the Yellow River, and communicates the same quality and the same appellation to the adjoining sea.

The accurate examination of this unknown sea is not one of the least benefits derived from the embassy. The British vessels conveying the embassy, its attendants, and presents, were furnished each with a Chinese pilot at Chu-san. These pilots brought with them two marine compasses: but they were unprovided with charts, or any instrument for ascertaining latitudes. They trusted entirely to their local knowlege and observation; as did the nations of old surrounding the Mediterranean; which the Chinese seas nearly resemble, both in the narrowness of their boundaries, and in the numerous islands with which every part of them is studded.

The track of the Lion and Hindostan, in navigating the Yellow Sea, is carefully laid down in the charts accompanying the work; and on these charts are marked not only the soundings, but the state of the marine barometer, and of Fahrenheit's thermometer, in the shade, every day at noon: a precaution which renders unnecessary the continual repetition of those observations in the body of the work.

In the course of the Hindostan, when separated from the Lion, she perceived on Sunday the 14th of July, 1793, a small square-rigged European vessel. This was the Endeavour brig, Captain Proctor, belonging to the East India Company, and sent by the Company's commissioners at Canton, through whom the design of the embassy had been communicated to the

Chinese

Chinese court, with despatches for the ambassador. In the neighbourhood of Tsung-ming, and along the coast of China, Captain Proctor met several small junks, cruizing with mandarins on board, to find out and welcome the ambassador, as well as to conduct him into port: but they seldom went out of the depth of two fathoms, not aware that the ship, which had his Excellency on board, drew about double that quantity of water.

The squadron, consisting of the Lion, Hindostan, and Jackall tender, came to anchor in seven fathoms water in a broad bay, a few miles distant from the city of Ten-choo-foo; the last syllable of which word always denotes a city of the first order, having several middling and small towns within its jurisdiction.

'As soon as the governor of Ten-choo-foo was informed that the Embassador was on board the Lion, he sent to him a present, consisting of fresh provisions and fruit, and afterwards came on board to visit him. The governor was attended by a great number of persons; one of whom having had occasion to speak to him as he was passing along the ship's deck, immediately threw himself upon his knees, and, in that posture, communicated his business, to the great surprise of the English spectators: a surprise that was heightened by the undisturbed countenance of the governor, as if accustomed to be accosted in that manner. This instance of the extreme distance between ranks did not seem, however, to proceed either from any particular haughtiness on the one part, or abjectness on the other; but indicated the respective disposition, brought about by forms, established for inducing habits of subordination in society. Such are considered, indeed, in China, as contributing more effectually to the prevention of tumult and disorder, than does the dread of punishment in other countries. Though the meeting, even of equals, begins with much ceremony and mutual demonstrations of respect, yet these very soon give way to a free and familiar intercourse. The governor of Ten-choo-foo, in his interview with the Embassador, testified not only great politeness, but much ease and affability; and it was apparent upon this occasion, as well as from what was observed at Chu-san, that the solemnity of behaviour attributed, in many accounts of this country, as a general character, to the Chinese, was only an appearance assumed by them in the presence of those whom they considered as their inferiors.

'The governor gave an invitation, which was declined, to the Embassador and his suite to entertainments and plays on shore, as indeed had done the governor of Chu-san, in order, in some small degree, to correspond, as they expressed it, with the splendid reception which it was understood their sovereign intended for his Excellency, when he should arrive at the imperial court.

'The eclat of such a reception was, no doubt, likely to operate upon the minds of the people of China, who look with more than an ordinary degree of reverence to the throne. It might tend to impress

impress them with a general sense of consideration for the English nation, of which the agents of the English East India Company at Canton might experience effects conducive to their benefit and comfort. Every consideration demanded, at the same time, that the individuals who composed, or accompanied, the Embassy, should, by the correctness and circumspection of their conduct, avoid giving offence, where it was so easily taken at any disorder or lightness of behaviour, and should endeavour, wherever they went, to gain upon the private good opinion of the Chinese; thus to counteract the prejudices which the Company's records testify to have been entertained in that country against the morals and manners of the English.'

The Ambassador dispersed through the squadron, on this occasion, a paper of advice; which, concurring with other circumstances, produced such happy effects, that a mandarin of rank, who accompanied the embassy throughout, declared before he parted from it that the same number of Chinese, taken from the different ranks in society, would not have demeaned themselves with so much quiet and decorum.

The shallowness of the water obliged the Lion to come to anchor on the 25th of July, about four leagues from the Chinese coast, which at the north-west extremity of the gulph of Pekin consists of a low and sandy beach. From this anchorage, the river Pei-ho, which comes from Tien-sing, was found to be fifteen miles distant. A bar crossed the mouth of the river, which did not materially obstruct the navigation of Chinese ships, though of three and four hundred tons burden; while the Jackall, an English vessel of 100 tons, followed them with much difficulty. Having entered the river,

" The Jackall was soon accosted by Chinese soldiers in a boat, desiring her to anchor, and wait the arrival of a mandarin, who had inquiries to make about her. This gentleman made his appearance presently, with several attendants, upon the Jackall's deck. As soon as he was satisfied that she belonged to the expected Embassy, he made many inquiries about the Embassador, and the presents brought for his Imperial Majesty. As the answers were general, he, after a little time, endeavoured to obtain a more particular account by changing the manner and form of his questions; and he seemed to exert no little address to obtain his object. Though the motion of the brig and smell of the tar were offensive to him, yet he continued long on board to collect information as to the size and strength of the ships attending the Embassador, and the number of men and guns on board; while one of his attendants was busy writing all the time of the conference, as if taking notes of every thing that passed. The mandarin concluded by declaring, that the Emperor had issued orders for the reception and accommodation of the Embassy, and offered to supply whatever might be wanted. The brig being obliged to wait in the river for the return of the tide next day, Captain Campbell and Mr. Huttner were invited on shore, where they

were

were hospitably treated; but in a manner cross-examined, and the former questions repeated to them. Particular inquiries were also made as to the species of nutriment to which the Embassador and his suite had been accustomed, and how his Excellency wished to travel, observing that gentlemen in China travelled either in sedan chairs, or in two wheeled carriages by land, or in commodious boats by water; which latter method was generally preferred wherever practicable; but adding, that his Excellency and his suite were to be accommodated whichever way they wished. The mandarins spoke also about the articles of merchandize which they supposed were brought for sale to Pekin, and said they might be safely deposited in the four Christian churches in that city, where they might be sold to great advantage. The idea of trade was so associated with that of Englishmen, in the minds of the Chinese, who knew them only as venders and purchasers of goods, that they could scarcely give credit to the assertion, that the persons composing the Embassy were not merchants, and that ships of war never carried goods for sale, or that there was little, beside what was intended for presents for the court, in any of the vessels. The proposal, made with so little ceremony, of converting churches into shops for the retail of merchandize, which appeared singular to an European ear, was perfectly familiar to the Chinese, whose places of worship are occasionally made to answer every purpose of utility to which they may be applied. The building in which this conversation took place was itself a temple; and in the crowd were some of the bonzes or priests who ministered in it, and were remarkable for the contrast between their grey beards and their robes of rose-colour'd silk.

"The mandarins, who were informed that the English ships could not cross the bar, immediately conceived their size to be immense, and formed a proportionate idea of the quantity of presents necessary to fill them. They gave orders for preparing junks to bring those presents, as well as the passengers and baggage, on shore. A considerable building near the river's mouth was provided for the reception of the Embassador, where it was expected he would remain some days to recover from the fatigues of so long a voyage. And it was observed, that he need not precipitate his journey to the capital, as the Emperor's birthday was yet at a considerable distance. These people not imagining that an embassy could be any thing more than a visit or message of high compliment to their sovereign on that anniversary, or on the occasion of some other solemn festival."

This information had not been long communicated on board the Lion, when several Chinese vessels brought a supply of live stock, fruit, and other vegetables, in such profusion, that the ships could only contain a part of it, and the overplus was necessarily sent back. Among other articles were 20 bullocks, 120 sheep, 120 hogs, 160 bags of flour, 1000 water melons, 3900 musk melons, 10 chests of candles, and 3 baskets of porcelaine. 'The hospitality, and indeed the attentions of every other kind, which the Embassy and squadron experienced on all occasions, were such as strangers seldom meet with, except in the eastern parts

of the world.' Two mandarins, one civil and the other military, came to congratulate the Ambassador on his safe arrival: they told him that they were appointed to attend him to the Imperial court; and that it was the express will of their sovereign to render his journey safe and agreeable to him. The civil mandarin possessed grave but not austere manners. He was not forward in conversation; neither appearing to aim at any thing brilliant himself, nor to be dazzled by it in others. A faithful and benevolent discharge of his duty seemed to be the sole and simple object of his pursuit. He had been preceptor to some one of the royal family, and bore the honorary distinction of a blue globe placed upon his bonnet. He had the title of Ta-zhin, or great man, superadded to his family name of Chow. The military mandarin who accompanied Chow-ta-zhin was in the true character of his profession, open, bold, and brave. He was styled Van-ta-zhin, or Van, the great man. Besides a red globe above his bonnet, he was honoured with another mark of favour, a feather from a peacock's tail, given to him by the Emperor with directions to wear it pendent from his bonnet.

'These gentlemen were received on board the Lion with attention and cordiality. Much of the stiffness which generally accompanies a communication through the medium of an interpreter, was removed by the good humour of the parties, and the ardent desire they felt of making out one another's meaning. Their discourse by no means partook of the guarded intercourse of strangers suspicious of each other. Sometimes before the explanation was given of the expressions used, the occasion itself suggested what was intended to be said, and gesture often came in aid of words. There was, however, so much employment for the Chinese interpreter, that a trial was now made of the skill of two persons belonging to the Embassy, to whom the Chinese missionaries had endeavoured to communicate some knowledge of their language, ever since they had left Naples together, above a year before. One of these persons applied to this study with the uninterrupted diligence of mature age, but had the mortification of finding that as yet he could scarcely understand a word of what was said to him by these new comers, to whom his pronunciation was equally unintelligible: while the other, a youth, who certainly took less pains, but whose senses were more acute, and whose organs were more flexible, proved already a tolerably good interpreter. Many words, it seems, of the Chinese tongue, of however opposite a signification, frequently differ from each other, in the utterance, only in some slight variation of accent or intonation; and which is susceptible of being more quickly caught, and more accurately rendered by those who learn in early life, than by any who begin to attempt it after being advanced in years. So close is the approximation sometimes in the inflexions of the voice, in uttering Chinese words of different meanings, that it is not uncommon, even among the natives, in order to avoid mistakes in conversation, to add the principal terms used,

used, the nearest synonyms in sense, by way of explanation. The necessity of doing so arises from the use of monosyllables only in the Chinese language, which must be less distinct as admitting fewer combinations, as well as from the exclusion of some of the harsher sounds of other nations, among which the difference in the pronunciation of words is consequently more perceptible.

'The two mandarins inquired if the letter brought for the Emperor by the Embassador was translated into Chinese, and requested at any rate to know the purport of it. A compliance with this request was not urged as an etiquette prescribed by the imperial court; nor yet did it appear to have been asked from the indiscreet eagerness of curiosity; but rather was considered as a matter of ordinary course; and which might enable those mandarins more completely to fulfil the object they had in view, of obtaining and conveying to their sovereign every information relating to the Embassy. It was, however, thought more prudent, and perhaps more decent, to reserve the communication of his Majesty's letter, at least until the arrival of the Embassador at the capital; and therefore an answer was given, that the original, and with the translations of it, were locked up together in a golden box, to be delivered into the Emperor's hands.

'Concerning the presents, the mandarins were peculiarly solicitous to inquire; and a list of them was formally demanded, to be sent to his Imperial Majesty. The same demand had, indeed, been made by every Chinese who had intercourse with the Embassador, or with the Commissioners at Canton, on the subject of the Embassy: and it appeared from the beginning how much curiosity had been excited respecting them. A common catalogue, containing the names of those on board the Hindostan, would not convey any idea of their qualities or intrinsic worth, or indeed be understood by any effort of translation. They would, likewise, suffer by being confounded with the mere curiosities sent usually for sale; which, however expensive, or even ingenious, were more glittering than useful. It was necessary, therefore, to make out, somewhat in the Oriental style, such a general description of the nature of the articles, now sent, as appeared likely to render them acceptable; measuring their merit by their utility, and endeavouring even to derive some credit from the omission of splendid trifles.'

On the 5th of August 1793, the Ambassador and his suite prepared to quit the Lion and Hindostan, which drew too much water to pass the bar of the Pei-ho river. The presents and baggage, accompanied by the servants, musicians, and other attendants, were shipped on board of junks; while the gentlemen of the embassy embarked in the Clarence, Jackall, and Endeavour brigs. Proceeding with a favourable breeze and a spring tide, they crossed the bar in a few hours. The river immediately within the bar is about five hundred yards wide, and was almost entirely covered with vessels. On its southern bank, is the village of Tun-coo, with a military post; where the troops were drawn up in compliment to the Ambassador.' The

vessels in their progress soon passed another village, called See-coo: and they reached, on the same evening, the town of Ta-coo. Most of the houses in these places, as well as those thickly interspersed between them, were little better than huts with mud walls and thatched roofs. A few buildings were large, elevated, painted, and ornamented like the dwellings of opulence: but there were scarcely any which indicated the existence of middle ranks, or the multiplied gradations existing elsewhere, between abundant wealth and absolute indigence. Some women appeared, and were as alert as if their feet had not been cramped; and, indeed, this unnatural practice is said to be now less frequent than formerly, among the lower ranks in the northern provinces. The young children were mostly naked. The men in general were well-looking, well limbed, strong, and muscular. The eagerness of curiosity animated and perhaps improved their countenances.

At Ta-coo, large covered barges were provided to convey the embassy up the river Pei-ho towards Pekin. The barge destined for the reception of the Ambassador contained an antichamber, a saloon, a bedchamber, and a closet. Boats attended with provisions and cooks. Sixteen other yachts, most of them of a larger size than that of the Ambassador, conveyed his suite. Many of these vessels were eighty feet long, and very capacious; yet they were built of such light wood, and were so constructed, that they did not draw more than eighteen inches of water, though they were lofty above it. An equal number of vessels, resembling our river lighters, were employed in conveying the baggage and presents.

Chow-ta-zhin and Van-ta-zhin, the conductors of the route, waited frequently on the Ambassador, in order to take his commands; and likewise made visits of civility to the principal gentlemen of the embassy. Inferior mandarins attended all the vessels for the distribution of provisions; proceeding from yacht to yacht in small boats, so constructed that they could neither sink nor be overset. The meats most plentiful were beef and pork. Among the most expensive articles, were the nests of a particular species of swallow, and the fins of sharks; both of which afford rich and fattening juices. Wheat grows in many provinces of China: but boiled rice is commonly used for bread. The wine was generally muddy, of little flavour, and soon grew sour. The tea was often too fresh for an English palate; and it was not unusual to hear a wish expressed for London tea.

The direct progress of the embassy up the Pei-ho was very slow; the course of that river being remarkably serpentine. The banks are elevated considerably above the adjacent plains, extending

extending as far as the eye can reach; which circumstance, together with the windings of the river, made the vessels sailing on it appear to move in every direction over the adjoining fields. These fields were generally covered with the *holcus sorghum*, or tallest of the vegetables producing esculent grain, vulgarly called Barbades millet. It grows to the height of ten or twelve feet; and the lowest calculation of its increase is an hundred fold.—When night came on, the banks were illuminated by lanterns, the transparent sides of which were made of differently coloured paper: while the number of lanterns hoisted on the mast-heads of the various vessels in the river denoted the respective ranks of the passengers on board; all which produced a moving and party-coloured illumination, a species of magnificence much affected by the Chinese. The night was nearly as noisy as the day, to which contributed not a little the shrill sounds of the loo or gong, on every occasion of conveying signals. In the course of travelling during the next day, a considerable inclosure was perceived, resembling a gentleman's park. It was the residence of the Ta-whang, or chief of the district; and it was distinguished by treble gates, and by two poles erected near them, destined to bear ensigns of dignity, and in the night to support lanterns for use and ornament. Several sheep and horses were seen within the inclosures; whereas hitherto scarcely any cattle had been observed; and though the lands lay low, very few were converted into meadow, or lying fallow.

On one side of the river, was a large grove of high and wide-spreading pines; the other was crowded with pyramids or stacks of salt, brought annually from the southern provinces in 2000 vessels of 200 tons each; and sufficient for the annual consumption of thirty millions of people. The pyramids of salt were within sight of the great port called Tien-sing, or the heavenly spot; an appellation claimed by its genial climate, fertile soil, dry air, and serene sky. The town is situated on an eminence, at the confluence of two rivers, and is the general emporium for the northern provinces of China. One of the rivers near to Tien-sing is expressed by a word meaning the "grain bearing river;" and even at this early stage of the expedition, the travellers found that the Chinese names were not mere arbitrary sounds, but served to denote the nature and qualities of things: a circumstance which proves this country to have been possessed always by the same race, without any considerable mixture with foreign nations. The crowds of spectators were immense; yet, in all the ardour of curiosity, the people preserved order and regularity, without the aid of soldiers or constables; and for the sake of mutual accommoda-

tion, none of the common Chinese who usually wear straw hats kept them on their heads, though thus exposed to a scorching sun. The fleet conveying the embassy anchored nearly in the center of the city, opposite to a pavilion in which the Viceroy of the province waited for the Ambassador. There the latter was informed that the Emperor was in his country residence of Zhe-hol in Tartary, where he intended to celebrate the anniversary of his birth-day on the 17th of September. It was proposed, in consequence, that the embassy, after having reached Tong-shoo by water, within twelve miles of Pekin, should proceed by land directly to Zhe-hol:—but before we accompany the travellers thither, the following circumstance at Tien-sing ought to be noticed.

'Among other instances of the Viceroy's attention to the Embassador, a temporary theatre was erected opposite to his Excellency's yacht. The outside was adorned with a variety of brilliant and lively colours, by the proper distribution of which, and sometimes by their contrast, it is the particular object of an art among the Chinese to produce a gay and pleasing effect. The inside of the theatre was managed, in regard to decorations, with equal success; and the company of actors successively exhibited, during the whole day, several different pantomimes and historical dramas. The performers were habited in the ancient dresses of the Chinese at the period when the personages represented were supposed to have lived. The dialogue was spoken in a kind of recitative, accompanied by a variety of musical instruments; and each pause was filled up by a loud crash, in which the loo bore no inconsiderable part. The band of music was placed in full view, immediately behind the stage, which was broad, but by no means deep. Each character announced, on his first entrance, what part he was about to perform, and where the scene of action lay. Unity of place was apparently preserved, for there was no change of scene during the representation of one piece. Female characters were performed by boys or eunuchs.

'One of the dramas, particularly, attracted the attention of those who recollected scenes, somewhat similar, upon the English stage. The piece represented an emperor of China and his empress living in supreme felicity, when, on a sudden, his subjects revolt, a civil war ensues, battles are fought, and at last the arch-rebel, who was a general of cavalry, overcomes his sovereign, kills him with his own hand, and routes the imperial army. The captive empress then appears upon the stage in all the agonies of despair naturally resulting from the loss of her husband and of her dignity, as well as the apprehension for that of her honour. Whilst she is tearing her hair and rending the skies with her complaints, the conqueror enters, approaches her with respect, addresses her in a gentle tone, soothes her sorrows with his compassion, talks of love and adoration, and like Richard the Third, with lady Anne, in Shakspeare, prevails, in less than half an hour, on the Chinese princess to dry up her tears, to forget her deceased consort, and yield to a consoling wooer. The piece concludes with

with the nuptials, and a grand procession. One of the principal scenes is represented in Plate 30 of the folio volume.'

We cannot at present pursue farther the account of this singular journey; in describing which, it appears manifestly to have been the author's purpose to adhere strictly to truth, and never to sacrifice utility to pleasure, nor instruction to amusement. He has not availed himself of the privilege too often abused by travellers; nor substituted the vague colouring of agreeable romance for minute and circumstantial narrative.

In continuing our review of the work, we shall select those particulars which may impart to the reader a more accurate notion than other books can afford, of the government, language, learning, and character of the Chinese. That people, indeed, afford a wonderful spectacle to the European world: exhibiting the most populous nation on earth, and among whom food is obtained with most difficulty, yet not disgraced by a single beggar; and the most absolute monarchy on earth, yet the throne upheld without the aid of the altar: 'for in China there it no state religion: none is paid, preferred, nor encouraged by it.' It is scarcely less extraordinary that the most antient and most enlightened nation of the East should still adhere to a mode of writing, which dates its origin from the infancy of society. These and other particulars are explained in the work before us, with a clearness and fulness which we have not found in any preceding account of China.

[*To be continued.*]

MONTHLY CATALOGUE,

For SEPTEMBER, 1797.

PHILOSOPHY, *&c.*

Art. 18. *A Meteorological Journal of the Year* 1796. *Kept in London*, by William Bent. To which are added, Remarks on the State of the Air, Vegetation, &c.; and Observations on the Diseases in the City and its Vicinity. 8vo. pp. 28. 2s. Bent.

THIS journal proceeds with its accustomed accuracy. Common sense calls loudly for the adoption of the following suggestion:

'GENERAL OBSERVATION.

'Though the scarlet fever prevailed through a large portion of the year, and measles and smallpox were frequent, yet the mortality has been lessened; the yearly bills make 1891 less in the burials this than in the preceding year. It would prove a general benefit if this register was kept more correctly, and if the diseases were more accurately denoted; but while the reporters, *searchers* as they are called, are women selected from the lower situations in life, no confidence can be

be placed on the return they make of the various causes of death. As there are very few who do not die under the care of some medical practitioner, would it not be right that some certificate should be signed by him, signifying the disease, &c. which may be delivered to some proper person appointed to receive the same, and who should then attend to make any other inquiries necessary to prevent the concealment of violent deaths, and to visit those likewise who may die suddenly, or where no medical person was previously consulted: by these means the nature of the more prevailing diseases would be known, which might lead to adopting some general means of lessening their mortality.'

EDUCATION.

Art. 19. *The Rational Guide to the French Tongue:* containing Tables calculated to teach the Order of the French Syntax, together with a Treatise for attaining the Idiomatical French Elegance; and Rules for learning the Language without Disgust, and for speaking it with Facility. Part II. A French Plaidoyer between Five Young Ladies contending for a Prize; in the Course of which the French Syntax is elucidated, the Idiom discussed, the true Accent demonstrated, and distinguished by appropriate Signs. By B. Calbris, A. M. 12mo. pp. 362. 4s. 6d. Debrett, &c. 1797.

This title-page appears to us to promise more than it is possible for any grammar to perform. We have no idea of *rules* for speaking with facility, or for learning without disgust, and we cannot conceive how the true French accent can be taught by signs. The grammar, however, is drawn up neatly and concisely, and will probably disgust the learner as little as possible. The second part, being written in French, can only be useful when the learner has made some proficiency in the language.

MEDICAL *and* CHEMICAL, *&c.*

Art. 20. *A Medical Glossary:* in which the Words in the various Branches of Medicine are deduced from their original Languages, properly accented and explained. By W. Turton, M.D. 4to. pp. 622. 1l. 1s. Boards. Johnson. 1797.

This work, as far as we have examined it, appears to have been compiled with care and attention, and well calculated to answer the ends proposed. The words are sufficiently numerous for the purposes of any student; and the explanations, though concise, are commonly satisfactory. A few errors have escaped the author, which are probably the consequence of too implicit an adoption of old authorities.

Art. 21. *An Historical and Practical Treatise on the Venereal Disease,* &c. &c. By C. B. Godfrey M. D. 8vo. 2s. 6d. Symonds.

From the language of the dedication and introductory part of this pamphlet, we had little doubt that it would terminate in a *nostrum*; accordingly, after many pages of trite observations and some abuse of Dr. Buchan, we come to a *preventive medicine* prepared by the author, and dispensed in *flat boxes for the pocket*, &c.

Art.

Art. 22. *An Attempt to ascertain the Nature and Cause of the Pulse, in a State of Health*, &c. &c. By J. Rumball, Surgeon, Abingdon. 8vo. 1s. 6d. Johnson.

This little work appears to have been composed by the author during the course of his studies, and might then do him credit as proving his attention to them: but, had it been suffered to remain in manuscript, we imagine that the medical world would have sustained no great loss.

Art. 23. *A short Treatise on the Glanders and Farcy*; by a Lieutenant of Dragoons. 8vo. 1s. 6d. Nicol. 1797.

The leading idea in this brief publication is that the diseases in question are not to be considered as local but as general affections. The treatment proposed is therefore directed to the clearing of the whole system of cutaneous glands, either by sudorifics, in the incipient state of disease, or by mercurials and other alteratives in the confirmed state. The writer's notions on the subject appear to be rational: but the very concise form, in which they are exhibited, entitles them to be considered as little more than hints for farther examination.

Art. 24. *Medical and Chirurgical Reform proposed*, from a Review of the Healing Art throughout Europe, particularly Great Britain. With Considerations on Hospitals, Dispensaries, Poor-houses, and Prisons, &c. &c. By T. Champney, Member of the Corporation of Surgeons, &c. &c. 8vo. 3s. 6d. Johnson, &c. 1797.

That numerous abuses prevail in the medical department, in this country, is a fact which must be sufficiently obvious to every one who is conversant with the subject. These, in general, proceed from that original want of a systematic plan in its regulation, which pervades so many of our institutions; together with the operation of the spirit of commercial rivalry, so certain a concomitant of the advanced period of a trading nation. Whether it will be possible effectually to counteract these causes, without radical and very extensive changes in the character and civil economy of the country, we think very questionable; in the mean time, while the topic is under consideration, all candid and rational hints for amendment may have their utility. The writer before us has brought together a mass of information relative to the present state of medical practice, which, though not well digested, nor accompanied with much depth and clearness of remark, may merit attention from persons who are interested in promoting this branch of reform.

Art. 25. *A New and Compendious Treatise of Anatomy, and Proportions of the Human Figure*, adapted to the Arts of Designing, Painting, and Sculpture, illustrated with Copper-Plates. Designed principally for the Information of such Ladies as practise the above Arts. By W. F. Wells. 4to. 5s. Hookham and Carpenter. 1796.

The necessity of a degree of anatomical knowlege, as a foundation for all the arts of design, is sufficiently obvious; and we presume that the acquisition of it is not at present neglected by any who wish to attain real excellence. The female sex, it is true, labour under some disadvantages

disadvantages in this respect; which may be the cause of their correctness of drawing not being in general equal to their neatness of execution. The present work may be of use to beginners, in giving a general notion of the bones and muscles; though we conceive that, for the practice of anatomical drawing, much larger and better executed plates would be requisite as models.

RELIGIOUS *and* POLEMICAL.

Art. 26. *The Nature and the Causes of Atheism*, pointed out in a Discourse, delivered at the Chapel in Lewin's-Mead, Bristol. To which are added, Remarks on a Work entitled "*Origine de tous les Cultes, ou Religion Universelle, par Dupuis, Citoyen François.*" By John Prior Estlin. 8vo. pp. 86. 2s. Johnson. 1797.

The present unsettled state of opinions may be considered as a call on the friends of religion to exert their utmost endeavours to support its credit and authority in the world. By every means, except that of civil coercion, which has always been found ineffectual and mischievous, the minds of men should be kept under the control, and in possession of the consolations, of religion. While the faith of the general mass of society remains unshaken, interesting representations of religious truths, in popular discourses addressed to the imagination and the heart, may be sufficient:—but, when infidelity is rapidly spreading from the higher to the lower classes of the community, it becomes necessary to oppose its progress by the united weapons of reason and eloquence, and to shew the inconsistency of atheistical principles with sound reason, and their pernicious influence on the state of society.

The ingenious author of the discourse before us has already done himself great credit by his able defence of revelation, in "A Discourse on the Evidences of Revealed Religion," in reply to "The Age of Reason;" which we accidentally overlooked. In the present sermon, with a degree of zeal worthy of the subject, Mr. E. vindicates the reasonableness and maintains the necessity of religion. The popular argument for the existence of Deity, from the marks of design visible through nature, is maintained as strictly conclusive; since these evidently indicate, in their cause, 'comprehension, contrivance, and execution, which can only exist in an intelligent mind.' Against practical atheism, or the want of a 'sense of religion,' weighty considerations are energetically urged. The author appears to be no enemy to reformation: but he gives reformers good advice:

'Let those who hate confusion and violence, and every evil work, who wish for PEACE internal and external, order, virtue, and happiness, be upon their guard. Let them strive indeed to *reform*—but let them not cut down with too ferocious and indiscriminate a hand. Let them strive to mend the *outward* state of the world by correcting the *hearts* and *principles* of all with whom they are connected; and by making them wise, benevolent, humble, pious, and religious. It is the *obstinate retaining* of *abuses* which is the cause of *violence* in the *civil* world, and the *general prevalence of superstition*, which is the prime cause of *infidelity* and a *disregard* to *God* in *religion*.'

Dupuis'

Dupuis' "*Origine de tous les Cultes,*" (see our App. to vol. xx.) a work at present but little known in this country, is the subject of some judicious strictures in Mr. E.'s Appendix. The absurdity of that writer's opinion that Jesus Christ had no personal existence, but was, like Hercules, Apollo, Mithra, &c., the Sun, which was worshipped in remote times in Persia and other nations, and afterward in Judea, is fairly ridiculed. Mr. E. candidly imputes M. Dupuis' notions of Christianity to false associations of ideas formed in early life:

'Accustomed from the earliest period of life to consider *Superstition* as *Religion*, and *Popery* as *Christianity*, it is not to be wondered at, that the association in his mind should have become indissoluble; and that, disgusted with whatever had appeared to him under the form of religion, he should have rejected it altogether.

'The period of implicit *reception*, in France, appears to be over; the period of implicit *rejection*, as might naturally be expected, has succeeded; the period of *discrimination* is yet future. When this intellectual process shall be completed, we may reasonably expect that the result of the whole will be a soil favourable for the reception of the seeds of truth.'

Some curious extracts from Dupuis, and many good observations on the causes and cure of infidelity, will be found in this Appendix; and the whole performance merits the particular attention of young persons.

Art. 27. *A System of Divinity*, for the Use of Schools, and for instructing Youth in the essential Principles and Duties of Religion. By J. G. Burckhardt, D. D. 12mo. pp. 186. Boards. Robinsons. 1797.

Formidable as the idea of a system of divinity may appear to young people, it is very certain that, if they are to study religion at all as a science, it cannot be studied to any good purpose, otherwise than systematically. A system is a methodical arrangement of propositions and proofs; and without such arrangement, no distinct and certain knowlege of any subject can be obtained. The thing to be desired in instruction is not to lay aside systems, but to simplify them. Systems (or bodies) of divinity, particularly, have been encumbered with a vast mass of heterogeneous matter, which even the divine by profession has not been able to digest. It is very evident that such systems are not proper even for the higher seminaries of learning, much less for common schools.

Elementary books of divinity, notwithstanding all that has been done, are still among the *desiderata* of literature. Dr. Burckhardt undertakes to supply this defect by providing a book, which shall 'treat the subject in a proper and *systematic* order, suited to the capacities of youth, and the necessities of the times.' He professes to comprehend in his system only those plain, undoubted, and essential points of religion, in which all parties agree; and to offer to young people only such knowlege as is clear, certain, and convincing.

The system here furnished so far agrees with the author's proposal, as to exclude several points of theological controversy, which have loaded many former systems: but it still retains many things

which are not received as common principles by all parties of Christians, and—which is a still greater fault—teaches young people many things by rote, without giving them any proof of their truth.—The work is divided into three parts, *Historical*, *Dogmatical*, and *Moral*; of which the first and the second contain many assertions which the scholar must receive on the authority of the teacher:—but the most material defect of all is, that this system of divinity omits the proofs and evidences of the divine authority of the Mosaic and Christian revelations, and therefore teaches implicit faith rather than religious knowlege. The scholar is taught to believe that the Scriptures were inspired and dictated by the Spirit of God, but is not instructed in the grounds of his belief. This is not the method of Protestants and rational Christians. The general *language* of the system is that of orthodoxy: it does not, however, teach the doctrine of the Trinity; for God is said to be *one*, and to have taken the names of Father, Son, and Spirit, not to describe his manner of existing, but his manner of acting as Creator, Redeemer, and Sanctifier. Questions, after the Socratic manner, are given under each head, and left for the scholar to answer. Books are quoted, but, we think, not always judiciously selected.

Altogether, we are sorry to say that we cannot recommend this performance as a very successful attempt to systematize religion, nor as a very proper book for the use of schools.

Art. 28. *A Discourse, in two Parts, on the Nature of Truth and Falsehood in general*; and against each particular Species of Lies; the Pernicious, the Jocose, and the Officious Lie. By the Rev. Edward Stone, A. M. formerly Fellow of Wadham College, Oxford. 8vo. pp. 36. 1s. Rivingtons. 1797.

This *double sermon* has several excellencies: it treats on an useful moral subject; it goes beyond the general declamation, so usual in modern sermons, into particular details; it adopts a rigorous, rather than a relaxed system, on a point of morals in which the general propensity is to indulge a mischievous latitude; and it is drawn up in a clear, unaffected, and impressive style. The writer appears to be a man of good sense, who has made judicious observations on life and manners, and who is well qualified for the office of a moral preceptor. Young preachers may peruse it with advantage, as an example of a good style of practical sermons; and young people, in general, may receive from it very important and seasonable instruction.

Art. 29. *An Essay on the Resurrection of Christ*; in which Proofs of the Fact are adduced, its Import is explained, and its beneficial Influence is illustrated. By James Dore. 12mo. 1s. Gurney. 1797.

As a brief summary of the evidence, and a practical application of the doctrine, of the resurrection of Christ, this small tract will be very acceptable to Christians of different denominations. It is written in a plain and clear style, and with evident marks of a devotional spirit.

POETRY *and* DRAMATIC.

Art. 30. *Aesi Pertu* (the reflected Sun-beam). A Series of Poems, containing the Plaints, Consolations, and Delights of Achmed Ardebeili, a Persian Exile. With Notes historical and explanatory, by Charles Fox. 8vo. pp. 306. 8s. Boards. Robinsons. 1797.

In the introduction to these poems, we are told that the author was a native of the city of Ardebil in Persia, and that he flourished for a time at the court of Shah Seffy II., a cruel, superstitious, and voluptuous prince, who succeeded to the throne of the Persian empire in A. D. 1664: but the mind of Achmed being ill-constructed to stoop to the arts by which the favour of such a monarch could be either acquired or preserved, he was disgraced and banished; and the greater part (if not the whole) of these poems were composed during his exile.

"*Exul eram; requiesque mihi, non fama, petita est.*" Ovid.

With all his philosophy, however, Achmed does not appear to have borne his exile with greater fortitude than other philosophers and poets in the same situation: for, though he repeatedly assures us of his being perfectly contented in his solitude, the information is always given in the most querulous tone imaginable.

As a favourable specimen of the poems, we select an ode to the Sun-flower, which grows wild in the plains of Persia, where it obtains a larger size and deeper glow from the genial climate. The Ignicolists of that country hold it in singular veneration.

'*To the Sun-flower.*

'Where is the man who thus can nobly say:
I hail'd bright truth in her eternal source;
Pursued her flight thro' all the realms of day,
Nor ceas'd to follow her celestial course,
Till that Almighty Power, who rules the sphere,
Spred wide the mental night, and check'd my bold career?
If on the earth that man sublime there be,
That man, O lovely flower! resembles thee.

'The breeze that wakens with the orient dawn,
Scarce from thy bosom shakes the quiv'ring dew;
Scarce is the dusky veil of night withdrawn,
Ere thy fond eye expanding to the view,
With kindling rapture meets the golden gleam,
That now ascends the sky, now floats along the stream.

'And when the burning blaze of summer noon,
Darts from the mid-way heaven's etherial height;
Thy daring eye, broad as the rising moon,
With transport gazes on the king of light;
Tho' all around thee droop the languid head,
And all the energies of life are fled.

'And oft as evening sheds the dewy tear,
O'er the pale relics of departed day,
And in the blue expanse of heaven, appear
The first faint gleams of many a starry ray,

Dost thou responsive to the zephyr's sigh,
Mourn the past radiance of the western sky.

'Thus, thus, may Nature's more than magic charm,
Attract for ever my admiring gaze;
Her purer dictates all my bosom warm,
And guide me far from superstition's maze.
Tho' lost to you, vain world, may Achmed prove
True to the last faint gleam of Reason, Faith, and Love.'

Those who may be induced, by this specimen, to peruse the whole of the poems, will find many which are not in any respect inferior. In others, however, the peculiar situation of the poet seems to have tinged his fancy with a misanthropic gloom. The futility of riches, power, and fame, towards the attainment of happiness, is a truth universally admitted in theory, and almost as universally disregarded in practice:—but this reflection, though just, requires much genius, imagination, and taste, to render it poetic, and to dress it in the garb of novelty; and if Achmed be sometimes successful, we can also sometimes discern more sound morality than fine poetry in his effusions.

Never having seen the originals, we presume not to hazard an opinion on the merit of Mr. Fox's labours: but we observe that his versions are for the most part in the elegiac measure, which is usually best adapted to the subject. A copious introduction and various notes remove every difficulty, which persons unacquainted with oriental literature might find in perusing the poems, from local, historical, or mythological allusions.

Art. 31. *The Sea-Side*, a Poem; in a Series of Familiar Epistles from Mr. Simkin Slender-wit, summering at Ramsgate, to his Dear Mother in Town. Fol. Printed at Ramsgate. pp. 52. 1797.

Simkin the *First*, who, a few years ago, not unsuccessfully published his droll correspondence with his Dear Brother in Wales, has misled a number of imitators, (that *servile herd*, as Horace styles them,) and has thus, in some measure, rendered himself* answerable for many ill-favoured literary caricatures, hobling lines, and abominable rhymes.—The principal subjects of ridicule in the salt-water satire now before us are the summer-company at Ramsgate. The following apostrophe to the Ocean may be given as the best and most inoffensive lines in the performance:

'O! OCEAN! thou guardian and friend to mankind,
To the best of thy favours, how many are blind!
The merchant, who cares but to live like himself,
Extols thee for floating home coffers of pelf:
The alderman pours out his thanks to his GOD
Who stock'd thee with salmon, and turbot, and cod:
The scholar, who knows not the blessings of home,
Sings thy waves so transporting, which grant him to roam,
And shew him old Peloponnesus and Rome:

* ANSTEY, however, must not be forgotten; for was it not HE who produced Simkin?

Which

Which lead him to climes, fam'd for Pompey sand Neros,
And bring him to plains, trod by Consuls and Heros:
While philosophers, poring from midnight till noon,
Make us stare with their tales of thy jig to the moon.
' But I thy waves honour, with just veneration,
For diffusing such good o'er the whole of this nation.
In infancy, thou, while we struggle and squall,
Driv'st off scrophula, rickets, and weakness and all.
'Tis thou giv'st to Jacky and Susan—sweet pair!
The blessing they've languish'd so long for,—an heir:
Returning from thee, with thy bounties elate,
Sue brings home a boy to retain the estate:
'Tis thou giv'st the rake, weak with revels and pain,
To pick up his crumbs and go to it again:
'Tis thou giv'st the demirep, slave to disease,
Again to recover her talent to please:
'Tis the virtue supreme of thy catholic wave,
That so many poor mortals each summer doth save:
That, as potent as magic, the aged makes young,
And turns, by its tonic, the tender to strong:
That rescues their lives from the grave and from crutches,
If it wash but a beggar, a duke, or a dutchess.
' Then O! may thy waters, for ages yet longer,
Continue this nation to cleanse and make stronger:
May they wash off decrepitude, lengthen our lives,
And fasten the knot 'twixt our husbands and wives:
Grant them conjugal bliss, such as sent from above,
And give them each year a sweet pledge of their love:
Make us potent in council and wise in debate,
To keep off our enemies far from our state.'

Art. 32. *Fables by John Gay*, illustrated with Notes, and the Life of the Author. By William Coxe, Rector of Bemerton. 12mo. pp. 249. 4s. Boards. Cadell jun. and Davies. 1796.

The merit of Gay's Fables is universally acknowleged: they stand unrivalled in the English language; and the object of their present editor is to increase their utility by accompanying them with explanatory notes. He has also prefixed a new life of the author, which is judiciously and pleasingly compiled from those materials respecting Gay that are already in the possession of the public. Though we cannot suppose that Mr. Coxe has undertaken this publication with any view of enlarging his literary fame, and though he may not reap from it much reputation, it will nevertheless stand as a proof of his sincere desire to advance the cause of morality, and to assist in the inculcation of good principles. In his biographical preface, he does not, like Gay's partial friend Swift, commend the *Beggar's Opera* for the excellence of its morality; nor does he even subscribe to what Gay's late biographer, Dr. Johnson, advances respecting it, ' that the decisions for and against it have been exaggerated;' for he directly condemns that opera, as every friend to public morals must do, on account of its bad tendency.

When Mr. Coxe proceeds to review the life and literary character of Gay, which he does in the third and last chapter of the preface, he as little agrees with Dr. Johnson in his estimate of Gay as a poet, as he does on the tendency of the Beggar's Opera. Johnson says that "Gay was a poet of the lower order; that he had in no degree the *mens divinior*, or dignity of genius." His present editor will not allow this to be a fair appreciation of Gay's poetical merit. He justly observes that

'Though Gay cannot be classed among the highest ranks in the Temple of Fame, yet he certainly does not deserve to be placed in the lowest order.

'Although he did not attempt to excel in the higher flights of poetry, yet many passages in his Poems prove, that he was capable of uniting elevation of sentiment with corresponding dignity of language.

'His chief aim was to please, rather than to surprise; and it may be justly remarked, that few poets ever wrote with more success on a greater variety of subjects than Gay;—Tragedy, Comedy, Operas, Fables, Ballads, Moral, Epic, Rustic, Town Eclogues, Pastorals, and Poetical Epistles.'—

'Next to Pope, perhaps, he is the English poet who most excelled in smoothness of versification, correctness, felicity of diction, and in the purity of the rhymes; and none ever surpassed him in expressing simple thoughts in an appropriate manner.

'That he was a most excellent classical scholar, is proved from his works; for no poet ever more frequently or more happily imitated the classics. He was no less conversant with the Italian poets, whom he imitated with equal felicity.'—

'As a writer of Fables, Gay stands in a pre-eminent situation: the difficulty of this species of composition is sufficiently evident from the small number of writers who have excelled in Fables.

'Since the æra of letters to the time of Gay, scarcely five authors can be mentioned, who deserve peculiar notice: Æsop, Phædrus, Pilpay, and Fontaine; and of these only Phædrus and Fontaine wrote in verse.'—

'Gay did not undoubtedly possess either the elegant brevity of Phædrus, or the captivating *naiveté* of La Fontaine; yet he displays more originality of invention than even Phædrus or La Fontaine. Their stories were mostly taken from preceding authors; his, with a few exceptions, are entirely his own.

'His language is a model for this species of composition; seldom above or below the subject: it is poetical without being too elevated; and familiar without being low.

'Of his Fables may be said, what Gay observes of Gulliver's Travels: "From the highest to the lowest this book is universally read, from the cabinet council to the nursery." And to him may be applied what La Harpe said of Fontaine; that "he was at the same time the poet of children, and the poet of philosophers."

The notes are not numerous, and some descend to give explanations of words and phrases which do not require explanation, except to the very illiterate, as on *penning the fold*,—*bravoes*,—*thyme bank*,—*to breathe*

breathe a vein, Monsieur, and *prolific beam:* but in most places Mr. C.'s illustrations will be acceptable; nor has he only expanded the moral of those fables of which the tendency is excellent, but also commented on those of which the moral is defective. In the second fable, he corrects the erroneous notions respecting the *Camelion:* but he does not notice, in the first, the vulgar error with respect to the *Ant providing for future want.* Mr. Coxe might easily enlarge his body of Notes.

Art. 33. *The Honest Thieves:* a Farce. In two Acts. Altered from the Committee. By T. Knight. First acted at the Theatre Royal, Covent-Garden, May 9, 1797. 12mo. 1s. Cawthorne.

The old, diverting, but low comedy of the "Committee, or the Faithful Irishman," has here been cut down to a farce: which, perhaps, notwithstanding the lapse of time and the change of manners, since the "Committee" first entertained our great grandfathers, is not ill calculated to set the upper galleries in a roar.

Art. 34. *The Trap:* a Poem. By a Lady. 4to. 2s. 6d. Richardson. 1797.

No—not written by a LADY, but by Doll the Dairy Maid.—It is nonsense in perfection!—To the question, *What is the subject?* we are unable to answer: for the meaning is to us unfathomable.—In one respect, however, it is entitled to praise: it is very short: yet, as a pamphlet, it bears no proportion to the exorbitant price. Had it been entitled *the Money-Trap,* the title-page, at least, would have had *some meaning.*

POLITICAL, *&c.*

Art. 35. *An Address to the Nation,* shewing the Necessity of forming an armed Association in Consequence of the Conspiracy of the Republicans in Ireland to subvert the Constitution. 8vo. pp. 156. 2s. Sewell.

The author of this address, following the report of the Committee of Secrecy of the Irish parliament, gives a detailed account of the constitution and proceedings of the United Irishmen. Their military system is thus described by him:—'By this military subdivision, all the *Primary Societies* described in the account of the Political Constitution of the Conspiracy, are also made regular and *ultimate divisions* of the Armed Force. Every man has, and knows, his assigned place, both in its Civil and Military Branches. Here is no confusion from the shock of contrary movements and intersecting authorities: the will of the Conspirators acts through the medium of an ascending series of Committees, on the Convention or Provincial Committees: these last appoint a Military Committee, to direct and give system to the execution of that will, of which the ultimate Executors are the Societies themselves: in the Societies, in their political and military characters, the two systems, Military and Political, inosculate like the veins and arteries of the human body. The whole movement, from determination to effect, is circular; and the machinery has no internal check, and the least possible quantity of friction.'—He has much common place observation, (which is, however, tolerable of

kind,) on the crimes and horrors of the French revolution; and he advises an armed association, from which he would exclude all suspicious persons, as the only measure for preserving the property, freedom, and independence of the country.

The following extract will afford farther insight into this publication:

'Adam Smith had observed, that every man has a confidence in his own good fortune: the most probable evils they must, they shall escape; the romance of their wishes they depend upon finding realized to them. Nations have the same blindness. In many individuals a mortal distemper has made a considerable progress, before they think themselves in danger; and the period of rational hope is suffered to pass, before they have recourse to a remedy. The confidence that their period of dissolution is not yet arrived, is generally entertained by States on the point of subversion; and no preparations adequate to the danger are made in time to ward it off. This is particularly true of Nations who are far advanced in that peculiar corruption which arises from a long respite of military danger; beside, the exclusive pursuit of any object ultimately corrupts the character of a Nation: the Romans were a moral people; their exclusive passion for Conquest corrupted and destroyed them. The exclusive pursuit of Commerce has the same effects; and the reason of this in both cases is plain. It is only one certain set of the energies of the human character that are exercised when a whole Nation gives itself up to a single pursuit. They gain habit, and exercise a distempered vigour, while the other, from the contrary circumstance, dwindle and become effete; and thus the moral balance of the public mind, forming the National Character, is destroyed in the great majority of the people. The object of Commerce is the gratification of self-interest; a people exclusively commercial becomes a Nation of Egotists. The spirit of their pursuits is Competition, not Junction; the interests they pursue are private, not public. Hence the public spirit becomes effete and languid. Self-interest becomes the passion which swallows up all the rest; or the exclusive care and the fear for a man's self; and this self-interest is not of the enlightened and rational kind, but the passion is in a distempered state, bloated into a diseased magnitude, and thence heavy and inactive; and to this state the exclusive pursuits of Commerce had reduced the noble public spirit which animated Holland a century and a half ago.

'Here also let it be observed, that the spirit of a Nation may be commercial in too great a degree as well as exclusively so. The progress of this corruption will then be slower, but the disproportion is never without its danger; and that spirit has certainly acquired in this Kingdom a degree of strength by no means favourable to the National Character. Periods in the existence of a Nation have their different characters; each of them calls for its particular set of virtues and habits of mind; and the present calls for virtues and energies to which we have not been practically educated, or rather, such as disuse has deprived of something of their natural strength.'

Art. 36. *Observations on the Credit and Finances of Great Britain*; in Reply to the Thoughts of the Earl of Lauderdale and the Appeal

of Mr. Morgan. By Daniel Wakefield, Esq. 8vo. pp. 70. 1s. 6d. Rivingtons. 1797.

Mr. W. begins this pamphlet with observations on the expences of the war. 'With what propriety,' he demands, 'can my Lord Lauderdale and Mr. Morgan compare the expences of the present war with that of queen Anne? Those of George II. and the American war? when the experience of every house-keeper proves, that three hundred a year now will scarcely go as far as two hundred a year twenty years ago, when it is known that an hundred a year at the revolution would support an establishment as large as five hundred a year now. It is unreasonable to suppose, that the expences of government alone should stand still.'—He notices some variations between Mr. Morgan's statements and those of the Select Committee; and he does not pass without animadversion the error committed by Lord Lauderdale, of 18,000,000l. in stating the sums raised in 1796.

Mr. W. bestows high commendations on the Chancellor of the Exchequer, for his system with regard to the navy debt, and for the bargains that he has made for the loans during the war:—he is of opinion, (and, we think, justly,) that Mr. Morgan, when comparing the increase of taxes during the administration of Mr. Pitt with their increase in other administrations, should have noticed the constant supplies that Mr. Pitt has given to the sinking fund, far greater than any other minister has ever done, and the provision which he has made for discharging the capital of all new loans, in about 46 years, by raising one per cent. in addition to the interest on them.

☞ A letter from the author has informed us of the following errors of the press, which have been observed in this performance since its publication;

Page 8 line 12, *for* accelerate increase *read* accelerate the increase
33 — 21, *for* 4,924,214 *read* 4,909,699
23, *for* 1,763,786 *read* 1,778,301
38 note, *for* 1,403,537 *read* 1,404,408
46 line 17, *for* Ordnance do. 4,610,246 *read* Ordnance do. 136,780
69 — 1, *for* 247,634,961 *read* 217,636,962

Art. 37. *An Essay on the English National Credit:* or an Attempt to remove the Apprehensions of those who have Money in the English Funds. By C. L. A. Patje, President of the Board of Commerce and Finance at Hanover. 8vo. 1s. Marsh. 1797.

The translator of this work is the Rev. Herb. Marsh, the translator of Michaëlis and the opponent of Travis; and he assures us that he has received no small consolation from the present essay. Mr. Patje is certainly an ingenious reasoner. His arguments are always specious, but we have not found them often convincing. He begins with cautioning the persons to whom he addresses himself against being deceived by alarming expressions. 'It is true (says he) that they are heard even in the British parliament: but we must recollect that in this public assembly the passions are continually in agitation, and it is not to be expected from men heated by party spirit, that their representations should never exceed the bounds of strict accuracy. Further,

Further, be it observed, that those very declarations which are now heard in the British parliament, are nothing new: for an hundred years ago, when the national debt was only seventeen millions, the same dreadful picture was drawn of England, and the same prophecies of approaching ruin were pronounced, as in the present crisis, when the debt amounts to nearly four hundred millions.'

From this remark, we do not think any great consolation can be drawn. Whatever may be derived from it might be derived if our debt, instead of being 400 millions, were 400,000 millions. Whatever may have been the fate of former predictions, it cannot be denied that the nation must become bankrupt, (that is, unable to pay either the capital or the interest of her debts,) if she proceeds in the accumulation of them as she has done during the last five years.—Mr. P. then explains, what is universally known in Great Britain, that as long as we pay the interest of our debt, (of the greater part of it, at least,) we perform all that the public creditor can lawfully demand. 'The grand question, (says he,) is the following. Is there sufficient reason to apprehend either a suspicion in the payments of the half-yearly dividends, or a diminution of their value?

'What may happen at a distant period, it is impossible to calculate in the present moment; and therefore the inquiry must be wholly confined to the duration of the present war, and of the peace which will immediately follow it. How long the war will continue between England and France is uncertain, and therefore no one can exactly determine what interest England will have to pay after the conclusion of it. But, be that as it may, sooner or later peace must be made; and if we may reasonably expect, that at that period the English nation will still be able to continue the regular payments of the half-yearly dividends, we have as much consolation as we ought to expect. No man, who has lent money to another, should say, 'it is true that my interest is regularly paid at present, but it may be otherwise an hundred years hence:' and it is surely irrational to be anxiously concerned for distant possibilities, or to be uneasy, because a capital now in the funds may not last there for ever.

'As it is uncertain how long the war will continue, and therefore uncertain what addition will be made before the peace to the national debt, it will be said perhaps, that during even the present war the debt may receive a very alarming augmentation. It is true that it may, but no one can affirm that it will: and when an event is uncertain, or the chances are equal on both sides, we have no more reason to prognosticate evil, than to prognosticate good. Besides, in the present case there is really more foundation for the opinion that a peace will soon be concluded, than that the war will last for many years.

'Let us suppose then, that at the end of the present war the national debt amounts to four hundred millions. To pay the additional interest additional taxes must be levied: for the interest cannot be defrayed by loans, without bringing the nation to ruin. Now it is generally supposed that the taxes are already so high in England, that an augmentation sufficient to defray the interest of the augmented capital, would be impracticable. But this is a mistake: for, in the

first place, the taxes are not so high in England as they appear to be; and secondly, productive sources of taxation are still remaining.'

When this gentleman asserts that our taxes are not so high as they appear to be, he either means nothing or asserts what is not true. The taxes of this country are high, whether estimated by the property from which they are paid, or compared with the taxes that are paid or ever have been paid in any age by any people. That sources of taxation are still remaining we admit, because a considerable quantity of property still remains: but this is not the only branch of the question.

Mr. P. then proceeds—'The next thing to be considered is, whether these taxes are capable of such an augmentation as will be sufficient to defray the increased interest of the national debt at the conclusion of the present war. As long as the money which is raised in taxes flows again into the circulating mass from which it was drawn, the capability of augmentation is so great that it would be difficult to assign a limit: as, on the other hand, the deepest source will be gradually exhausted from which water is continually drawn, but to which none returns. A certain country, which makes a part of the Germanic empire, though its resources are numerous, is now actually on the decline, and for no other reason, than because a too strict economy is observed in the public expenditure, and too little is brought again into circulation. This is an error which is not committed in England, where the nation and the government are continually giving and receiving, where both parties give much, and both parties receive much; and, as long as the receipt of the nation keeps pace with its expenditure, it is immaterial what it gives, since the equilibrium is still preserved.'

We are surprised to find such a writer as Mr. Pitt fall into so gross and exploded an error as the above passage contains. According to this doctrine, if an highwayman (we mean nothing disrespectful to any government) should meet a shoemaker and rob him of ten pounds, the latter would have no reason for complaint, provided the robber laid out the whole of the money with him in the purchase of shoes. In this case, the shoemaker would certainly be less injured than if the money were laid out with another, exactly by the difference of the profit that he would have on ten pounds worth of his goods. In the one instance, he would be deprived of ten pounds clear; in the other, of no more than so much of his labour and commodities as he could afford to sell for that sum. It is the same with governments in respect to taxation. (We hope it will be understood that we mean nothing more than to illustrate our argument.) If the people pay to government one million, they are less injured, if that million be laid out with or expended on them, than if it were carried to a foreign country, not by the whole sum, as many imagine, but by the profit which they would have on it: for if it were all expended in a foreign country, it is not to be supposed that the labour and the commodity which would have been given for it, if expended at home, will be of no value or find no market.—The people first pay a million in taxes to the government; and, to get that million returned to them, they barter for it as much of their labour and property as would at any time produce to them 8 or 900,000 l.; and this is what Mr. P. denominates

denominates 'giving and receiving.'—In our opinion, the nation appears to be the only true donor: that which it gives is given *gratis*: that which the government gives is given for value. Mr. P. does not consider that what is paid in taxes goes, in general, to the support of idle and useless persons; and that it would otherwise have been applied either to augment the comforts of the industrious and deserving, or to increase the productive capital of the country.

The next argument of Mr. P. is that the commerce of England will keep pace with the accumulation of her debts.—It is possible that this may happen. We, however, have our apprehensions; and they arise from the vigorous and uniform policy of France to exclude us from all the continental markets; from the pressure of taxes that will increase the money price but not the real price of labour, and will give a manifest advantage to the manufacturers of other countries; and from the exorbitant price of all the necessaries and moderate luxuries of life, occasioned by the same taxes, that will urge the proprietors of small capitals and small fortunes to emigrate to France or America, and will compel those who have no other fortune than the wages of their labour to go where it will procure for them a more comfortable subsistence.

Another source of consolation to Mr. P. is, that, as a considerable addition is made annually to the quantity of money which circulates in the world, England will by the balance of trade receive her proportion constantly; the value of money will be therefore diminishing, whereas the interest of the debt remains unaltered.—This cause might, indeed, in an hundred years, have the same effect on our funds that a movement of Tippoo Saib's army, or a revolution in San Marino, would produce in ten minutes.

Speaking of the Imperial Loans, Mr. P. observes, 'the money which has been transmitted to the Emperor has been advanced by way of loan; and a loan does not imply *the total loss of the capital.*'

With the following extract, we conclude this article. 'That the whole money expended in the prosecution of the present war is not an absolute loss to England, will appear from the following consideration. Let us suppose that the war had not taken place, but that the French West India islands, the annual produce of which the French estimated at an hundred and eighty millions of livres, the half of St. Domingo, the Dutch West India possessions, with their settlements in Ceylon, and the Cape of Good Hope, had been offered to the English for sale, and that the sum demanded was an hundred millions of pounds sterling; would the English have hesitated to make the purchase: and if government had not been provided with a sufficient quantity of ready money, would they have scrupled to borrow it? But if the English would have readily paid an hundred millions to obtain those possessions by purchase, why should they repent of the sums which they have expended in the present war, when by those very sums the above-mentioned possessions have been obtained? It is true that the English do not go so rashly to work as the French with the incorporation of conquered countries; and it is one thing to conquer, another to retain. But if the advocates of the French nation will not admit the supposition that the Netherlands

and

and the French conquests in Italy should ever be restored to their former sovereigns, why shall we suppose that the English must restore their conquests? And, if no force can oblige the French to give up their acquisitions on the continent, I should be glad to know what force can oblige the English to abandon their acquisitions in the East and West Indies. The barbarous ravagers on the defenceless coasts of Sierra Leone and Newfoundland, the wind-defying adventurers in Bantry Bay, the Dutch fleet moored within the Texel, and the Spanish armada cruising off Cape St. Vincent, have afforded no reason to believe, that the English will soon be driven from every quarter of the globe. The English nation therefore is in the situation of a debtor who has considerably increased his debts, but at the same time has made a proportional increase of his capital. Consequently, the creditors of the English nation have no more to apprehend at present, than they had before the augmentation of the debt.'

Art. 38. *Read or be ruined!* containing some few Observations on the Cause of the Commencement,—of the distastrous Progress,—and of the ruinous Expences of the present War; with a serious Call on the Stock-holders in the British Funds, to forego the Receipts of a Part of their Dividends for a stated Period, as the only possible Mode of rendering their Property secure, as well as of saving their Country. Also a Plan for discharging the National Debt in 55 Years, and yet immediately ameliorating the distressed Situation of the middling and inferior Classes of the People of Great Britain, by commencing its Operation with the Abolition of Taxes to the Amount of ten Millions per Annum. 8vo. pp. 73. 2s. Jordan.

This writer ventures to differ completely with the prince of our political philosophers, Adam Smith. He boldly asserts that, 'in the present distressed state of our finances, national economy would be national ruin. Were every person in Great Britain' says he, 'connected with government, to live, no matter whether by choice, or by necessity, on half his income, our internal trade would be ruined: the list of bankrupts would increase an hundred fold; and additional taxes, to the amount of several millions, would be annually required to fill up the chasms in the revenue occasioned by such economical experiments.

'Should a retrenchment of enormous salaries on sinecure places, and a lopping off of heavy pensions, compel people of the first fashion to curtail their household expences, thousands of other families, from motives of prudence, might be glad of the favourable opportunity of following the examples of those who become economical merely from compulsion, and what, then, would become of our taxes on articles of luxury? And if the manufacturer, the cultivator, and the merchant, pay such wages to those employed by them as will enable those to support the duties levied on articles of absolute necessity? Or how will the manufacturer, the cultivator, or the merchant, be enabled to employ those men at all?

'Did national economy ever increase the trade and manufactures of any country? Was luxury, and dissipation ever more triumphant than

than in the three, or four, years preceding the commencement of this accursed war, when our trade and manufactures had attained an eminence unknown in this, or any other nation? And can we imagine that economy, now, will elevate trade and manufactures to a degree sufficient to create a revenue of *ten millions* more than they yielded in 1792?"

In answer to these sagacious remarks, it may be observed that, if economy would diminish the produce of the taxes on consumption, it would increase that of the taxes that are levied on fixed property, and open new and more productive sources of taxation. The economy of the individual augments his fortune, and the fortunes of all the individuals compose the wealth of the nation. The economy of the nation would therefore increase its wealth, and along with it the amount of the taxes, to which it bears such a proportion as the government are pleased to fix and the nation to allow. If our trade and manufactures were ever peculiarly prosperous during the prevalence of luxury and dissipation, it must have been owing to this; that, from the operation of various causes, our expenditure, however great, was exceeded by our income; and that the national capital was increasing faster than the national luxury could dissipate its profits.

The following is this author's plan for diminishing the national debt, &c.

'Let the whole of the different stocks be consolidated into 5 *per cents*, in the proportion of that stock, at *par*. The national debt will then amount to about *three hundred millions*; thirty millions of which will have been purchased by the commissioners for managing the Sinking Fund.

'Let *one-third* of every person's stock be *laid-bye* for *seventeen years*; at the end of which period it is again to become active, with *five* per cent. per annum, for the *seventeen* years, annexed to it.

'Let the proprietor receive only *four* per cent. interest on the other *two-thirds* of their stock, for the *seventeen* years; but, at the end of that period, the other *one* per cent. to be added to the *one-third* of capital *laid-bye*, and its interest.

'Let the price of the *two-thirds* stock be permanent, at *eighty* per cent. for the *seventeen years*: and at the end of that period, the remaining *twenty* per cent. to be added to the *one-third laid-bye*, and the several interests.

'Let so many of the taxes remain as will enable government to pay the *four* per cent. for the *seventeen* years, with a very moderate peace establishment,—the *million*, and the additional *two hundred thousand pounds*, for the sinking fund;—charges of collecting, &c. and all the superfluous taxes be repealed.

'Let the land-tax be equalised.

'Let a duty of *five* per cent. be levied on all places, and *ten* per cent. on all pensions of 200 *l.* per annum to 500 *l.*

'Of *seven and an half* per cent. on all places, and *fifteen* per cent. on all pensions, exceeding 500 *l.* per annum to 1000 *l.*

'And of *ten* per cent. on all places, and *twenty* per cent. on all pensions, exceeding 1000 *l.* per annum.

'N. B.

'N. B. All sinecure places to be subject to the same duties as pensions.

'The enormous amount of taxes now levied, and which must be levied, supposing that peace should take place this year, will by such plan, be diminished about *ten millions per annum*, exclusive of a diminution of poor rates to the amount of *a million and an half*, and upwards. And the Sinking Fund, by the extra production of the land-tax equalised, together with the duties on places, and pensions, will be increased upwards of *two millions* per annum: besides the annual deficiency on the old land-tax being obviated; and that on malt being amply provided for.'

It would be a far less complicated mode of making a composition with the public creditors, to impose a tax (suppose of 3s. or 4s. in the pound) on the interest of their stock, and to fix a maximum price, which should be rather above the market price, at which the capital should be declared redeemable by the nation.

In the following observations, there is perhaps some justness. 'It must be a strange kind of infatuation, possessing the mind of man, that can impel him on to the unwarrantable, and hazardous, mode of advancing money to support wars in which neither the future happiness, or present interest, of mankind may be even so much as thought of, when by every additional million advanced the probability of payment becomes so much the more weakened. When a man advances money on a private estate, he may, by proper covenants, inhibit the borrowing more on the same property until his mortgage be discharged; but he who lends money to governments cannot say to them—you shall not call for more loans until you have paid mine. Still, however, conscious of superior sagacity, and tempted by extraordinary premiums, he rushes on; buoying himself up with the selfish idea that the government to which he lends his money will maintain its credit while he lives; and fully possessed with the insidious resolution of casting the burthen on the unwary, should danger occur, by selling his share of such loans to the first ignorant and credulous blockhead who shall then present himself.—The loan-trade may be very profitable: yet, if such be the ideas of the lenders, it can neither be very honourable, or very humane.'—

'In our present situation, it would be folly in the extreme to think of parliament wishing to reform itself; and if it were actually desirous of so doing, numbers would deem it an act of madness to hazard the attempt. For loaded, say they, as the middling, and inferior classes now are, should they be able to return a majority of their friends to parliament, their miseries, too justly claiming a priority of consideration, might give rise to measures of the most dangerous tendency.—Such as might leave the stock-holders to implore the adoption of a plan like this, in vain.'

Art. 39. *An Impartial Statement of the Merits and Services of Opposition;* with a View to the Preservation of the British Constitution, and the Means of restoring Peace and Prosperity to these Countries. By S. Fleming. 8vo. pp. 42. 1s. J. Hamilton.

Mr. Fleming is a party writer of respectable talents. He maintains that every act and every motive of opposition have been meritorious,

rious, and he can see no salvation for the country unless the members of opposition are appointed to manage her affairs. Perhaps a more artful advocate would not be quite so great a panegyrist. The opponents of administration, with all their talents and wisdom, are liable to the failings which are incident to our nature; and it cannot be presumed that, during a period distinguished above any other for political dissention and party rancour, they have kept their minds free from those passions by which all their countrymen and all Europe have been agitated.

It may be observed that the French party-writers excel ours greatly in one respect,—they do not quite deify their patrons: they praise them in moderation, and their praises are therefore more effectual for their purpose than those of our undistinguishing encomiasts.

Our readers will judge of Mr. Fleming's style from the following extracts.

'It is needless for me to point out to your observation where these men are to be found: their merits are not buried in obscurity; they have been always foremost, and in the most conspicuous station, actively employed in defending our liberties, in enlarging the sphere of our rights and privileges, and resisting the dreadful encroachments of uncontrolled and arbitrary authority: even while unsupported by popular applause they never relaxed their vigilant efforts, but proceeded undisturbed in their generous and glorious career, to save us from the ruin and misery produced by our own delusion. The consciousness of their own rectitude sustained them in this trying and perplexing situation: the purity of their motives and their actions could be only equalled by their transcendent talents. Exposed on the one hand to the mortifying insults of unmerited power, and on the other to the fury and prejudices of popular bigotry, they never shrunk from the station which their own choice, and their own magnanimity imposed upon them: they disdained all alliance with fraud and power; they made no virtues of necessity, but found their judgment and their honour implicated in the part they had taken on themselves to act: they had no allurements of petty ambition to engage them in their duty; no personal views or resentments to gratify. The happiness of the country, the preservation of it's liberties, nay, the interests of the whole human race, were the objects which engaged their attention, and in the pursuit of these they lost sight of all meaner considerations. Amidst the black and bloody scenes which continue to be acted on the theatre of the world, amidst the general depravation which the human character seems degraded to at the present period, amidst the most extensive and all-devouring corruption, they displayed the purest virtue, the sincerest patriotism, the tenderest humanity, the most exalted and unimpeached integrity. While the leaders of the great parties that divided Europe sought their objects by means the most execrable and flagitious; while sanguinary demagogues and unfeeling despots let loose their exterminating rage upon the victims of their vengeance; while cruelty and persecution seemed to fill up the measure of human misery, they alone stood forth to mediate between the madness of contending factions, to reconcile their interests, to restore the peace and happiness of the world.

world. By a sad fatality, by an irreparable calamity to the human race, their advice was not attended to, their mediation was rejected with scorn by the insolence of power, and was received with coolness by the people through the melancholy delusion of the public mind. The consequences are afflicting in the extreme. A war of unexampled fury has raged for several years through the finest parts of Europe, attended with the most enormous bloodshed, atrocity, and desolation destructive to the liberty, the property, the happiness, and the morality of mankind. The balance of power is irrecoverably lost, all Europe is cast at the feet of the proud Republic, and we must think ourselves happy, if we can escape from it's overwhelming force. Our resources seem to vanish from us, all the nerves and sinews of the state are most miserably debilitated, discontent and chagrin pervade universally these dominions. In short, ruin seems to advance with hasty strides through the horrid gloom in which we are involved.

'It must be the height of madness to suppose, that the men whose incapacity has been the prevailing cause of these calamities can in any sense be competent to restore the affairs of the nation to a tolerable degree of stability or prosperity. *They* have proved themselves able and expert in ruin and oppression only. *They* who have plunged us into a disastrous and unnecessary war are not qualified to restore to us the blessings of peace. *They* cannot repair and reform our constitution who have undermined that venerable fabrick. *They* must not be called to fill up the enormous breaches themselves have made in the strong-holds and bulwarks of our liberties. *They*, whose profligate extravagance has squandered our revenues and resources, and shaken the pillars of public and private credit, are certainly not the fittest persons in the world to retrieve our finances, to restore our credit, and to raise the value of the public securities. Other hands, other minds must be called to this glorious and arduous task. Who then, it will naturally be asked, are the men the best qualified for these important objects? Who are the persons destined for our deliverance? I answer, those only, whose constant labour it was to avert these calamities, whose uniform exertions were employed to protect us from the evils which pour in upon us without number; who incessantly deprecated the disastrous events of this unhappy warfare; who, *alone* and *unsupported*, resisted the destructive policy of our rulers; who *alone* ventured to check them in their villanous and desperate schemes. They it was, who laboured to procure that salutary reform in our constitution, which would have saved the nation and all Europe from the numberless woes that have burst upon them. If their counsels had been attended to, England at the present moment, instead of lying down unnerved and dispirited before the haughty foe, would have been the arbitress, the guardian of the peace and prosperity of the world. Our commerce would have flourished beyond former calculation, our credit would have been erected on the firmest basis, our *constitution* improved, and enthroned in the affections of the people. Whether these blessings be attainable after the unfortunate obstinacy of our ministers, is a subject on which I shall not touch at present.'—

'When once a nation loses all sense of gratitude for meritorious services, all admiration of superior virtue and abilities, and all confidence in the honour and integrity of distinguished patriots, then it may be said, that the *mind of a country is slain*; then are lost all the energies inspired by a love of glory and distinction, then will a whole people sink into one stupid and senseless mass; unworthy of liberty, unworthy of that property, to which it foolishly sacrifices the means of it's preservation, equally incapable of resisting an enterprising foreign enemy, and producing nothing but ignorance, debility and incapacity at home.'

Of Mr. Fox, the author speaks thus—'Place before your eyes a statesman, endowed with the most powerful intellects, the most accomplished eloquence, and the most amiable qualities in private life: behold him amidst the fury of contending factions, the delusion and madness of the times, serene, undisturbed, and untainted with the vulgar passions of the day. Placed in a scene of the most unexampled perplexity, harassed by a complication of the most irritating circumstances, he retained his judgment and moderation; he lost not his temper or dignity. During the most tumultuous agitation of human affairs, the confusion of wars, commotions, and insurrections, the most violent convulsions of states and kingdoms, he viewed, with a steady eye, the workings of this mighty chaos; comprehending and foreseeing, not generally and indistinctly, but minutely and singly, the rise, the progress, and the termination of these gigantic operations: he predicted, he deprecated, he warned, he advised, he conjured our rulers to abandon their desperate schemes; he pointed out the ruinous tendency of their precipitate policy; he laboured incessantly to avert the calamitous disasters, which have since overwhelmed Europe; he deplored the cause of suffering humanity; he drew into his service all the generous motives that can influence the mind of man. Though unsuccessful in his unremitting exertions, though defeated by the baleful influence of corruption, the approbation of the impartial and enlightened, has raised him to an elevation, which sinks into insignificance the pigmy pilots of our state.

'I confess, that when I review the conduct of Mr. Fox, and of the illustrious band that has invariably acted with him, from the commencement of this unhappy warfare, the fame of the most renowned statesmen and senators fades into nothing before my eyes. If, as has been well said, the fortitude of the virtuous man, struggling with adversity be a spectacle worthy of the Divinity, what shall we say of those heroes, who encounter difficulties, who hazard dangers, ignominy, and mortification; not to gratify their own ambition, but to support the cause of their suffering country, of injured humanity, and unprotected misery: viewing matters in this light, no honours, no emoluments that their country can bestow, can be an adequate recompence for such rare and extraordinary exertions: they were the growth of virtuous principle, the native energies of the heart, not inspired or invigorated by any ingredients of ignoble passion; these were the generous qualities of the soul, which the real philanthropist will contemplate and dwell upon with pleasure. No petty views of interest, no rash schemes of ambition, no desires of revenge, actuated

tuated them in the discharge of their duty. They sought the happiness of the people, the preservation and improvement of our constitution, on its proper basis, and with the due distribution of its powers. They supported the monarchy, the strength of which, the ministers of that monarchy pointed against them: they supported the aristocracy, with all its influence preponderating to depress them; they supported the democracy, against the prejudices of a deluded people: such treatment would, in other men, have turned their minds into the most determined hostility against the different parties of this combination; and indeed reasoning on the natural effects of moral causes, we might allow some grounds for such an insinuation; but in contemplating such exalted purity, as we have witnessed during these critical transactions, we must discard our ordinary knowledge of human nature, and apply the result of our observations on mankind, to other personages in a very different situation.'

Art. 40. *The Correspondence of the Rev. C. Wyvill with the Right Honourable William Pitt.* Part II. Published by Mr. Wyvill. 8vo. 6d. Johnson. 1796.

For an account of the first part of this important correspondence, we refer our readers to the Appendix to vol. x. N. S. p. 580. Mr. Wyvill's right to publish papers, communicated to him by the Minister on a subject so interesting to the community, appears unquestionable. That the publication *may be* of infinite benefit to the state, we are fully persuaded; and the manner in which this benefit is to be obtained is so well represented by the worthy editor, in the advertisement prefixed to this publication, that we think it our duty to lay his observations at full length before our readers.

'That some correction of political abuses is become necessary, seems now to be generally acknowledged; corruption, as a principle of Government, is more deeply execrated than it ever was; and the extinction of it is more earnestly pursued, by more numerous bodies of men, conducted by more powerful leaders than before. It is of much importance to the Public therefore, that what was proposed by the Minister in 1785, with a view to that necessary correction, should be made known, not indistinctly, through the medium of a Summary Explanation by another person, but from the exhibition of the Plan itself, in the very words of Mr. Pitt.

'It would indeed be a vain and fallacious hope, that the Plan sketched in the first Paper, if it were strictly and literally adhered to, would either be sufficiently extensive, or sufficiently prompt in execution, to meet the exigency of this crisis. By the immense expenditure of the War with France, the power of the Crown, in a corresponding degree, has been augmented; by their extreme sufferings, the minds of the People have been soured, and thence they have been taught to look for a more efficient and less dilatory Reformation than that which Mr. Pitt proposed in 1785; and with which, at that time, they certainly would have been well satisfied. But the principles then laid down, and the measures then proposed by that able Politician, were calculated at once to secure the just authority of the Crown, and to restore the Constitutional Rights of the People. These were

the salutary ends to which his Plan was directed; and it was fortunately capable also, by a more extensive application of its principles, to form a fit compromise for times, when a more effectual Reform has come to be expected.

'In the Papers now laid before the Public, it will be found, that Mr. Pitt proposed to extinguish a certain number of the little venal and dependent Boroughs, to reinforce the Representation of the Counties and the Metropolis of England by the transfer of the Right of Representation from the extinguished Boroughs to them; and to augment the Constituent Body by imparting the Right of voting to Copyholders, to certain Leaseholders, and to Householders paying taxes in certain Cities and Towns. If public spirit has not ceased to animate the Body of the Nation, if all regard to Prudence is not abandoned by the great majority of the Peerage, it will neither be difficult nor dangerous to extend these measures somewhat farther, and yet not beyond the bounds of a fair and moderate compromise. Let the Representation of the Counties and the Metropolis in each of the united Kingdoms be reinforced; let the Right of voting be imparted to Copyholders, certain Leaseholders and Householders paying taxes throughout Great-Britain; and let these important improvements be effected, not in the slow and dilatory way proposed by Mr. Pitt, but by the prompt and speedy execution of them as measures, judged by the Legislature, on due deliberation, to be fit without delay for these times, and necessary for the general weal. To fortify these improvements, the subsidiary measures which were intended by Mr. Pitt, and which are nearly as important as the Reform in the Representation, ought to be adopted at the same time; viz. the triennial Election of Parliaments should be restored, better modes of Election of Parliaments should be established, and the Counties, &c. where necessary, should be subdivided into Districts; it would also be expedient, to renew the ancient rule of paying wages to the Representatives; and after these changes had been accomplished, some pecuniary compensation might be granted to persons who could substantiate any just ground of complaint from the operation of these acts; a sufficient fund for which expence might be found in the sale of that part of the Crown Lands, from which the Royal Family derives little income, and neither use, pleasure, nor security in any degree. Let such a mild and yet effectual Reform as this be granted, or let that similar and perhaps better Plan be adopted by Parliament, which Mr. Grey lately offered, and which was supported by a band of generous men, to whom we are indebted for the defence of the Constitution on its just and genuine principles; and it may be pronounced certain, that the dangers which surround us will then be averted, that the fear of anarchy and arbitrary power will then vanish away, and that a firm and insuperable barrier will be then opposed to the alarming inroads of Despotism and Licentiousness.

'It is but too evident that the fortress of our Constitution is in a dilapidated state, and ready to overwhelm us beneath its ruins. It behoves us to repair with speed the venerable pile; to labour in this work of Love with unwearied assiduity; and with the wise counsel and assistance of those *Master Builders* in political architecture, to whom

whom we are already so deeply indebted, to fortify and complete the spacious Tower of the Constitution, in which we and our Posterity may then rest securely protected against every foe, and safe from those storms and tempests, which, in the course of ages, may assail us. The outline only of the Plan here alluded to has yet been given to the Public; when that outline is filled up, it may be justly hoped it will be found to contain every mild regulation, every well-weighed improvement, which the most cautious prudence can suggest, and which, without impairing its superior efficacy, may give it the greatest probability of a quiet and peaceful execution. Under this impression, the Editor wishes to see the work of Reformation committed to the hands of men like Mr. Grey and his coadjutors, many of whom are men rich in talents and virtues as in fame, and deeply interested, by their immense possessions, in the preservation of order and tranquillity.'

Suggestions so temperate, and so strongly marked with the character of political wisdom, will not surely, at the present moment, fail to excite a more than common degree of public attention.

Art. 41. *The Speech of a Patriot King to his Parliament.* 8vo. 6d. Debrett.

'I am one of those beings (says the author of this speech) who, not having it in my power to do much real good, am happy to do all the imaginary good I can to mankind; and being of a very romantic turn, I cannot easily disenchant the fairy scene I conjure round me. Thus I go on conferring happiness on ideal friends, forgiving ideal enemies, rewarding and encouraging humble merit; and, as my fortune (being ideal) is inexhaustible, I set no limits to my bounty. In short, if happiness be seated in the mind, I am certainly one of the happiest men existing. Sometimes I own that "the baseless fabrics of a vision," like the brilliant palace of Armida, are suddenly destroyed; but I soon rebuild them, and am as blest as ever. If Castles in the Air could be sold or mortgaged handsomely on earth, my real fortune might cope with my ideal.

'I went the other day to the House of Peers, to hear our Gracious Monarch deliver his Last Speech to his Faithful Parliament. From my sanguine and visionary disposition, I could not, after having gone to bed and fallen asleep, divest myself of the ideas of Royalty. I fancied myself once more in the House of Lords, even upon the Throne, "every inch a King,"—and I made a Speech to my Parliament, which was so much impressed upon my memory, that I found myself able, next morning after I got up, to set it down *verbatim* in writing.'

It is this speech which the author here presents to us. In his visionary character, he observes to his visionary Parliament that he will 'withdraw his confidence from all parties, and *for once* appeal to reason, experience, and his own understanding:' he assures them that he has been 'grossly deceived;' that our motives for entering into the war with France were 'impolitic and unjust;' and in short that, 'all our pretexts were as flimsy as our puny efforts have been unsuccessful.'

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... *Administration of Oaths*, endeavour... and unalienable Prerogative of ... Beckett. 1797.

... asserted in his title-page thus; ... maintains the opinion ... *strongest obligation* that can be laid ... and as every *particular oath* directs that ... so *the end*, to which that agency is in ... *prescribed by him* who ADMINISTERS

... *animum imponentis*; or according to the mind of the persons administering them.

'He, therefore, who administers an oath, lays upon another the *strongest obligation* by which man, as an agent, can be bound: and as he prescribes the rule by which that agency shall act, ("the *animus imponentis* being the rule of the juror's duty,") it follows, that the administrator of an oath binds, in the strictest *tie*, *ligamen*, or *allegiance*, the person who takes the oath; and becomes the supreme disposer of the conduct and actions of that person, in the respect in which he is so bound; that is to say, that he acquires and exercises, *in that particular*, a perfect, proper, and essential power of *sovereignty*.'

He then asserts that this power has been usurped, and that the rigorous interposition of the legislature is therefore necessary: but he has omitted to make a distinction, very material in this argument, between administering those oaths that have a lawful and those that have an unlawful purpose. Whoever administers the latter is evidently hostile to the state, and desirous of seducing others from their allegiance to its laws:—but this cannot be said of him who administers an oath, the object of which is to bind another to the performance of any laudable or even indifferent action. In contracts of certain descriptions, and in some laudable associations, it may often be convenient to avail ourselves of the obligation of an oath. The right of giving or requiring a solemn promise or asseveration, in which God is called to witness, is not among those that it is necessary to relinquish on entering society. Who has ever imagined that they who solemnize marriage, and who therefore administer oaths, in countries in which marriage is not a subject of legislative regulation, are guilty of treason in so doing? Is the Turk a traitor to the Grand Signior, for requiring the Christian merchant to swear that he will not defraud him in his merchandize? Would an Englishman or an Irishman be guilty of an act of treason, in administering an oath to bind another to promote improvement in the constitution, obedience to the laws, and harmony and affection between his countrymen of every religious

religious and political persuasion? Circumstances, indeed, may render it necessary to forbid the administration of oaths, except by those whom the legislature may authorise for that purpose: but we do not think that the author has proved that the administration of oaths belongs in all cases, essentially and inalienably, to the Sovereign.

Art. 43. *The British Crisis*; or, the Disorder of the State at its Height. With prognostic Signs of Recovery or Dissolution. By no Royal Physician. 8vo. 1s. Jordan, &c.

A coarse and vulgar attack on the ministry, and on all who support their system.

NOVEL.

Art. 44. *The History of Vanillo Gonzales*, surnamed the Merry Bachelor. From the French of Alain-René le Sage, Author of the celebrated Novels of *Gil Blas*, and *the Devil on Crutches*. 12mo. 2 Vols. 9s. sewed. Robinsons. 1797.

The well-known Le Sage was born at Ruys in Bretany in 1677, and died at the age of 70. His literary career began by a translation from the Greek, but was principally illustrated by his comic operas, and by his novels, which are chiefly imitations from the Spanish. *Guzman of Alfarache*, the *Bachelor of Salamanca*, the *New Adventures of Don Quixote*, and *Estevanille*, have hitherto been little read in comparison with his Gil Blas and his Limping Devil, strangely called by English writers *the Devil upon two Sticks*. Old versions exist of at least three of these forgotten novels: but we have been unable to procure even the Estevanille, to compare with the present publication.

In the general turn of character and business, this novel very strongly resembles Gil Blas; and it too frequently throws the interest on the side of roguery, fraud, and debauch, to be very favourable to morality: but it is full of incident, and of entertaining adventures, and seems to be not ill translated.

MISCELLANEOUS.

Art. 45. *The probable Progress and Issue of the Commotions which have agitated Europe since the French Revolution*, argued from the Aspect of Things, and the Writings of the Prophets. By J. Bicheno. 8vo. pp. 94. 2s. Johnson. 1797.

Perhaps there is no kind of discussion, in which it is more easy to write plausibly without producing satisfactory conviction, than that which investigates the meaning, and attempts to ascertain the accomplishment, of the prophecies in the book of Revelation. We make this remark as an apology for the cursory manner in which it is our custom to pass over tracts on this subject, and particularly for the small portion of room that we have allotted to the ingenious productions of Mr. Bicheno's pen; which have all, if we rightly recollect, been directed towards this single object. We do not, however, class this intelligent writer with modern enthusiastic pretenders to prophetic powers: we perceive that he pursues his inquiries with cool deliberation and diligent research: and we give him credit, not only

for sincerity, piety, and a liberal spirit, but for considerable critical ability. Nevertheless, we cannot perceive in his lucubrations, though so industriously pursued through one publication after another, that decisive evidence of superior clearness and certainty, in his explanations of the mysterious book on which he bestows so much labour, which would justify us in detailing them to our readers. The interpretations suggested in the author's "Signs of the Times" are here pursued, and supported by an appeal to history, and to the present state of Europe. Mr. B. entertains gloomy apprehensions concerning approaching events. With respect to this country in particular, he sees no salvation for it, but in national as well as individual reformation; and he a fourth time lifts up his voice to rouse his countrymen to a sense of their danger, because our watchmen, in this quarter of the city, are all of them either still asleep, or, "every one is looking for his gain from his quarter *."

'Some (says Mr. Bicheno) will, doubtless, pronounce the author an enthusiast; and a certain class may, perhaps, entertain harsher sentiments. But none of these things move me. I know the goodness of the ground on which I stand; and have that witness of the purity of my intentions, that I can neither blush nor fear. The truth or fallacy of what follows may not be altogether ascertained for twenty years to come (though, I think, the greater part will be determined much sooner); but, as I write neither for applause nor bread, it is, comparatively, of very little consequence to me, what, for seven, or twenty, years to come, this man, or that, may think, or say, of my productions. May I but be useful, in any measure, to my countrymen, to awaken them to a proper sense of the danger of the ground on which they, at this moment, stand; and to excite their attention to a subject in which they are most deeply interested; and, in the end, serve the cause of Christianity, which, though corrupted and so debased in profession, by its connection with the kingdoms which are of this world, as scarcely to be recognized, is, yet, from God; I shall then have a reward, which I prize more than the smiles of princes.'

This is the language of sincerity and benevolence; and, however visionary the author's conceptions may be concerning the fulfilment of prophecies, his religious, moral, and political exhortations merit the attention of the public.

Art. 46. *Oriental Fables, Anecdotes, and Tales.* Translated from the French. 12mo. pp. 176. 2s. 6d. Cadell jun. and Davies. 1797.

These pleasing stories are written with all that vivacity which the French know so well how to infuse into compostions of this nature; they are very short, very moral, and frequently very witty:—but by what enchantment have the famous dean of Badajoz and the magician Don Torribio introduced themselves into a collection of oriental apologues?—Will our readers accept of the second as a specimen of the work?

* Isaiah, lvi. 11.

The

'The Queen of Gor.

'Katifa, queen of Gor, possessed every virtue and every failing; or, more properly speaking, she had all the capriciousness possible. She even piqued herself on wisdom, and said one day to the learned Zulbar: I am seriously endeavouring to gain a real knowledge of myself; but am much in want of some friendly aid in a study so worthy of a reasonable woman. Examine my character yourself, and form me such a picture of it that it may strike me at the first glance. Your character! replied Zulbar: but which, sublime majesty? Does your modesty lead you to imagine you have but one character? The flowers of the spring are less numerous and less varied than the virtues with which you are each instant embellished. In observing those virtues suddenly burst forth and shine, then disappear, then re-appear; in perceiving them mix, agree, and dispute with each other, I can admire them like another: but who can possibly describe, or merely enumerate them? I have somewhere or other read, added the philosopher, that the moon wished to have a robe fitted to her shape, and of a colour suited to her complexion. The tirewoman she had sent for ingeniously said to her: O queen of the stars! you charm us at all times, and under ever form: but you are sometimes large, and sometimes small; sometimes bright, sometimes pale, and sometimes crimson. What measure can I possibly take of a shape which is never the same? What colour can I suit to a complexion which varies each night?'

The translation is in general executed with ease and elegance.

Art. 47. *Memoirs of the Present Countess of Derby*, late Miss Farren. Including Anecdotes of several distinguished Persons. 4to. 1s. 6d. Symonds.

Satirical, and, we apprehend, malicious: but, possibly, there may be some truths in the pamphlet.

Art. 48. *The Testimony of Truth to Exalted Merit;* or a Biographical Sketch of the Right Hon. the Countess of Derby; in Refutation of a false and scandalous Libel. 4to. 2s. Cawthorne.

Panegyrical, and, it is to be hoped, all true. The complaisant author contradicts almost every circumstance that had been advanced by his predecessor, [see the foregoing article,] whom he considers as a common malignant retailer of abuse and falsehood. An elegant print of the Countess is given as a frontispiece.

Art. 49. *The Prompter;* a Commentary on common Sayings and Subjects, which are full of common Sense, the best Sense in the World. 12mo. 1s. Printed at New York, 1793. Dilly, London.

Plain good sense and prudence are the mental characteristics of the Americans. Franklin exhibited these qualities, perhaps, in the most exquisite degree in which they were ever possessed by man; and he joined with them taste and humour. The writer of the present little volume evidently imitates the manner of the Doctor's "*Poor Richard,*" but with inferior powers. Nevertheless, he says many things very sensibly; and some in a way which is calculated to produce effect.

Art. 50. *A New Biographical Dictionary:* containg a brief Account of the Lives and Writings of the most eminent Persons and remarkable

markable Characters in every Age and Nation. By Stephen Jones. The second Edition, corrected, with considerable Additions and Improvements. Small 12mo. 5s. Boards. Robinsons. 1796.

Compilations which bring a large mass of information within a small compass, and offer it to the public at a cheap rate, are valuable contributions towards the diffusion of knowlege. We recommend this improved edition of Mr. Jones's Biographical Dictionary, as an excellent epitome of an important branch of knowlege. The matter is judiciously selected; the language is, in general, correct; and, by means of a very small but neat and distinct type, a vast number of articles are brought into a little pocket volume. The compiler informs his readers that upwards of 500 articles are inserted here, which are not to be found in the Biographical Dictionary in 12 volumes 8vo. and that many others are added to this new edition.

We observe a mistake in the biographical account of the late Dr. Kenrick, who is there said to have been the son of a citizen of London. His father was a very honest staymaker, at or near Watford in Hertfordshire; and, we believe, outlived his son, who is the subject of the article to which we refer.

Art. 51. *A Review of the Conduct of the Prince of Wales*, from his Entrance into public Life, till his late offer to undertake the Government of Ireland. 8vo. 2s. Lee and Hurst. 1797.

This able Reviewer, who is the champion of the illustrious personage mentioned in the title, undertakes a complete defence of the conduct of his R—l H——ss against those who have presumed to impeach it in their publications, &c. In the course of his arguments and observations, he is very severe on the *characters* and *supposed views* of those who have taken the other side of the question.

Art. 52. *The Life, Opinions, Character, and Tragic Death of Count R***** au*, commonly called F.G. Meyer; condemned to the Gallows, May 28, 1796, at Rotterdam, for five unparalleled Burglaries. By J. Sharp, Minister of the Gospel in Rotterdam. Translated from the Dutch and the French. 8vo. pp. 140. 2s. 6d. sewed. Brewman. 1797.

To those who are fond of reading anecdotes of remarkable highwaymen, trials of criminals, and other publications of a similar nature, these memoirs will afford amusement. It relates strange adventures, describes tragic spectacles, and gives an account of free conversations, in which the sceptic and the minister of the gospel are the interlocutors. Our opinion of the *utility* of this class of publications naturally determines us to pass over the present tract with this general notice.

Art. 53. *Instructions for the Treatment of Negroes*, &c. &c. &c. 12mo. 2s. Shepperson and Reynolds. 1797.

The substance of the instructions contained in this publication is said to have been given, so long ago as the year 1771, to the manager of a plantation in Barbadoes. They were evidently dictated by prudence and humanity; and it must be some relief to those who contemplate with abhorrence the state of slavery, to be informed that

there have been, and still are, planters who follow so commendable a system of regulations.

Art. 54. *The Rise of Mahomet*, accounted for on Natural and Civil Principles. By the late Nathan Alcock. M. D. in the Universities of Oxford and Leyden, Fellow of the Royal College of Physicians, and of the Royal Society, London; and in the former University many Years celebrated Prælector in Chemistry and Anatomy. 8vo. pp. 38. 1s. Sael. 1796.

It would be a sufficient reason for rejecting the religion of Mohammed, that it does not offer satisfactory evidence of a divine origin, even though it should not be practicable to give a full account of its rise and progress: but the refutation of its high pretensions will be more complete, if the manner in which it arose, and the causes which gave it establishment and permanency, can be ascertained. This has already been frequently attempted, and with tolerable success. It has been well observed that it is not at all surprising, that one who was alike instructed to preach and to fight should, by the united operation of force and persuasion, become the founder of a new religion, and of a new empire. In the ingenious tract now before us, the inquiry is pursued in detail; and it is satisfactorily shewn that both the civil and religious institutions of Mohammed were, with great penetration and judgment, adapted to the character of the eastern nations, to the circumstances of the times, and to the state of opinions among Christians, Jews, and Gentiles. Dr. Alcock has given a clear and concise view of the chief doctrines and institutions of this religious legislator, and has well illustrated their suitableness to the climate, to the character of the Arabians, and to the plans of conquest and empire which Mohammed had formed. He has also judiciously remarked that the Jews, at that time harassed by persecution, would easily pass over to a religion which acknowleged the divine authority of Moses, adopted circumcision, and professed the unity of the divine nature; that those Christians who denied the doctrine of the Trinity, and rejected image worship, would be easily enticed to adopt a system which in many particulars quadrated with their own principles, and which indulged the natural propensity of the oriental people to luxury and sensuality; and that Paganism, then on the decline, would be readily exchanged for a voluptuous religion, founded on the doctrine of fatalism. These suggestions will go far towards the solution of the problem, concerning the natural causes of the sudden rise and propagation of Mohammedism; and the pamphlet, a posthumous publication, deserves attention.—The author has committed an error, in point of fact, in asserting that at this time the East was over-run not only with Arianism, but with *Socinianism*.

Art. 55. *Some Account of the Life and Writings of the Rev. John Martin*, Pastor of the Church meeting in Store-street, Bedford-square. 12mo. 1s. 6d. Stockdale. 1797.

Mr. Martin is one of those bold men who, during their lives, have ventured to present the public with a portrait of themselves. Whatever may be the effect of such pieces of biography on the writer's reputation,

putation, they are certainly of great use to others, as far as they exhibit accurate and faithful delineations of human characters. It is not necessary that the subject of such accounts should have filled an elevated station, or even that they should have supported an exemplary and meritorious conduct in life: it is sufficient for the purpose of instruction, if the character be drawn with an honest regard to truth. The minute details of any life, not grossly vicious, may be useful. Mr. Martin's memoirs are written with great frankness and particularity. They mark the progress of a mind early tinctured with enthusiastic sentiments in religion, and lay open the views, feelings, and character of a methodist teacher, more fully than perhaps could have been done by another hand. If the reader meet with many trifling anecdotes, and some weak observations, he may, nevertheless, be amused and instructed by contemplating a peculiar species of the human kind. The account is more correctly written than most of the author's former publications, which have been numerous.

Art. 56. *Lettres à Louis XVIII*, &c. *i. e.* Letters to Louis the Eighteenth, King of France and Navarre, on the Salvation of the French Monarchy. By M. DE ISLE. 8vo. 6d. Booker, London, 1797.

We allotted so many pages to the best work of this author, the *Testament Politique du Comte de Mercy-Argenteau* *, that we cannot but suppose the character of his productions sufficiently familiar to our readers. The present pamphlet is a farther effort to serve the cause of monarchy in France; and it displays, in a style somewhat too expanded, the same moderation of temper, and information of mind, which characterise his other productions. It is numbered as the first of a proposed series of letters.

Art. 57. *An Account of Portugal*, as it appeared in 1766 to Dumouriez; since a celebrated General in the French Army. 12mo. pp. 274. 4s. 6d. Boards. Law, &c. 1797.

This account of Portugal was drawn up when Dumouriez was apparently in the employ of the French court. It was printed in 1775 at Lausanne; and the Count of Aranda and the Count of Souza, in the name of their respective courts of Spain and Portugal, complained of it to M. de Vergennes. A polite message, however, which represented the impossibility of punishing a foreign printer for an anonymous work, quashed the apprehensions of the author. A new, improved, and enlarged edition of this tract occurs in the *Oeuvres Complettes du General Dumouriez* † lately printed at Hamburg. The translator might well have availed himself of this greatly amended edition; but he has executed his task with propriety and attention in other respects, and has added to our geographical and statistical notices of that kingdom a convenient and instructive manual.

Art. 58. *A Narrative of the extraordinary Adventures, and Sufferings by Shipwreck and Imprisonment, of Donald Campbell, Esq. of Barbreck:* with the singular humours of his Tartar Guide Hassan

* See Appendix to vol. xix. and to vol. xx. N.S.

† Imported by De Boffe. See our Appendix, just published.

Artaz: comprising the Occurrences of Four Years and Five Days, in an Overland Journey to India. Faithfully abstracted from Captain Campbell's "Letters to his Son." 12mo. pp. 276. 3s. 6d. Boards. Vernor and Hood. 1796.

It does not appear that this abridgment of Captain Campbell's letters, of which we gave an account, vol. xviii. p. 186. of our New Series, is made with the privity or consent of the author; and if this be the case, this compiler may be considered as skimming the cream off another's milk-pan without leave. How far this is right it is needless to inquire: but we must *literally* add that he has skimmed with judgment, and has given to the reader, at a low price, a very interesting narrative.

Art. 59. *The Investigator*, or Universal Criterion of Knowledge; explaining the mysterious Phænomena of Nature, from the Commencement to the Conclusion of Time. This original, philosophical, and astronomical Analysis will enable every Person, through the Testimony of the sensitive Mind, to understand by visible Objects the Reality of invisible Existence; being a System of Ethics, containing a comprehensive Explanation of the Creation, Structure, Substance, Growth, Progeny, and Decay of animate Bodies and inanimate Substances, and the Origin of Distempers; with requisite Instructions for the Preservation of Health; illustrated by Anatomical Observations. These several Topics of Importance are incontrovertibly proved by a rational Discussion. *(Signed, in the Author's Hand Writing,)* Edward Dunn, Number I. 8vo. pp. 36. Price 1s. *To be continued Monthly.* Bennison, Gray's Inn Passage. 1797.

The author of this wonderful performance is, doubtless, a most *profound* philosopher; at least it becomes us to think him so; for we must confess ourselves wholly incapable of fathoming the depth of his *Investigations*. Nothing, from the beginning to the end of this *first* number, have we been able to comprehend; we therefore despair of gaining more light from the *second*, and entreat the reader's indulgence to refer the farther examination of this grand production to those '*Amateurs* of that most sublime of all sciences, philosophy,' to whom the work is addressed.

Art. 60. *Truth for the Seekers;* or, a fair and full Statement of the Facts which gave rise to the Imprisonment of the Quakers now in York Castle. 8vo. 6d. Jordan, &c.

Those who have been informed of the reflections which have been cast on the character and conduct of the Rev. Geo. Markham *, on account of the imprisonment of certain persons (denominated Quakers) in York-Castle, for the non-payment of tithes, will do well to peruse this his defence of himself, and of his parochial claims. The pamphlet seems to contain, as the title professes, a fair statement of the case, and it is drawn up with ability.

We must not omit to apprise our readers that Mr. Markham strongly disclaims all narrow attachments to the doctrine of tithes;

* Vicar of Carleton in Craven.

and

and that he wishes for some more eligible mode of providing for the maintenance of the clergy. Tithes he considers as only serving 'to degrade their character; to produce dissent and opposition to our religious institutions; and to create and keep alive perpetual animosities between parties whose duty it is to live together in habits of mutual beneficence and affection.'

Art. 61. *Thoughts on different Subjects*, chiefly Moral and Political. By R. M. C. Part the First. 8vo. pp. 87. 1s. 6d. Robinsons. 1797.

These essays include the author's sentiments *on the spirit of party—on the dangers which have lately been supposed to threaten religion*—and *on war*. The spirit of inquiry, informed by good sense and directed by candour, pervades these pages, and entitles them to more than the limited approbation of 'his townsmen and townswomen;' though he observes, with diffidence, that his little pamphlet does not contain full and systematical treatises on the different subjects proposed.

Of his success in disquisition, and of his argumentative powers, we select the following example:

'One essential requisite towards impartiality is that faculty of the imagination by which a man places himself in any rank of life, in the midst of any nation, any circumstances, or any age; and fairly and equitably appreciates the miseries that each may be supposed to feel, and the advantages that each may enjoy. Such a man always estimates, as much as possible, *cæteris paribus*, according to the *intrinsic nature* of the *thing*, not according to the party, the rank, the nation, or the age it is connected with. He thinks that the welfare and happiness of the *Majority* (without respect to rank or title) is to be the ultimate aim of all our actions; that as the welfare of the prince and of the peasant are of equal importance in the eyes of the Creator of both, they ought to be equally so in the eyes of men. Hence he estimates all actions by an arithmetical calculation of the quantity of happiness or misery which they produce; and he considers that law or that constitution as indefensible, which, without any advantage to the community, sacrifices the welfare and happiness of two peasants to the unreasonable gratification of any one man, however high his rank may be. Such a man holds the crimes of his own rank, of his own party, or of his own nation, in equal detestation with those of his enemies. He is not more moved by a horrid transaction in the present year, than by a similar one a thousand years ago; at least he does not allow it more weight in a cool comparison of the atrocity of both; nor does he allow it to influence any consequent judgment, opinion, or action.

'This faculty of placing ourselves, by an effort of the imagination, in the situation of others; or of, as it were, bringing the case home to our own doors, is, I think, capable of being acquired and strengthened by habit.—And of what importance such a habit must be, will easily appear when we reflect, that it is the foundation of putting into practice that great and extensive precept of "Doing to others, as we would wish them to do to us." Talk to an Englishman of the late interference in the government of Poland, and the consequent partition of that country; and if he is a man of prejudice and party,

party, he will hear you with great coolness and indifference. But if you ask him what would be his feelings if any foreign power, without provocation, were to invade England; to cover with carnage and devastation a country so long accustomed to peace and tranquillity, and to convert it into a scene of confusion and horror; to destroy its constitution, and substitute a foreign or an arbitrary government; to garrison its seaports, its castles, and its towns, with foreign troops; to drive off thousands of its families, like herds of cattle, in order to people a distant country; ask him this question I say, and he would instantly be filled with horror and indignation; he would burst out into execrations against any power that should attempt such a thing. And yet the Poles are men as well as the English.

'A man whose mind is under the influence of prejudice, reads with little or no emotion "the annals of blood*." We might indeed pardon him for making great allowances for the ignorance of more barbarous ages; but he reads with equal coolness, the history of the most enlightened parts of the continent of Europe, during the last two or three centuries. He there sees them, year after year, engaged in endless quarrels; their princes, emperors, and electors always envying and encroaching on each other; ready at any time to send thousands of their own subjects to the slaughter-house, to spread ruin and devastation over whole provinces, and to reduce the innocent and peaceable peasants to want and misery; and all this merely in the hope that they may perhaps fill a single page in history, or that they may add a few acres to their territory. All this a prejudiced man, who does not give himself a habit of judging according to the real nature of things, reads with perfect indifference; he sees no impropriety in it; he believes that it is just as it ought to be; he believes that murder is no murder, because it is commanded by a person bearing the title of a prince or an emperor, and that crimes are no crimes, provided they are committed under the auspices of a regular government. But if a set of low born demagogues quarrel among themselves, and butcher some thousands, and confiscate property according as one faction or the other happens to prevail, an outcry is immediately raised. How dare they, who have no diploma to commit crimes, presume to do such things!

'But will the widow be better provided for, because her husband has been put to death by a general, than if an executioner had performed that office; will orphans be less destitute because their father was slaughtered in the field, than if he had suffered on the scaffold; will the innocent peasant's habitation be sooner built up again, his cattle sooner restored, or his ruined fields sooner recovered, because they were destroyed by a regular army, than if they had been confiscated by an iniquitous judgment, or an arbitrary command?'

In examining the reality of those dangers by which religion has been or may be supposed to be threatened, the question turns on the

'* It is said that Dr. Johnson, on being asked why he did not oftener read history, answered, "I do not love to read the annals of blood."

following

following points; first, whether the subversion of our religion were a probable event? and secondly, whether war were the best or the only means of preventing this evil? The author concludes that the great basis of the religion of Christ is historical evidence, which is not to be overset by strength of argument; and that nothing can be more detrimental to the cause of religion than to express doubts of its stability. 'Truth,' he observes, 'neither shrinks from discussion nor fears trials, and it equally scorns to be sheltered and protected by power. That which is sound will always support itself; it is only the rotten tree that dreads the tempest, or requires the prop.' P. 44.

The emissaries lately employed by the French for the subversion of our religion, if any have really been employed, are considered as totally incompetent to the task assigned to them;—had they been numerous, they would soon have been detected; had free liberty been given to them to use their utmost efforts, whenever the interference of the law became necessary, they might have been suppressed with ease; and no danger was to be apprehended from French hirelings, ignorant in theology, in church history, and in religious argumentation, when such men as Hume and Voltaire, aided by the powers both of reasoning and wit, could not prevail.

The author's opinions on the lawfulness of war savour much of the *peaceful* sect to which he may possibly belong; and of its inexpediency, he cites, in example, the unsuccessful attempt of several European powers to frustrate the league formed by the house of Bourbon, when seated on the thrones of France and Spain.

In the conclusion, he execrates the financial inventions of modern nations, who unjustly transfer the weight of expences incurred by war to future beings, who have neither the power of dissent nor of resistance.

Art. 62. *Remarks on Boswell's Life of Johnson*; including the real History of the Gold Medal given to the Author of the Tragedy of Douglas. By E. Athenry Whyte. 8vo. 1s. Printed at Dublin. 1797.

Besides some very pertinent and amusing strictures on Johnson, and his satellite Boswell, we have here some anecdotes and original papers relative to the late Mr. Sheridan, author of the English Dictionary, and father to the celebrated Richard Brinsley Sheridan, Esq. M. P., which will be useful to biographical writers; who will, no doubt, think the life of Mr. *Thomas Sheridan* worthy of a place in their collections. He was known to us as an ingenious man, and we have, in the pages before us, Dr. Johnson's testimony that he was a *good* man. Yet Johnson, as it appears from these remarks, was not partial to Mr. Sheridan, though Sheridan was the friend of Johnson; and a very active and serviceable friend too.

Art. 63. *Scelta di Prose e Poesie Italiane*, &c. *i. e.* Select Specimens of Italian Prose and Verse, for the Use of young Students of that Language. By F. Damiani. 8vo. pp. 255. 3s. 6d. Johnson. 1796.

This compilation is designed to exhibit a series of extracts from the

the best Italian writers, in prose and in verse, arranged so as to offer a gradual ascent from the simplest to the most obscure passages. The editor considers the sixteenth century as the period at which that language was written with the greatest elegance; and his specimens are for the most part extracted from the celebrated writers who then flourished in Italy. The uncouth and incorrect style of their predecessors, he thinks, is little adapted to furnish proper models for strangers; while the moderns, though they have acquired a greater degree of precision, have lost much of the elegance which distinguishes the compositions of that classical epoch. We will not detain our readers with an examination of the justice of Mr. Damiani's opinions: but, as he has not suffered them to exclude from his work the writings of Petrarca and Dante on the one hand, nor those of Metastasio on the other, it might be imagined that Boccacio and Maffei might have furnished extracts, not less elegant nor less interesting than some which have found a place in it.

Art. 64. *The Ludlow Guide*, comprising an Account of the antient and present State of that Town, and its Neighbourhood; with every necessary Information for the Stranger and Traveller. 12mo. 1s. Longman. 1797.

An entertaining account of a very pretty town, and its pleasant vicinity. Of the author's agreeable manner of writing, we give the following short specimen:

'The town of Ludlow, a place of great fame and antiquity, is situate on an eminence in the midst of a fine fertile country. Towards the north, the river Corve winds down a pleasant valley, and uniting itself with the Teme, surrounds the west and south sides of the town. The latter is fettered with numerous dams across it, in nature of cataracts, by which means a number of mills are turned, and the superfluous water pouring over them, cascade like, adds a very considerable and pleasing variety to the general scenery contiguous to the town.'

Ludlow certainly merits the praises which the author (Mr. Price) has with so much liberality bestowed on it.

Art. 65. *Taplin's Multum in Parvo*, or Sportsman's Equestrian Monitor. 12mo. 2s. Wheble, Kearsley, &c. 1796.

Brief directions, under the heads of Horse-dealing, Grooms and Coachmen, Smiths and Farriers, and the Medical Remembrancer, with a list of Taplin's Horse Medicines, compose this little but useful work.

Art. 66. *The Quiz*, by a Society of Gentlemen. Vol. I. 12mo. pp. 280. 3s. Boards. Parsons. 1797.

This collection of Essays betrays haste and carelessness in their authors. The diction is not elegant, and the composition is for the most part incorrect and spiritless. We perused several of the papers with the hope of finding something to select and to commend, but our search was unsuccessful. Amid many "pages of inanity," however, we met with a French poem; from which the author of the essay accuses Goldsmith of taking without acknowlegement the pretty ballad of Edwin and Angelina, beginning thus—

"Turn gentle hermit of the dale," &c.

We insert the whole of the pretended original, as we conceive that it will give great pleasure to our readers: but, in transcribing the poem, which is said to be taken from an old and scarce French novel, the title of which is "*Les deux Habitants de Lozanne,*" we feel some apprehension of mistakes, from the general inaccuracy which we have observed to prevail in the printing of the volume before us, as the orthography is in an uncommon degree perverted:—

"RAIMOND ET ANGELINE.

1.

Entens ma voix gémissante,
Habitant de ces vallons!
Guide me marche tremblante,
Qui se perd dans les buissons:
N'est il pas quelque chaumiere,
Dans le fond de ce reduit;
Ou je vois une lumiere,
Perce l'ombre de la nuit.

2.

Mons fils, dit le solitaire,
Crains ce feu qui te seduit;
C'est une vapeur legére,
Elle egare qui le suit;
Viens dans ma cellule obscure,
Je l'offrirai de bon cœur;
Mon pain noir, ma couche dure,
Mon repos & mon bonheur.

3.

Ces accens faisant sourire,
Le voyageur attendri;
Un secret penchant l'attire,
Vers le bienfaisant abri:
Un tort de chaume le couvre,
Et l'hermite hospitilier;
Pause un loquet qui les ouvre,
L'humble porte du foyer.

4.

Devant lui son chien folatre,
Et partage sa gaité;
Le grillon chante dans l'atre,
Étincelant de clarté:
Mais helas! rien n'a de charmes,
Pour son hote malheureux;
Rien ne peut tarir les larmes,
Qui s'echappent de ses yeux.

5.

L'hermite voit sa tristesse,
Et voudroit la soulager;
D'où vient l'ennui qui te presse?
Dit il au jeune etranger:

Est-ce

Est-ce une amitié trahie?
Est-ce un amour dédaigné?
Ou la plus cruelle ennemie?
Qui te rends infortuné?

6.

Helas! tous les biens du monde,
Sont peu dignes de nos voeux;
Et l'insensé qui s'en confonde
Est plus méprisable qu'eux.
L'amitié s'il en est une,
N'est qu'un fantôme imposteur:
Un voit qui suit la fortune,
Et s'éloigne du malheur.

7.

L'amour est plus vain encore,
C'est un éclat emprunté:
Un nom faux dont se décore
L'ambitieuse beauté:
On ne voit l'amour fidelle
S'il daigne quitter les cieux:
Qu'en aide de la tourterelle,
Qu'il échauffe de ses feux.

8.

Va, crois moi, deviens plus sage,
Méprise une sexe trompeur.—
L'hote ému de ce langage
S'embellit par sa rougeur:
Son front où la candeur brilla,
Les yeux, sa bouche, et son sein,
Font reconnoitre une belle
Dans la charmant Pelerin.

9.

Voyez, dit-elle, une amante,
Qui cherche en vain le repos;
Voyez une fille errante,
Dont l'amour cause les maux:
Long tems superbe, inhumaine,
Ignorant la prix d'un coeur,
A fuir une tendre chaine,
J'avois mis tout mon bonheur.

10.

Dans cette faute volage
Qui venoit grossir mes coeurs;
Raimond m'offroit son hommage
Sans m'oser parler d'amour:
Le ciel etoit dans son ame,
Le lys qui s'ouvre au matin
N'est plus pur que la flame,
Que j'allumois dans son sein.

11.

Sa naissance fut commune ;
Raimond, sans bien, sans emploi,
N'avoit qu'un cœur pour fortune ;
Mais ce cœur fut tout à moi :
Las de mon ingratitude
Il me quitte pour toujours ;
Et dans une solitude,
Il alla finir ses jours.

12.

Maintenant désespérée,
Victime d'un fol orgueil,
Je m'en vais dans la contrée
Qui renferme son cercueil :
Là je n'ai plus d'autre envie,
Que de mourir à ses pieds ;
Payant des jours de ma vie
Ceux qu'il m'a sacrifiés.

13.

Non, non, dit Raimond lui-même,
En la serrant dans ses bras ;
Non, celui qui ton cœur aime
N'a point subite trépas ;
Regarde, O mon Angeline,
Chose objet de mes regrets ;
Regarde, O fille divine,
Cet amant que tu pleurais.

14.

Angeline est dans l'ivresse,
Sa transport coupe sa voix :
Ah, dit-elle avec tendresse,
Est ce toi que je revois ?
Vivons, mourons, l'un pour l'autre,
Il ne faut plus nous quitter :
Qu'un seul trépas soit le nôtre,
Qu'aurons-nous à regretter !

We have endeavoured to correct many of the errors of the printed copy, and to give the reader this charming and simple ballad as correctly as the various faults to which we have alluded would permit us, by inserting some conjectural emendations.

After all, it is possible (we mean barely possible) that Goldsmith was innocent of the theft with which he is here charged. We recollect a report, at the time when the vicar of Wakefield was first published, that the favorite ballad in question was *not* the composition of Goldsmith; and that it was given to him by an ingenious friend, whose name was then freely mentioned, but which we now spare to repeat, from respect to a character which is deservedly held in high estimation in the republic of letters.—

With respect to the French composition, some have even questioned its originality; alleging that it is not *the French* of the age

in which it is said to have been written: but we have not leisure to undertake, on this occasion, the office of detection.

SINGLE SERMONS, &c.

Art. 67. Preached at Worship-Street, Shoreditch, April 30th, 1797, on the Decease of the pious, learned, and Reverend Charles Bulkley; who died April the 15th, 1797, in the 78th Year of his age. With a Sketch of his Life and Writings. By John Evans, A. M. 8vo. 1s. Johnson. 1797.

As a memorial of a very worthy minister of religion, who has long instructed the public from the pulpit and the press, this sermon has some claim to our attention; and from the biographical sketch which it contains, we shall make two or three extracts.

'The Rev. Charles Bulkley was born in London in 1719. He received his grammar learning, under the tuition of a Mr. Lancaster, a gentleman of the established church. From Chester he went to Dr. Doddridge's academy at Northampton, in 1736, and commenced preacher in the summer of the year 1740. His first settlement was at Welford, in Northamptonshire, where he succeeded a Mr. Norrice. At what particular period he left this place, and went to London, is not certainly known—but in London he formed an intimacy with the Rev. Mr. Ashworth, of the Baptist persuasion, brother to the late Dr. Caleb Ashworth, of Daventry.—About this time he quitted the Presbyterians, was baptized by immersion, and joined himself to the General Baptists. He preached at Colchester; but how long cannot be ascertained. There he became acquainted with Miss Ann Fiske, whom he afterwards married, July 1749. By her he had no issue, and she died in August 1783. From his church books, it appears, that he and a Mr. Baron were candidates for the pastoral office at White's Alley, Moorfields, in 1743, to which our friend was elected on the 3d of April of the same year. In 1745, his church removed to Barbican, where, for a long series of years, the labours of his ministry were conducted with ability and reputation. But in the year 1780, his church, in conjunction with three others, met together for Divine worship in the place in which we are now assembled—and *here* he closed his long and honourable career of zeal, of activity, and of usefulness.'—

'Those who knew him in his earlier days, speak of him as a *preacher* in terms of high approbation. As a proof of his pulpit-eloquence—it should be mentioned that he succeeded the eloquent Dr. James Foster, the *Old Jewry Lecture*, and conducted it for several years to a crowded audience.'

The following is a correct list of his writings; for our account of which, we refer the reader to the volumes of our General Index:

'1. Discourses on several Subjects, 1752.—2. Vindication of Lord Shaftesbury's Writings, 1753.—3. A Sermon on the Death of Dr. James Foster, 1753.—4. Two Discourses on Catholic Communion.—5. Notes on Lord Bolingbroke's Philosophical Writings.—6. Sermon on the Earthquake at Lisbon.—7. A Fast Sermon.—8. Christian Minister, 1757.—9. Observations on Natural Religion and Christianity, candidly proposed in a Review of the Discourses lately published

lished by the Lord Bishop of London, in three volumes.—10. Signs of the Times, a Sermon.—11. Queen Esther, a Sermon on the Marriage of George the Third, 1761.—12. Sermons on Public Occasions, 1761.—13. Economy of the Gospel, quarto, 1764.—14. Sermon on the Death of the Rev. Benjamin Treacher, 1766.—15. Discourses on the Parables and Miracles of Christ, 4 volumes, 1770.—16. Catechetical Exercises, 1774.—17. Sermon on the Death of the Earl of Chatham, 1779.—18. Preface to Notes on the Bible, 1791.—19. Sermon on the Death of Mr. Joseph Treacher, 1795."

Mr. Evans's sermon is a popular and interesting discourse on old age and death, enlivened by several pertinent quotations.

Art. 68. Preached before the Epping Troop of West Essex Yeomen Cavalry, 12th June 1797. By the Rev. T. A. Abdy, M. A. Rector of Thoydan Garnon *alias* Coopersale, in the County of Essex. 12mo. pp. 8. 1797.

A handsome eulogy on the English Constitution, and a patriotic exhortation to unanimity in obedience to the laws, and for the preservation of our national blessings, form the substance of this discourse. If the preacher does not urge plans of reform, neither does he offer any justification of the present war, nor particularly address himself to his audience as military men. The composition does credit to him as a writer.

Art. 69. *The Inanity and Mischief of vulgar Superstitions;*—Four Sermons preached at All-Saints' Church, Huntingdon, on the 25th of March, in the Years 1792, 1793, 1794, 1795. By M. J. Naylor, M. A. Fellow of Queen's College, Cambridge. To which is added some Account of the Witches of Warboys. 8vo. 2s. 6d. Rivingtons, &c.

We believe that it is not generally known that Sir Henry Cromwell, lord of the manor of Warboys, gave to the corporation of Huntingdon 40l. the property of three witches of Warboys, arraigned, convicted, and executed at Huntingdon in the year 1593, for bewitching the five daughters of Robert Throckmorton, Esq. and divers other persons, "*with sundrie divellish and grievous torments,*" and also for the bewitching to death of the Lady Cromwell; and this gift was presented, on condition that the corporation should allow 40s. every year to a Doctor or Bachelor in Divinity, of Queen's College, Cambridge, for preaching a sermon at All-Saints' Church, in Huntingdon, on the Annunciation of the Blessed Virgin, against the sin of witchcraft; and to teach the people how they should discover and frustrate the machinations of witches and dealers with evil spirits. This annual lecture is still continued: but we are told by Mr. Naylor, that the sin of witchcraft has long ceased to be the theme of their discourses; and that the subject has never been mentioned, except to explode and deprecate the lamentable effects of such miserable delusions.

That mankind, in all ages, have been the victims of deceit and imposture, is a truth confirmed by every light which history or tradition affords; and that, from an ignorance of the operations of Nature, men should believe in the agency of evil spirits, and should suppose

suppose the possibility of holding a communication with those powers of darkness, for wicked and malignant purposes, can excite no surprise in those who consider how fond we are of prying into futurity, and with what delight our imagination dwells on terrible and frightful objects,—the offspring of fear,—perhaps the strongest passion in the human soul.—There have not been wanting men at all times, who, endowed with superior powers of intellect, have attacked popular prejudices, and endeavoured to free their fellow-creatures from the chains of superstition. Yet the belief of witchcraft held such firm possession of the human mind, that it could not easily be eradicated. It is well known that James the First wrote a book in defence of it, and which is said not to be totally deficient in learning and ingenuity. Perhaps no person has treated the subject with more ability than the famous Balthazar Bekker, in his *Monde enchanté*. That extraordinary man, who died in 1698, examined, with incredible pains, every story recorded by the Pagan, Jewish, or Christian writers, which seemed to favour the agency of evil spirits in the affairs of the world; and he made it appear, that they all originated either in mistake or imposture. As he expressed himself with great boldness, and entertained some opinions which were rather singular, he was exposed to a cruel persecution; yet his system seems to be founded on this great and important truth—That we cannot allow to the Devil the power of violating or suspending the laws of Nature, consistently with a belief of the attributes which we are taught by our religion to ascribe to the Deity.

The learned Mr. Farmer, in our times, in his excellent book on Miracles, offered some admirable observations on the subject of witchcraft; and we should not omit Mr. Addison's Spectator, No. 117, replete as it is with good sense and a tender benevolence, which, it is said, produced at the time most salutary effects.

The author of the pamphlet before us appears to be actuated by the best intentions: but we are sorry to find, from his preface, that, in an age which calls itself enlightened, there should be any occasion for exploding the doctrine of witchcraft, the belief of which, he thinks, has been revived by the writings of Wesley and his followers.

The subject of the first sermon is the Witch of Endor; and that of the second, the miracles supposed to have been performed by the magicians in Egypt, in opposition to Moses and Aaron. Having explained these passages of scripture in a sensible and satisfactory manner, he proceeds to combat, in the third and fourth sermons, with considerable learning and strength of argument, every thing that has been said *in favour* of the agency of evil spirits, and their communication with mankind. The pamphlet terminates with an account of the witches of Warboys *, which, from its singularity, may engage attention, although the perusal of it cannot but be painful to the humane and feeling heart:—the consequences of the ridiculous prosecution proving fatal to the poor wretches who were so absurdly and foolishly charged with crimes not in nature for them to commit.

* Abridged from the edition of 1593.

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It would be injustice to Mr. Naylor, were we to conclude without acknowledging the ability and judgment with which he has treated the subject of witchcraft in these *Four Discourses*.

Art. 70. Preached at the Anniversary Meeting of the Sons of the Clergy, in the Cathedral Church of St. Paul, May 10, 1796. By the Rev. Thomas Rennel, D.D. late Fellow of King's College, Cambridge. 4to. 1s. Rivington.

Evangelical doctrine, apostolical discipline, zeal against popery and heresy, united with learning, eloquence, and loyalty, are in this discourse exhibited as the leading features of the Church of England, and as sufficient claims to the favour and patronage of the public. The sermon is elegantly composed, and well suited to the occasion.

CORRESPONDENCE.

In answer to the inquiry of *Clericus Bedfordensis*, we inform him that there are four Treatises on the use of the Greek Middle Verb, by WOLLE, KUSTER, CLERICUS, and SCHMIDIUS, published together, in *duodecimo*, at Leipsig, 1733. Ludolphus Kuster's work has also been printed in London, 1750, with an *Index vocabulorum, in quibus anceps vocalis pro longa habenda est*, by Edward Leedes, the editor of some Dialogues of Lucian, and the grammatical antagonist of Richard Johnson, the hardy opponent of Bentley's Horace. Kuster's Treatise is the most elaborate, and will be of most service to our correspondent; who may also collect several pertinent remarks on this subject, from Clark's Notes on Homer. The most infallible source of knowlege, however, must be an accurate observation of the usage of the Middle Voice, in the writings of the most antient Greek authors.

The complete discussion of such a topic as the use of the Middle Voice would occupy more space, and employ more time, than we have the power of giving to Correspondents.

Rusticus wishes to know when the proposed Oxford edition of Strabo is likely to make its appearance. He would have obtained more certain information on this point, had he directed his inquiries immediately to Oxford: we believe, however, that we may inform him that the work is in forwardness, but that the time of its publication is yet uncertain.

Cestriensis reminds us that the ideal character of a Duke of Bedford, extracted in our last Review, p. 479, 480, from "Anecdotes of the House of Bedford," is copied from the xxiiid letter of the celebrated *Junius*. We must confess that the passage excited in our minds some idea of having seen it before, which was corroborated by its being marked in the book with quotation commas: but no reference to any author was to be found, and our memory did not at that moment serve to ascertain its origin.

An Old Friend arrived too late to make his appearance.

THE MONTHLY REVIEW,

For OCTOBER, 1797.

ART. I. *Sir George Staunton's Account of the Embassy to China.*

[*Article continued from p.* 77.]

WE are now to attend the embassy in its progress to Pekin, and thence to the country residence of the Emperor. When passing through Tien-sing, the vessels conveying the Ambassador and suite had an opportunity of observing that great city, which appeared to be nearly as long as London. The account given by the Mandarins of the place made its population amount to 700,000 persons. The houses of Tien-sing are of brick, of a leaden blue colour; and many of them are, contrary to the common mode of building, two stories high. In consequence of the patriarchal custom, retained by the Chinese, of having all the succeeding generations of the same family under a single roof, it is computed that nearly ten men fit to bear arms are commonly found in every Chinese house. The junks, covering the waters which divide this commercial city, contained many thousand inhabitants: for the wives and families of the sailors reside with them constantly on board; and there many of them are born, and all of them spend their lives. Every shore is to them foreign, and the earth an element with which they are only occasionally connected.

As the embassy proceeded, the Barbadoes millet, already mentioned, and which is more cultivated than rice in all the northern provinces, was frequently seen planted in alternate rows, having between them rows of the *panicum Italicum*, or *panicum crus galli*, to be sheltered for a time by their taller neighbour. This first ripens, and is reaped; when the grains which it has sheltered, being then exposed to the sun's rays, ripen in their turn, and are cut down by the sickle. A species of *Dolichos*, not unlike the kidney-bean, is sometimes planted in vacant spots near the edges of the bank; and sometimes the travellers beheld whole fields of beans, or *sesamum*: while no weeds were any where observed to take from useful produce the nourishing power of the earth.

Few carriages were seen on the road, and none with more than two wheels, for conveying either travellers or goods. Gentlemen travel generally on horseback, or in sedan-chairs, or chair-palanquins; and ladies are mostly carried in close litters, suspended between mules or horses. The custom mentioned by Milton,

"Where Chineses drive
With sails and wind their cany waggons light*,"

is still retained. Those cany waggons are small carts formed of bamboo; and when the wind favours the progress of such a cart, a sail is hoisted, made of mat, and fastened to two poles in the opposite sides of the cart.

The travellers did not see even a hillock between them and the horizon, until the fourth day of their departure from Tiensing, when some blue mountains were observed rising from the north-west; and they indicated the approach to Pekin, beyond which they were situated. Two days afterward, on the 16th of August, the yachts anchored off the city of Tong-choo-foo, at the distance of about 12 miles from that great capital.

Pekin stands at the western extremity of an immense plain, probably formed by alluvial land brought down by torrents from the neighbouring mountains. The route lay through it to the autumnal palace of the Emperor, called *Yuen-min-yuen*, or garden of perpetual verdure, where such of the presents as could not be transported with safety to Zhe-hol were to be deposited.—The following important observation we shall not abridge:

'Amongst all the crowds assembled near Tong-choo-foo, or those which the approach of the Embassy had attracted in other places, since its entrance into China, not one person in the habit of a beggar had been seen, or any one observed to solicit charity. No small portion of the people seemed, it is true, to be in a state approaching indigence; but none driven to the necessity, or inured to the habit, of craving assistance from a stranger. The present was not, indeed, one of those seasons of calamity, which destroys or diminishes the usual resources of the peasant, and drives him sometimes, even into criminal excesses, to procure subsistence. In such times, however, the Emperor of China always comes forward; he orders the granaries to be opened; he remits the taxes to those who are visited by misfortunes; he affords assistance to enable them to retrieve their affairs: he appears to his subjects, as standing almost in the place of providence, in their favour: he is perfectly aware by how much a stronger chain he thus maintains his absolute dominion, than the dread of punishments would afford. He has shewn himself so jealous of retaining the exclusive privilege of benevolence to his subjects, that he not only rejected, but was offended at, the proposal once made to him, by some considerable merchants, to contribute towards

* Par. Lost, B. iii. l. 438.

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the relief of a suffering province. He accepted, at the same time, the donation of a rich widow of Tien-sing, towards the expences of the Thibet war. But independently of any general evil, which every wise government is attentive to remedy or alleviate, accidental causes of distress, or individual failures of the means to procure subsistence, give occasion, at all times, in most other countries, to the affecting spectacle of human beings dependent for their existence, on the precarious aid of those whom they may chance to meet, but who have the power of withholding it.'

In travelling through China, the spectator observes fewer public buildings than might be expected in so antient a kingdom; the reason of which is, that it has been hitherto the cruel policy of every dynasty, or new family mounting the throne of China, not only to destroy the remaining branches of the former race, but to level the edifices dedicated to their memory. Of those circular and lofty buildings termed Pagodas, there are several kinds, and dedicated to several uses: but none, as commonly supposed, to religious worship. The temples consecrated to this purpose differ little in height from common dwelling-houses. This observation leads the author to the following remark, which we believe to be as new as it is important:

'There is in China no state religion. None is paid, preferred, or encouraged by it. The Emperor is of one faith; many of the mandarines of another; and the majority of the common people of a third, which is that of Fo. This last class, the least capable, from ignorance, of explaining the phenomena of nature, and the most exposed to wants which it cannot supply by ordinary means, is willing to recur to the supposition of extraordinary powers, which may operate the effects it cannot explain, and grant the requests which it cannot otherwise obtain.

'No people are, in fact, more superstitious than the common Chinese. Beside the habitual offices of devotion on the part of the priests and females, the temples are particularly frequented by the disciples of Fo, previously to any undertaking of importance; whether to marry, or go a journey, or conclude a bargain, or change situation, or for any other material event in life, it is necessary first to consult the superintendant deity. This is performed by various methods. Some place a parcel of consecrated sticks, differently marked and numbered, which the consultant, kneeling before the altar, shakes in a hollow bamboo, until one of them falls on the ground; its mark is examined, and referred to a correspondent mark in a book which the priest holds open, and sometimes even it is written upon a sheet of paper pasted upon the inside of the temple. Polygonal pieces of wood are by others thrown into the air. Each side has its particular mark; the side that is uppermost when fallen on the floor, is in like manner referred to its correspondent mark in the book or sheet of fate. If the first throw be favourable, the person who made it prostrates himself in gratitude, and undertakes afterwards, with con-

fidence, the business in agitation. But if the throw should be adverse, he tries a second time, and the third throw determines, at any rate, the question. In other respects the people of the present day seem to pay little attention to their priests. The temples are, however, always open for such as choose to consult the decrees of heaven. They return thanks when the oracle proves propitious to their wishes. Yet they oftener cast lots, to know the issue of a projected enterprize, than supplicate for its being favourable; and their worship consists more in thanksgiving than in prayer.

'Few Chinese are said to carry the objects, to be obtained by their devotion, beyond the benefits of this life. Yet the religion of Fo professes the doctrine of the transmigration of souls, and promises happiness to the people on conditions, which were, no doubt, originally intended to consist in the performance of moral duties; but in lieu of which are too frequently substituted those of contributions towards the erection or repair of temples, the maintenance of priests, and a strict attention to particular observances. The neglect of these is announced as punishable, by the souls of the defaulters passing into the bodies of the meanest animals, in whom the sufferings are to be proportioned to the transgressions committed in the human form.'

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hold them at such a distance, as not always to allow them to sit at table, behind which, in such case, they attend as handmaids. This dominion is tempered, indeed, by the maxims of mild conduct in the different relations of life, inculcated from early childhood amongst the lowest as well as highest classes of society. The old persons of a family live generally with the young. The former serve to moderate any occasional impetuosity, violence, or passion of the latter. The influence of age over youth is supported by the sentiments of nature, by the habit of obedience, by the precepts of morality ingrafted in the law of the land, and by the unremitted policy and honest arts of parents to that effect. They who are past labour, deal out the rules which they had learned, and the wisdom, which experience taught them, to those who are rising to manhood, or to those lately arrived at it. Plain sentences of morals are written up in the common hall, where the male branches of the family assemble. Some one, at least, is capable of reading them to the rest. In almost every house is hung up a tablet of the ancestors of the persons then residing in it. References are often made, in conversation, to their actions. Their example, as far as it was good, serves as an incitement to travel in the same path. The descendants from a common stock visit the tombs of their forefathers together, at stated times. This joint care, and indeed other occasions, collect and unite the most remote relations. They cannot lose sight of each other; and seldom become indifferent to their respective concerns. The child is bound to labour and to provide for his parents' maintenance and comfort, and the brother for the brother and sister that are in extreme want; the failure of which duty would be followed by such detestation, that it is not necessary to enforce it by positive law. Even the most distant kinsman, reduced to misery by accident or ill health, has a claim on his kindred for relief. Manners, stronger far than laws, and indeed inclination, produced and nurtured by intercourse and intimacy, secure assistance for him. These habits and manners fully explain the fact already mentioned, which unhappily appears extraordinary to Europeans, that no spectacles of distress are seen, to excite the compassion, and implore the casual charity of individuals. It is to be added, that this circumstance is not owing to the number of institutions of public benevolence. The wish, indeed, of the Persian monarch is not realized in China, that none should be in want of the succour administered in hospitals; but those establishments are rendered little necessary, where the link which unites all the branches of a family, brings aid to the suffering part of it without delay, and without humiliation.'

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20 feet, is paved with flags of granite. The following short account of this capital will not prove uninteresting:

'Pekin exhibited, on the entrance into it, an appearance contrary to that of European cities, in which the streets are often so narrow, and the houses so lofty, that from one extremity of a street the houses appear at the other to be leaning towards, and closing upon, each other. Here few of the houses were higher than one story; none more than two; while the width of the street which divided them was considerably above one hundred feet. It was airy, gay, and lightsome.'—

'The first street extended on a line directly to the westward, until it was interrupted by the eastern wall of the imperial palace, called the yellow wall, from the colour of the small roof of varnished tiles with which the top of it is covered. Various public buildings seen at the same time, and considered as belonging to the Emperor, were covered in the same manner. Those roofs, uninterrupted by chimnies, and indented in the sides and ridges into gentle curves, with an effect more pleasing than would be produced by long straight lines, were adorned with a variety of figures, either in imitation of real objects, or more commonly as mere works of fancy; the whole shining like gold under a brilliant sun, immediately caught the eye with an appearance of grandeur in that part of buildings where it was not accustomed to be sought for. Immense magazines of rice were seen near the gate. And looking from it to the left, along the city wall, was perceived an elevated edifice, described as an observatory erected, in the former dynasty, by the emperor Yong-loo, to whom the chief embellishments of Pekin are said to be owing.

'In front of most of the houses in this main street were shops painted, gilt, and decorated like those of Tong-choo-foo, but in a grander style. Over some of them were broad terraces, covered with shrubs and flowers. Before the doors several lanterns were hung, of horn, muslin, silk, and paper, fixed to frames, in varying the form of which, the Chinese seemed to have exercised their fancy to the utmost. Outside the shops, as well as within them, was displayed a variety of goods for sale.

'Several circumstances, independently of the arrival of strangers, contributed to throng so wide a street. A procession was moving towards the gate, in which the white or bridal colour, according to European ideas, of the persons who formed it, seemed at first to announce a marriage ceremony; but the appearance of young men overwhelmed with grief shewed it to be a funeral, much more indeed than the corse itself, which was contained in a handsome square case, shaded with a canopy, painted with gay and lively colours, and preceded by standards of variegated silks. Behind it were sedan chairs covered with white cloth, containing the female relations of the deceased; the white colour, denoting in China the affliction of those who wear it, is sedulously avoided by such as wish to manifest sentiments of a contrary kind: it is therefore never seen in the ceremony of nuptials (met soon afterwards), where the lady (as yet unseen by the bridegroom) is carried in a gilt and gaudy chair, hung round with festoons of artificial flowers, and followed by relations, attendants, and

and servants, bearing the paraphernalia, being the only portion given with a daughter, in marriage, by her parents. The crowd was not a little increased by the mandarines of rank, appearing always with numerous attendants; and still more by circles of the populace round auctioneers, venders of medicines, fortune-tellers, singers, jugglers, and story-tellers, beguiling their hearers of a few of their chen, or copper money, intended probably for other purposes. Among the stories that caught, at this moment, the imagination of the people, the arrival of the Embassy was said to furnish no inconsiderable share. The presents brought by it to the Emperor were asserted to include whatever was rare in other countries, or not known before to the Chinese. Of the animals that were brought, it was gravely mentioned, that there was an elephant of the size of a monkey, and as fierce as a lion; and a cock that fed on charcoal. Every thing was supposed to vary from what had been seen in Peking before, and to possess qualities different from what had been there experienced in the same substances. The sight of the strangers bringing such extraordinary curiosities disturbed, as they passed along, the several occupations of the people. They pressed forwards in great numbers. Chinese soldiers who were employed, like constables, to keep them off, used long whips, with which they seemed to aim at the foremost rank; but with a mildness, which disposition and the long habit of authority that takes, sometimes, away from any enjoyment in exerting it, had inspired. They generally, in fact, only struck the ground.

'As soon as the persons belonging to the Embassy had arrived at the eastern side of the yellow wall, they turned along it to the right, and found on its northern side much less bustle than in the former street. Instead of shops all were private houses, not conspicuous in the front. Before each house was a wall or curtain, to prevent passengers from seeing the court into which the street door opened. This wall is called the wall of *respect*. A halt was made opposite the treble gates, which are nearly in the centre of this northern side of the palace wall. It appeared to inclose a large quantity of ground. It was not level like all the lands without the wall; some of it was raised into hills of steep ascent: the earth taken to form them left broad and deep hollows, now filled with water. Out of these artificial lakes, of which the margins were diversified and irregular, small islands rose with a variety of fanciful edifices, interspersed with trees. On the hills of different heights the principal palaces for the Emperor were erected. The whole had somewhat the appearance of enchantment. On the summit of the highest eminences were lofty trees surrounding summer-houses, and cabinets contrived for retreat and pleasure. One of these was pointed out as the last shocking scene of the existence of that race of emperors who had built and beautified the whole of this magnificent palace. A man, whom fortune seemed for a while to favour, as if destined to become the head of a new dynasty in China, availed himself, towards the middle of the last century, of the weakness and luxury of the court, and of that indolence which, more than even luxury, had brought the former dynasties to ruin; with an army of Chinese, first collected under the hope of

It would be injustice to Mr. Naylor, were we to conclude without acknowledging the ability and judgment with which he has treated the subject of witchcraft in these *Four Discourses*.

Art. 70. Preached at the Anniversary Meeting of the Sons of the Clergy, in the Cathedral Church of St. Paul, May 10, 1796. By the Rev. Thomas Rennel, D.D. late Fellow of King's College, Cambridge. 4to. 1s. Rivington.

Evangelical doctrine, apostolical discipline, zeal against popery and heresy, united with learning, eloquence, and loyalty, are in this discourse exhibited as the leading features of the Church of England, and as sufficient claims to the favour and patronage of the public. The sermon is elegantly composed, and well suited to the occasion.

CORRESPONDENCE.

In answer to the inquiry of *Clericus Bedfordensis*, we inform him that there are four Treatises on the use of the Greek Middle Verb, by WOLLE, KUSTER, CLERICUS, and SCHMIDIUS, published together, in *duodecimo*, at Leipsig, 1733. Ludolphus Kuster's work has also been printed in London, 1750, with an *Index vocabulorum, in quibus anceps vocalis pro longa habenda est*, by Edward Leedes, the editor of some Dialogues of Lucian, and the grammatical antagonist of Richard Johnson, the hardy opponent of Bentley's Horace. Kuster's Treatise is the most elaborate, and will be of most service to our correspondent; who may also collect several pertinent remarks on this subject, from Clark's Notes on Homer. The most infallible source of knowlege, however, must be an accurate observation of the usage of the Middle Voice, in the writings of the most antient Greek authors.

The complete discussion of such a topic as the use of the Middle Voice would occupy more space, and employ more time, than we have the power of giving to Correspondents.

Rusticus wishes to know when the proposed Oxford edition of Strabo is likely to make its appearance. He would have obtained more certain information on this point, had he directed his inquiries immediately to Oxford: we believe, however, that we may inform him that the work is in forwardness, but that the time of its publication is yet uncertain.

Cestriensis reminds us that the ideal character of a Duke of Bedford, extracted in our last Review, p. 479, 480, from "Anecdotes of the House of Bedford," is copied from the xxiiid letter of the celebrated *Junius*. We must confess that the passage excited in our minds some idea of having seen it before, which was corroborated by its being marked in the book with quotation commas: but no reference to any author was to be found, and our memory did not at that moment serve to ascertain its origin.

An Old Friend arrived too late to make his appearance.

THE

MONTHLY REVIEW,

For OCTOBER, 1797.

ART. I. *Sir George Staunton's Account of the Embassy to China.*

[*Article continued from p.* 77.]

WE are now to attend the embassy in its progress to Pekin, and thence to the country residence of the Emperor. When passing through Tien-sing, the vessels conveying the Ambassador and suite had an opportunity of observing that great city, which appeared to be nearly as long as London. The account given by the Mandarins of the place made its population amount to 700,000 persons. The houses of Tien-sing are of brick, of a leaden blue colour; and many of them are, contrary to the common mode of building, two stories high. In consequence of the patriarchal custom, retained by the Chinese, of having all the succeeding generations of the same family under a single roof, it is computed that nearly ten men fit to bear arms are commonly found in every Chinese house. The junks, covering the waters which divide this commercial city, contained many thousand inhabitants: for the wives and families of the sailors reside with them constantly on board; and there many of them are born, and all of them spend their lives. Every shore is to them foreign, and the earth an element with which they are only occasionally connected.

As the embassy proceeded, the Barbadoes millet, already mentioned, and which is more cultivated than rice in all the northern provinces, was frequently seen planted in alternate rows, having between them rows of the *panicum Italicum*, or *panicum crus galli*, to be sheltered for a time by their taller neighbour. This first ripens, and is reaped; when the grains which it has sheltered, being then exposed to the sun's rays, ripen in their turn, and are cut down by the sickle. A species of *Dolichos*, not unlike the kidney-bean, is sometimes planted in vacant spots near the edges of the bank; and sometimes the travellers beheld whole fields of beans, or *sesamum*: while no weeds were any where observed to take from useful produce the nourishing power of the earth.

Few carriages were seen on the road, and none with more than two wheels, for conveying either travellers or goods. Gentlemen travel generally on horseback, or in sedan-chairs, or chair-palanquins; and ladies are mostly carried in close litters, suspended between mules or horses. The custom mentioned by Milton,

"Where Chineses drive
With sails and wind their cany waggons light*,"

is still retained. Those cany waggons are small carts formed of bamboo; and when the wind favours the progress of such a cart, a sail is hoisted, made of mat, and fastened to two poles in the opposite sides of the cart.

The travellers did not see even a hillock between them and the horizon, until the fourth day of their departure from Tiensing, when some blue mountains were observed rising from the north-west; and they indicated the approach to Pekin, beyond which they were situated. Two days afterward, on the 16th of August, the yachts anchored off the city of Tong-choo-foo, at the distance of about 12 miles from that great capital.

Pekin stands at the western extremity of an immense plain, probably formed by alluvial land brought down by torrents from the neighbouring mountains. The route lay through it to the autumnal palace of the Emperor, called *Yuen-miu-yuen*, or garden of perpetual verdure, where such of the presents as could not be transported with safety to Zhe-hol were to be deposited.—The following important observation we shall not abridge:

'Amongst all the crowds assembled near Tong-choo-foo, or those which the approach of the Embassy had attracted in other places, since its entrance into China, not one person in the habit of a beggar had been seen, or any one observed to solicit charity. No small portion of the people seemed, it is true, to be in a state approaching indigence; but none driven to the necessity, or inured to the habit, of craving assistance from a stranger. The present was not, indeed, one of those seasons of calamity, which destroys or diminishes the usual resources of the peasant, and drives him sometimes, even into criminal excesses, to procure subsistence. In such times, however, the Emperor of China always comes forward; he orders the granaries to be opened; he remits the taxes to those who are visited by misfortunes; he affords assistance to enable them to retrieve their affairs: he appears to his subjects, as standing almost in the place of providence, in their favour: he is perfectly aware by how much a stronger chain he thus maintains his absolute dominion, than the dread of punishments would afford. He has shewn himself so jealous of retaining the exclusive privilege of benevolence to his subjects, that he not only rejected, but was offended at, the proposal once made to him, by some considerable merchants, to contribute towards

* Par. Lost, B. iii. l. 438.

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the relief of a suffering province. He accepted, at the same time, the donation of a rich widow of Tien-sing, towards the expences of the Thibet war. But independently of any general evil, which every wise government is attentive to remedy or alleviate, accidental causes of distress, or individual failures of the means to procure subsistence, give occasion, at all times, in most other countries, to the affecting spectacle of human beings dependent for their existence, on the precarious aid of those whom they may chance to meet, but who have the power of withholding it.'

In travelling through China, the spectator observes fewer public buildings than might be expected in so antient a kingdom; the reason of which is, that it has been hitherto the cruel policy of every dynasty, or new family mounting the throne of China, not only to destroy the remaining branches of the former race, but to level the edifices dedicated to their memory. Of those circular and lofty buildings termed Pagodas, there are several kinds, and dedicated to several uses: but none, as commonly supposed, to religious worship. The temples consecrated to this purpose differ little in height from common dwelling-houses. This observation leads the author to the following remark, which we believe to be as new as it is important:

'There is in China no state religion. None is paid, preferred, or encouraged by it. The Emperor is of one faith; many of the mandarines of another; and the majority of the common people of a third, which is that of Fo. This last class, the least capable, from ignorance, of explaining the phenomena of nature, and the most exposed to wants which it cannot supply by ordinary means, is willing to recur to the supposition of extraordinary powers, which may operate the effects it cannot explain, and grant the requests which it cannot otherwise obtain.

'No people are, in fact, more superstitious than the common Chinese. Beside the habitual offices of devotion on the part of the priests and females, the temples are particularly frequented by the disciples of Fo, previously to any undertaking of importance; whether to marry, or go a journey, or conclude a bargain, or change situation, or for any other material event in life, it is necessary first to consult the superintendant deity. This is performed by various methods. Some place a parcel of consecrated sticks, differently marked and numbered, which the consultant, kneeling before the altar, shakes in a hollow bamboo, until one of them falls on the ground; its mark is examined, and referred to a correspondent mark in a book which the priest holds open, and sometimes even it is written upon a sheet of paper pasted upon the inside of the temple. Polygonal pieces of wood are by others thrown into the air. Each side has its particular mark; the side that is uppermost when fallen on the floor, is in like manner referred to its correspondent mark in the book or sheet of fate. If the first throw be favourable, the person who made it prostrates himself in gratitude, and undertakes afterwards, with con-

fidence, the business in agitation. But if the throw should be adverse, he tries a second time, and the third throw determines, at any rate, the question. In other respects the people of the present day seem to pay little attention to their priests. The temples are, however, always open for such as choose to consult the decrees of heaven. They return thanks when the oracle proves propitious to their wishes. Yet they oftener cast lots, to know the issue of a projected enterprize, than supplicate for its being favourable; and their worship consists more in thanksgiving than in prayer.

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arranged in their respective places in the tent, the president of the tribunal of rites conducted the Embassador, who was attended by his page and Chinese interpreter, and accompanied by the Minister Plenipotentiary, near to the foot of the throne, on the left hand side, which according to the usages of China, so often the reverse of those of Europe, is accounted the place of honour. The other gentlemen of the Embassy, together with a great number of mandarines and officers of inferior dignity, stood at the great opening of the tent, from whence most of the ceremonies that passed within it, could be observed.

'His Excellency was habited in a richly embroidered suit of velvet, adorned with a diamond badge and star, of the Order of the Bath. Over the suit he wore a long mantle of the same order, sufficiently ample to cover the limbs of the wearer. An attention to Chinese ideas and manners, rendered the choice in dress of some importance; and accounts for this mention of it. The particular regard, in every instance, paid by that nation to exterior appearances, affects even the system of their apparel, which is calculated to inspire gravity and reserve. For this purpose, they use forms the most distant from those which discover the naked figure. Indeed, among the most savage people, few or none are found to whom an interior sentiment, unconnected with any caution against inclemency of weather, does not suggest the propriety of covering some portion of the human frame. This sentiment, to which is given the name of decency, as pointing out what is becoming to do, increases generally with the progress of civilization and refinement; and is carried no where perhaps so far as among the Chinese, who hide, for the most part in their loose and flowing robes, the bulk and form of their limbs. In this respect, there is scarcely any difference between the dresses of the two sexes. Even the imitation by art, of the human figure, either naked, or covered only with such vestments as follow and display the contour of the body, is offensive to Chinese delicacy; a delicacy which has retarded the progress of painting and sculpture, as far at least as relates to such subjects, in that country. It has also led to the obligation imposed upon the missionaries to adopt the dress of the natives, as being more chaste and decent than the close and short clothes of modern Europe.

'The broad mantle, which as a Knight of the Order of the Bath the Embassador was entitled to wear, was somewhat upon the plan of dress most pleasing to the Chinese. Upon the same principles, the Minister Plenipotentiary, being an Honorary Doctor of Laws of the University of Oxford, wore the scarlet gown of that degree, which happened also to be suitable in a government where degrees in learning lead to every kind of political situation. The Embassador, instructed by the president of the tribunal of rites, held the large and magnificent square box of gold, adorned with jewels, in which was inclosed his Majesty's letter to the Emperor, between both hands lifted above his head; and in that manner ascended the few steps that led to the throne, and bending on one knee, presented the box, with a short address, to his Imperial Majesty; who, graciously receiving the same with his own hands, placed it by his side, and expressed

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"the satisfaction he felt at the testimony which his Britannic Majesty gave to him of his esteem and good will, in sending him an Embassy, with a letter, and rare presents; that he, on his part, entertained sentiments of the same kind towards the sovereign of Great Britain, and hoped that harmony should always be maintained among their respective subjects."

'This mode of reception of the representative of the King of Great Britain, was considered by the Chinese court, as particularly honourable and distinguished: Embassadors being seldom received by the Emperor on his throne, or their credentials delivered by them into his own hands, but into that of one of his courtiers. These distinctions, so little material in themselves, were however understood by this refined people as significant of a change in the opinions of their government in respect to the English; and made a favourable impression on their minds.

'His Imperial Majesty, after a little more conversation with the Embassador, gave, as the first present from him to his Majesty, a gem, or precious stone, as it was called by the Chinese, and accounted by them of high value. It was upwards of a foot in length, and curiously carved into a form intended to resemble a sceptre, such as is always placed upon the Imperial throne, and is considered as emblematic of prosperity and peace.

'The Chinese etiquette requiring that Embassadors should, besides the presents brought in the name of the sovereign, offer others on their own part, his Excellency and the Minister, or as the Chinese called him, the inferior Embassador, respectfully presented theirs; which his Imperial Majesty condescended to receive, and gave in return others to them. Those presents were probably, on both sides, less valuable in the estimation of the receivers than in that of the donors; but were mutually acceptable, upon the consideration of being tokens of respect on the one part, and of favour and good will upon the other.

'During the ceremonies, his Imperial Majesty appeared perfectly unreserved, cheerful, and unaffected. The frontispiece to the first volume of this work, is a portrait of him, from a drawing by Mr. Alexander, one of the draughtsmen to the Embassy. It was made under unfavourable circumstances; yet the person, dress, and manner, are perfectly like the original; but the features of the face, which were taken by stealth, and at a glance, bear a less strong resemblance. This, of all the drawings made by Mr. Alexander throughout the route, the gentlemen of the Embassy, who had an opportunity of comparing them with the originals, thought the only one which was defective. To the facility and truth with which he caught with his pencil the most striking objects, and costume of the country, as the Embassy passed rapidly along, this work is principally indebted for the ornamental part of it, in which every plate is a faithful copy after nature.

'To render the portrait of his Imperial Majesty more correct, it might have been proper to draw the eye more full and clear, and the countenance more open and cheerful. Such at least it was during the

the interview with the Embassador, which was lengthened by interpreting whatever was said by either party.

'His Imperial Majesty, adverting to the inconvenience arising from such a circumstance, inquired from Ho-choong-taung, whether any person of the Embassy understood the Chinese language; and being informed that the Embassador's page, a boy then in his thirteenth year, had alone made some proficiency in it, the Emperor had the curiosity to have the youth brought up to the throne, and desired him to speak Chinese. Either what he said, or his modest countenance, or manner, was so pleasing to his Imperial Majesty, that he took from his girdle a purse, hanging from it for holding areca nut, and presented it to him.'

Throughout the day, the Emperor's attention to his European guests did not abate. A banquet being served, he sent to them several dishes from his own table. Soon after the Ambassador's return, he received from the Emperor presents of silks, porcelaine, and tea, for himself and all the gentlemen of his suite. The next example of civility was an invitation to his Excellency and his suite to see the pleasure-grounds of Zhe-hol. The appointment of any courtier of rank to attend the Ambassador in his tour might have appeared a sufficient honour: but his Excellency was not a little surprised, when he found that the prime minister himself had been ordered to give up some portion of his time from the calls of government, to accompany a stranger in a tour of pleasure and curiosity. The grounds of Zhe-hol included the utmost variety of surface; some parts bearing the hardy oaks of northern hills, and others the tender plants of southern vallies. The whole seemed calculated to exhibit the striking contrast of rugged wildness and cultivated softness.

[*To be concluded in another Article.*]

Art. II. *The Lives of Dr. John Donne; Sir Henry Wotton; Mr. Richard Hooker; Mr. George Herbert; and Dr. Robert Sanderson.* by Isaac Walton. With Notes, and the Life of the Author. By Thomas Zouch, M. A. 4to. pp. 520. 1l. 7s. Boards. Robson, &c. 1796.

The memoirs of these eminent men, as written by Walton, are well-known and much-esteemed specimens of biography. To Mr. Zouch, therefore, the public are obliged for this elegant edition of them; which he has rendered very valuable by notes, containing many historical and literary anecdotes, illustrative and explanatory; and by a copious life of the original author. To the fervent piety and simple narrative which distinguish the style and modes of thinking of honest Walton, are added the polite erudition and accurate research of the present editor. We imagine that our readers will be pleased

pleased with a short extract or two from the notes in this volume; which will, in some degree, enable them to judge of the entertainment here furnished.

'*Verses by Sir Henry Wotton* "*on his Mistress**, *the Queen of Bohemia.*"

"You meaner *beauties* of the *night*,
That poorly satisfy our *eyes*,
More by your *number* than your *light*,
You common people of the skies,—
What are you when the sun shall rise?

"You curious chanters of the wood,
That warble forth *Dame* Nature's lays,
Thinking your voices understood
By your weak *accents*; what's your praise
When *Philomel* her voice shall raise?

"You violets that first appear
By your *pure purple mantles* known,
Like the proud *virgins* of the year,
As if the *spring* were all your own,
What are you when the *rose is blown*?

"So when *my mistress* shall be *seen*,
In *form* and *beauty* of her *mind*,
By *virtue* first, then *choice* a *queen*,
Tell me, if she were not design'd
The eclipse and glory of her kind."

Such extravaganzas were in the true spirit of the times. A somewhat similar one will presently appear in prose.

Having long entertained a high degree of respect for the memory of the "Divine Herbert," as he was commonly styled, (and whose pious poetry was among the prime companions of our younger days,) we cannot resist the present opportunity of quoting a passage or two from this publication, relative to his literary character.—The good Herbert, it appears, could, on a fit occasion, (but it was in his younger days,) be as polite a courtier as he was, on all his professional occasions, a sound divine: witness the following anecdote:

'Mr. George Herbert, being Prælector in the Rhetorique School in Cambridge anno 1618, passed by those fluent orators that domineered in the pulpits of Athens and Rome, and insisted to read upon an oration of king James, which he analysed, shewed the concinnity of the parts, the propriety of the phrase, the height and power of it to move the affections, the style *utterly unknown to the antients*, who could not conceive what kingly eloquence was; in respect of which

'* A title by which he gallantly complimented her Majesty, after he was employed in serving her cause, while he was embassador in Germany.'

those noted *demagogi* were but hirelings, and tributary rhetoricians." See Bishop Hacket's "Life of Archbishop Williams."

We will now exhibit Mr. Herbert in a more favourable light to our readers, as the author of the following verses on 'Church Music.'

'Sweetest of sweets, I thank you: when displeasure
Did through my body wound my mind,
You took me thence, and in your house of pleasure
A dainty lodging me assign'd.
Now I in you without a body move,
Rising and falling with your wings;
We both together sweetly live and love,
Yet say sometimes *God help poor kings!*
Comfort, I'll die; for if you post from me,
Sure I shall do so, and much more:
But if I travel in your companie,
You know the way to heaven's door.'

With not more sensibility to the powers of music, but in an higher strain, did Milton afterward sing of this popular part of religious worship.

"There let the pealing organ blow
To the full-voic'd choir below;
In service high, and anthem clear,
As may with sweetness through mine ear
Dissolve me into ecstasies,
And bring all heaven before mine eyes!"

To gratify the classic reader, we produce the following extract from a speech in which Mr. Herbert, as public orator in Cambridge, addressed Charles the First on his return from Spain, in 1623:

'*Scio belli nomen splendidum esse & gloriosum. Dum animus grandis suique impos triumphos & victorias quasi frena ferox spumantia mandit; juvat micare gladio, & mucronem intueri.*

"*Jam nunc minaci murmure cornuum*
Stringuntur aures; jam litui strepunt;
Jam fulgor armorum fugaces
Terret equos, equitumque vultus."

Cum tamen splendida plerumque vitrea sint, claritatem fragilitate corrumpentia; neque de privato agamus bono, sed publico; certe fatendum est anteferendam bello pacem, sine quâ omnis vita procella, & mundus solitudo. Pace, filii sepeliunt patres; bello, patres filios: pace, ægri sanantur; bello, etiam sani intereunt; pace, securitas in agris est; bello neque intra muros: pace, avium cantus expergefacit; bello, tubæ ac tympana: pax novum orbem aperuit, bellum destruit veterem:

"Ειρηνη γεωργον και πεῖραις τρεφει καλως,
Πολεμος δε και σιδηρω κακος ἐφυ."

Herbert's Works.'

As these LIVES are all included in the biographical collections with which the English press has in our time so much teemed, we think it unnecessary to multiply our extracts from this publication; which, nevertheless, abounds with materials from which might be collected great plenty of entertainment for the generality of readers.

ART. III. *Illustrations of Prophecy:* in the Course of which are elucidated many Predictions, which occur in Isaiah, or Daniel, in the Writings of the Evangelists, or the Book of Revelation; and which are thought to foretell, among other great Events, a Revolution in France, favourable to the Interests of Mankind, the Overthrow of the Papal Power, and of Ecclesiastical Tyranny, the Downfal of Civil Despotism, and the subsequent Melioration of the State of the World: together with a large Collection of Extracts, interspersed through the Work, and taken from numerous Commentators; and particularly from Joseph Mede, Vitringa, Dr. Thomas Goodwin, Dr. Henry More, Dr. John Owen, Dr. Cressener, Peter Jurieu, Brenius, Bishop Chandler, Sir Isaac Newton, Mr. William Lowth, Fleming, Bengelius, Daubuz, Whitby, Lowman, Bishop Newton, and Bishop Hurd. 2 Vols. 8vo. pp. 843. 14s. Boards. 1796; no Bookseller's Name.

NOTHING can more fully shew the necessity of extreme caution and diffidence in explaining scripture-prophecies, than the various and even contradictory interpretations which have, of late, been given of many of the predictions in the Revelation of John; and especially the zeal and confidence with which different writers have pressed this obscure book into the service of their respective political systems. Some disposition towards this practice is observable in the work which we now announce to our readers; and therefore we think it necessary to receive with some degree of distrust the author's application of prophecy to the events of the present time.

The circumstance which led the way to this publication was, as the author informs his readers, an application which had been made of some passages, in Mr. Fleming's apocalyptic discourses, to the French monarchy; which appeared to him injurious to the cause of liberty, and unjust to the writer. Two long chapters are, in the opening of the work, employed in shewing that Mr. Fleming's application of the *fourth vial* to France is so far from favouring the re-establishment of the French monarchy, that it strongly expresses his expectation that it would be greatly humbled, and at length destroyed. A large subsequent portion of the volume is devoted to the purpose of proving, that the *eleventh* chapter of the Apocalypse relates to France and the French revolution. A prediction in the 16th chapter, ver. 13—16., is explained, as announcing a

military combination of divers European kings against the happiness of mankind. Another passage, chap. xiv. ver. 9, 10. is cited as a denunciation against those who pay a servile obedience to the unholy commands of the civil magistrate, and the hierarchy. In St. Paul's prophecy concerning the man of sin, and on the prediction of the destruction of Babylon in the book of the Revelation, are read by this author the character and downfall of all the national churches of Europe: in other passages, he finds plain indications of the destruction of all the governments which are oppressive and antichristian, throughout the world.

These details will be sufficient to shew with what ideas and expectations this writer sat down to the study of scripture-prophecy, and may warrant us in cautioning our readers against admitting, with implicit confidence, the interpretations given in the original parts of this work. The publication, however, bears marks of ingenuity; and it is valuable as a large collection of passages from various authors on the subject of prophecy, and of miscellaneous matter, historical and geographical.

The author's remarks on our Saviour's prophecy, recorded in the 21st chapter of Luke, and in the 24th chapter of Matthew, may deserve particular mention, as containing an ingenious refutation of former interpretations, and assigning at least plausible reasons for referring the latter part to the period of the Millenium predicted in the book of Revelation; when, according to this writer, Christ will reign on earth, not in person, but in the universal operation of his religion, causing the overthrow of tyranny, and the establishment of universal freedom, virtue, and happiness. A short passage, at the close of the work, we shall quote; to exemplify the writer's style, which is clear and nervous, and his sentiments, which are liberal and philanthropic: the passage will, at least, present to the reader's fancy a pleasing vision. Speaking of the Millenium, he says:

'Human life will rarely be endangered by the poisons of the mineral, vegetable, or animal kingdoms; malignity will not administer them; accident will seldom stumble upon them; and, when they do touch the skin, or enter the stomach, their fatal effects will generally be counteracted by the application of antidotes, which time has discovered to be little less than infallible. Beasts of prey will be extirpated; or they will be awed by the neighbourhood and by the power of man. The inhabitants of every city will sleep, unapprehensive of the dagger of the assassin; such as travel the public, and such as pursue the most private road, will alike be secure from the lawless assault of the robber; and those, who traverse the trackless ocean, will navigate their ships, and conduct their traffic, without recurring

recurring to any measures of defence against the desperate enterprizes of the pirate. Capital punishments will be annulled. Maxims of false honour will no longer give birth to duelling, nor despair to suicide. Men will not be sacrificed, as obstinate heretics, or as expiatory victims, at the suggestion of the bigot or the fanatic. From successive improvements in the structure and the management of ships; from a more complete and accurate knowledge of seas, and rocks, and winds; from the practical precautions suggested by the great advances, which will doubtless be made in electricity; as well as from the ideas, which will generally prevail of the high value to be set on human life, and the criminality of a wanton exposure of it to the hazard of destruction; a hope may not irrationally be entertained, that the fury of the tempest will be disarmed of half its force, that the lightning will lose much of its terrors, and that, in consequence, the relics of ship-wrecked vessels will scarcely ever be cast even upon the most dangerous or the most commercial shores. The torch of civil dissension and of domestic treason will be extinguished; and, the causes of the hostility of nations being annihilated, or their interfering interests being adjusted by mutual concession and amicable negotiation, no longer will thousands of the human race be collected together to slaughter each other, upon the field of battle, or upon the bosom of the deep. Nor will a pacific behaviour be confined to those nations alone, which are entitled civilized. The various tribes of savages, that inhabit the less frequented climes, having undergone a revolution in their manners and their situation, will relinquish the use of the arrow and the spear, the battle-ax and the scalping-knife. In the treatment of diseases, and in the cure of wounds, ignorance and inexperience will cease to be a fruitful source of the destruction of life; and no longer will men be swept away in crowds by those contagious disorders, which care and skill are capable of remedying. Nor will they prematurely destroy themselves by a course of debauchery, or by habits of intoxication.

'*Sorrow* and *pain*, also, in comparison of the ascendant they formerly had upon the globe, may be said to be excluded from it; for with *the former things*, which *are passed away*, with Bad Government and False Religion, not only war, discord, and pestilence will, in a great degree, be banished from the world; but also those other evils which naturally flow from the same sources, sloth and ignorance, hypocrisy and persecution, superstition and infidelity, excessive poverty and intemperate labour.'

The anonymous author intimates an intention of pursuing his ideas concerning the Millenium in a future publication, in which he proposes, on deductions of reason and experience, to treat of the probable improved state of mankind at a future period. From the degree of talent shewn in this publication, we are inclined to augur well of a work in which the writer will chiefly rely on his own powers.

ART. IV. *An Essay on the Originality and Permanency of the Biblical Hebrew:* with an Application to the leading Principle of a Modern Unbeliever, who denies the Existence of any written Word of God. By the Rev. Gerald Fitz-gerald, D.D. S.F.T.C. and Professor of Hebrew in the University of Dublin. 8vo. pp. 240. 6s. 6d. Boards. Dublin, Mercier; London, Robinsons. 1796.

THE principal design of this work, as the author informs us, is to shew the weakness of Mr. Paine's arguments against the possibility of communications being made to mankind through the medium of languages. The execution of this plan rendered it neceſſary 'to unfold the principles and peculiarities of the Hebrew tongue;' and the objects of investigation are,

'First, the origin and priority of the Hebrew language.

'Secondly, the permanency of its characters, or letters; and

'Thirdly, their independence, with respect to the vowel points.'

Dr. F. thinks that the discussion of these topics is of more consequence than, at first view, may appear; 'as it goes to the authority of the scriptures themselves, and offers a new argument in their favour.'

In order to shew the priority of the Hebrew language, Dr. F. takes it for granted that language itself came, originally, by inspiration. This he deems 'evident from the history of the formation of man, which acquaints us, that *whatever Adam called any creature, that was the name thereof,*' (Gen. ii. 19.) This mode of reasoning will, we apprehend, weigh but little with his unbelieving adversary; who will call the whole story a Jewish fable, or at best an allegorical tale, and will maintain that the Doctor argues *à nec probato, nec concesso.* In the supposition, even, that the narrative in Genesis is strictly and literally historical, it does not, in our apprehension, prove that the language of Adam was inspired, but only that he was made with organs capable of speech; that is, of articulation; and if this be called inspiration, we have no objection to the term.

Dr. F.'s next assumption is that the original tongue, thus communicated to man by the Creator, was preserved pure and perfect in the particular family of Abraham; which, having no concern in the building of Babel, may be believed not to have forfeited the privilege 'by a participation in the guilt of those who were concerned.'—Where did our author learn that Peleg, the progenitor of Abraham, had no concern in the building of Babel? where did he learn that, on the confusion of languages, which then is said to have happened, the primitive inspired tongue remained 'pure and imperfect' in the family of Peleg, and was in that purity and perfection transmitted

ted from Peleg to Abraham, while it was lost in the whole numerous posterity of Joktan, Peleg's own brother? For our part, we cannot think that Abraham, while he was in Chaldea, spoke any other language than that of his father Terah, and his brother Nahor; and their language, we doubt not, was the common tongue of Chaldea at that period. If any change took place in the language of Abraham, it must have been after he left his own country and kindred, and went to settle, or sojourn, in a distant land. Admitting, with Dr. F., that the Canaanites, or Phœnicians, spoke a dialect intelligible to Abraham, on his first arrival among them, (which is not altogether certain,) we have every reason to think that, if there were any considerable dialectic difference, he would be much more likely to adopt by degrees their phraseology, than they would be to adopt that of a stranger; and, in truth, there appears to have been a much greater affinity between the antient Phœnician and the Biblical Hebrew, than between this latter and the Chaldee; at least, the Chaldee of the days of Daniel and Ezra.—In fact, it is known that the *Hebrew*, *Chaldee*, *Syriac*, *Arabic*, and *Ethiopic*, as well as the original *Phœnician*, are all sister dialects: but which of them is the eldest sister, or whether any one of them be the primitive language of mankind, are questions not so easily solved, and can only be probably conjectured from intrinsic marks of simplicity.

Accordingly, to this criterion our learned author more especially appeals: for his arguments drawn from the longevity of the Patriarchs, and from the Hebrew *Paranomasia*, appear to us of little or no weight.—'Not only says he) the proper names, but the common words of the venerable language, contribute to prove its originality; or at least its priority to any other.—To illustrate this observation (continues he) I have selected and arranged such Hebrew words as must readily suggest their derivatives in the Greek and Latin languages, and even in our own, from an obvious correspondence in sound and signification *;' from which he infers that they form a strong presumptive evidence of the originality of the Hebrew. Without wishing, however, to dispute his English, Latin, and Greek derivations, (some of which we could shew to be forced,) we will grant, for a moment, that they are *all* derivable from the Hebrew: but then it by no means follows that the Hebrew is the primitive tongue. The Doctor's examples should not have been selected from the Greek or Latin, but from some, or all, of the Oriental Dialects. He should have endeavoured to shew that all

* They are classed in alphabetical order, at the end of the volume.

these dialects have more the appearance of being *daughters* of the Hebrew, than its *sisters*.—This, indeed, *is* attempted,—but, we think, without success. Let us briefly review his arguments:

The first is drawn from 'the precision and varied signification of the Hebrew roots;' his proof of *precision* is that the radicals are few in number, and have generally *various*, many of them *figurative*, and some of them even *opposite*, significations. How this can produce *precision*, we cannot well conceive; we should rather imagine that it must create *confusion*. We are far, however, from thinking that the case is properly stated. We firmly believe that every radical word in the Hebrew, as well as in all other languages, was at first the sign of only *one precise* idea; and that all its other significations are either figurative, or similitudinary; and the more these are multiplied, the more obscure, and the less precise, the language becomes.

Has not שור five different significations, to *sing*—a *present*,—an *enemy*—a *town*—a *wall*—an *ox*,—all derived from the same root, which is *to observe with earnestness and attention?* This, we confess, is a wonderful *root* indeed; which, we suppose, our author has borrowed from *Schultens*, or Robertson: but we believe that there never existed so complex a *root* in any language; and that the word שור in its various acceptations is derived from not less than *three* different original roots; which we may still trace in some *one* or *other* of the Oriental dialects.—We have a word in our own language which has two opposite meanings; the word LET; which signifies to *permit* and to *hinder*. Will it be said that it sprang, in each of these significations, from the same source? The great difficulty, in tracing words to their first elements, arises from the continual fluctuation of vocal sounds, the various pronunciation of the same letters, and the permutation of letters of a similar sound, or belonging to the same organs of articulation. We agree with our author when he asserts that 'the various significations of Hebrew words are, in common lexicons, laid down in so confused and incoherent a manner, that they seem to have little or no connexion:' but to what is this principally owing? To the absurd idea of drawing the various meanings of the same combination of letters from the same *root*; and that root for the most part as metaphysical as the one from which Dr. F. derives the word שור.

After all, if the *priority* of a language be to be proved in this manner, the Arabic comes nothing short of the Hebrew,—to say no more: as the Doctor must well know:—but the Hebrew is not only 'distinguished by a variety of significations, branching

branching out from the same original root, but also by a variety of words that have nearly the same signification: for no language delights more in *synonimous* terms than the Hebrew.' Just before, we had a proof of the priority of the language from its *poverty*, now we have one from its *richness*. Let us see what this richness is. 'We find (says the Doctor) not fewer than *ten* names of God. *Jehovah*, Jah, *Ehjeh*, *El*, *Eloah*, *Elohim*, *Adonai*, *Shaddai*, *Jehovah-Tzebaoth*, and *Eljon*.'—These are so far from being synonimous terms, that they are all either different attributes, or mere abbreviations; and it may as well be said that we have as many names for God, in our language, as we have epithets for him. Yet what is this compared with the *Arabic Lion*, which, we are told, has a *thousand such synonimous* names; and which, we know, has above a hundred?

Another argument, in favour of his Hebrew, is deduced by the author from its number of *conjugations* (i. e. *voices*) being less than that of the Arabic conjugations:—but of what Arabic? of that which was coeval with the Biblical Hebrew? If not, the comparison is not fair: although, perhaps, the matter properly considered, even the present vernacular Arabic has not more conjugations than the Hebrew: or at most but two more. Why not compare it with the Syriac, which has only four conjugations? or with the Samaritan, which has only three?—'But the radical words in Arabic greatly exceed those in Hebrew.' This proves the superior richness of the former, but by no means the priority of the latter.—'The Hebrew has fewer letters than the Arabic, which is an additional proof of its comparative precision: for its alphabet consists but of 22 letters, the Arabic of 28.' This is not just. Dr. F. must know that the more antient Arabic alphabets consisted of the same number of letters, and were arranged in the same order with the Hebrew alphabet: but even in the present Arabic alphabet, there are not more real letters than in the present Masoretic alphabet. For *Thse*, *cha*, *Dhsal*, *Sjin*, *Dad*, *Da*, *Gain*, are as much the same letters with *Te*, *Hha*, *Dal*, *Sin*, *Sad*, *Ta*, *Ain*; as in Hebrew *Sin* is the same with *Skin*, and *Bheth*, *ghimel*, *Dhaleth*, *Chaph*, *Phe*, *Thau* are the same with *Beth*, *Gimel*, *Daleth*, *Caph*, *Pe*, *Tau*: that is, whether they be pronounced with or without an aspiration. The Diacritic points only shew how it is customary to pronounce those letters in such and such words; as has been sometimes done in our own pronouncing dictionaries, without multiplying the letters of our alphabet. For the rest, we are little concerned about the priority of either of those languages: nor do we think that it has any connection with the arguments in favour of *a revelation communicated by writing*; which, if otherwise properly authenticated, would be just as worthy

worthy of acceptation in the Welsh or Irish, as in the Greek or Hebrew.

We proceed now to the *second part*, in which the author treats on *the origin of alphabetic writing*, and particularly *of the Hebrew alphabet*; the letters of which (says he) 'are not to be considered as mere marks, like the Greek and Roman letters, but *ideal* or *significant*; each denoting some figure to which it bears an analogy or resemblance: hence, they may be defined *contracted delineations of the objects which they signify.*' Thus *Aleph* signifies and resembles an *ox*; *Beth*, a house, *Ghimel* a *camel*'s neck, *Daleth* a *door*, &c.—Without, at present, calling in question the reality of these pretended resemblances and *contracted delineations*, we see not how they can tend to establish the absolute originality, or even the comparative priority, of the Hebrew language. The letters of the Syriac and Arabic alphabets have the very same names, though somewhat differently pronounced; and these names, in the two last-mentioned tongues, have appellative significations, sometimes seemingly more appropriate than those of the Hebrew.—What is all this, however, when put in competition with the Irish alphabet? We have seen a manuscript dissertation, in which the ingenious author seriously labours to shew,—what we are convinced he seriously believes,—that the names of those *seventeen* letters contain not only the mystery of one God in three persons, but the whole decalogue, and the whole œconomy of the gospel!

In ch. v. Dr. F. takes part with Hottinger and his supporters, against Morinus and Kennicott; the latter of whom he thinks greatly prepossessed in favour of the Samaritan Pentateuch; especially in that passage of Deut. xxvii. 4. in which it has *Gerezim* instead of *Ebal*. The controversy is not of great moment; yet we are inclined to think with Kennicott, after all that we have seen urged against him, that the probability of corruption lies on the side of the Jews. If Kennicott were prepossessed in favour of the Samaritan copy, Hottinger had still a greater prepossession for the present Jewish copy; and, we believe, it would not be difficult to shew that his prejudices are not nearly so well grounded. Towards the end of this chapter, the author puts an argument in the mouth of Kennicott, which the Doctor, if still living, would certainly disclaim. Indeed, we think, he has totally misunderstood Dr. K.'s meaning. It does not follow that, because three corrupt copies of the Samaritan Pentateuch do not invalidate the better readings of other copies, therefore three good and accurate copies may not invalidate a score of such as are corrupt and inaccurate, in some particular reading. Dr. K. opposes the uniformity of the Samaritan copies

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in reading *Gerezim*, to the uniformity of the Hebrew copies in reading *Ebal*; and the question (a critical one) is, which is the original reading?

Ch. vi. treats on the question whether the Septuagint version was made from a Samaritan or a Hebrew copy? Dr. F. adopts the latter opinion,—but he seems to have read only Hottinger on the subject, and most probably has not seen the later German writers, who have, with our Selden and Whiston, defended the other side of the question; particularly, Hassencamp, whose Latin dissertation was published at Marpurg in 1765, and the same subject re-discussed by him in German, and published at Minden in 1775.—One alternative is, to us, evident; If the Septuagint translators of the Pentateuch did not translate from a Samaritan copy, they either translated from a corrupt Hebrew copy, or our present Hebrew copies are corrupted.

The subject of ch. vii. we shall give in the author's own analysis:

'The supposed change of Letters by Ezra unfounded—Credulity of St. Jerome—the Autograph of Moses—not the only book of the Law preserved by the Jews during the Captivity—Argument from Targums answered—no two fold Character in use among the Jews—Bruce's Argument in favour of the Ethiopic—does not affect the Antiquity of the Hebrew—the Hebrew Alphabet the original or parent Alphabet—summary of the foregoing arguments—collectively taken they demonstrate the originality and purity of the Biblical Hebrew—an objection from the points.'

All these propositions he endeavours to establish, with ingenuity and learning: but we are still so unfortunate as to differ with him almost on every point.—We cannot admit that, in this case, Jerom was credulous.—We cannot admit, without a proof, that the autograph of Moses was in the possession of the Jews after their captivity.—We cannot admit that there were no twofold characters in use among the Jews.—Nor can we allow that the Hebrew alphabet (if Dr F. means the present square Chaldee characters) was the original or parent alphabet. We request, however, that *our scepticism* may not deter the biblical student from perusing the whole of the Doctor's arguments; and let him then judge for himself how far, collectively taken, they *demonstrate* the originality and purity of the Biblical Hebrew.

The eighth chapter of the volume is entirely employed about the vowel points. On this subject we have the pleasure of being able, with very few exceptions, to adopt the author's principles. The chief point on which we differ is about the antiquity of these same points. Dr. F. thinks that they *may* have existed in the time of Ezra; we think they could not exist

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till many centuries afterward: but we concur in deeming them *no essential part* of the Hebrew language.

Ch. ix. and last is an application of the whole work to the leading principle of Paine's Age of Reason: namely, *that human language, whether in speech or in print, cannot be the vehicle of the word of God.*—Mr. Paine has advanced a dangerous, and, we think, a ridiculous paradox: but we do not imagine that the general arguments used by Dr. F. are the most proper for shewing its futility. We have no need of a primitive parent language, to prove that God has spoken to mankind: it is enough to overturn Paine's argument, that there is a possibility of God's communicating his will to man by any language; and that he has actually done so in the Hebrew language. We believe the doctrines of Jesus, as contained in the *Greek* gospels, to be as much, at least, the true word of God, as the doctrines of Moses contained in the *Hebrew* Pentateuch; and if a new revelation in English or French were well supported by as strong motives of credibility, we should have the same reason for believing that God had communicated his will in French or English, as we have now for believing that he communicated his will in Greek and Hebrew. The arguments in favour of Revelation, against such stubborn men as Paine, will lose none of their strength by such concessions: on the contrary, unencumbered by weak or suspicious auxiliaries, they will fight their way with more concentrated force, and push their advantages with more activity and effect.

Long as this article already is, we must, in justice to the author, give a specimen of his writing as well as of his arguments; and it shall be taken from the conclusion of the work, which we deem the least exceptionable of the whole:

'Mr. Paine professes to believe, *that religious duties consist in doing justice, loving mercy, and endeavouring to make our fellow-creatures happy;* and I shall not question the sincerity either of his belief or practice in these respects; but I ask, whence did he derive them? whence his knowledge of the nature and obligations of these, and other moral and religious duties? the Creation does not *intuitively* impress them on the mind; else, why is not their evidence uniform and universal? were it so, it would be contrary to experience and analogy in all other instances: A knowledge of Natural Philosophy, of Natural History, or of any other useful science, cannot be attained without attentive care, and, seldom, without laborious study: As well might Mr. Paine say, he could circumnavigate the Earth without the aid of a compass, as that he could acquire just notions of God, and the duties of religion, without the aid of Revelation direct or derivative: If he has not read the Scriptures, he has read books into which their spirit has been transfused—he has read them *partially* at least,

least, of which his remarks and references, however ill-founded *, are a sufficient proof: To this cause, or in other words to the education he has received in a Christian country, does he owe whatever is true in his reasoning on the word of God; what is false he owes to his own ignorance and presumption: Hence the following rant, in which he has thought proper to indulge himself; "It is only in *Creation* that all our ideas and conceptions of *a word of God* can unite; the Creation speaketh an universal language, independently on human speech or human language, multiplied and various as they be; it is an ever-existing original, which every man can read; it cannot be forged—it cannot be counterfeited—it cannot be lost—it cannot be altered—it cannot be suppressed; it does not depend on the will of man, whether it shall be published or not; it publishes itself from one end of the earth to the other; it preaches to all nations and to all worlds; and this word of God reveals to man all that *is* necessary for man to know of God †."

'That the *word of God* does reveal *this* we admit, but it is the word of God, as contained—not in the Creation *we behold*, but in the Holy Scriptures which *we read:* It is here we are informed, that it is "the Lord of all power who made the earth and created man upon it—who stretched out the Heavens and commanded all their hosts—who measured the waters in the hollow of his hands, and meted out the Heavens with a span—who weighed the mountains in scales and the hills in a balance:—Before the mountains were brought forth, or ever thou hadst formed the earth and the world—even from everlasting to everlasting thou art God!"

'Such is the language—the plain, intelligible, though sublime language of the Bible—a language which every one may read, who can read—which has not *been forged*—which has not been *counterfeited*—which has not, with respect to any thing of importance, been *altered*—*lost*, nor *suppressed*—which *publishes* to all nations—not only the *wisdom* and *omnipotence*, but also the *goodness* of that Divine Being, upon whom *the eyes of all wait*, and who gives *them their meat in due season*—who openeth *his hand, and filleth all things living with plenteousness.*

'The inference from this is obvious, that we "love one another," for "God is love," who "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and the unjust;"—yet, who *will reward every man according to his works:* Hence the true Christian's confidence and consolation—his fortitude in danger, and his resignation in calamity: He takes the *truth* of the Lord for his *shield* and *buckler*, therefore, he is not "afraid for the terror by night, nor for the arrow that flieth by day—for the pestilence that walketh in darkness—nor the destruction that wasteth at noon day ‡."—Does *the Creation we behold* speak a language like this? does it *reveal to*

'* He refers, for instance, to the 19th Psalm, as a true Deistical composition, which takes *the book of Creation as the word of God, without referring to any other book:* It is only necessary to read the 7th and 8th verses of this psalm, for a refutation.'

'† Age of Reason, p. 23, 24.'

'‡ Psalm xix. of the Bible-version.'

man, under such circumstances, *all that is necessary for man to know?* —If not, let the unbeliever tremble; or, at least, let him learn to respect the Holy Scriptures, from which such advantages are derived; for, whatever he may assert, or insinuate to the contrary, "verily there is a *reward* for the righteous—doubtless there is a God that *judgeth* the earth."

'But it is not my design to pursue the arguments of Mr. Paine beyond the limits which I have prescribed to myself in this Essay: Whether Human Language, the gift of God; or the Creation at large, the work of his hands, be the proper *vehicle of his word?* was a question which I thought merited particular consideration, from the artful manner in which the adversary has stated it, and the dangerous consequences he has thence deduced against the existence of all Scriptural Revelation: If it be said, that I have dwelt longer in the discussion than the nature of the question seems to require, I answer in the words of a periodical writer on a similar occasion, that "my excuse must be sought in the importance of the subject, and the celebrity of the man *."

We would now take our leave of this learned writer, in strict amity and cordiality, though we have found ourselves under the necessity of differing from him in argument.

ART. V. *The Minister:* a Tragedy. In Five Acts. Translated from the German of Schiller. By M. G. Lewis, Esq. M. P. Author of the Monk. 8vo. 4s. 6d. sewed. Bell, Oxford-street. 1797.

Of Schiller's "Cabal and Love" we gave some account in N.S. vol. xvii. p. 310. This is another translation of the same original, by the vigorous hand of the author of the Monk. Of the spirit and energy which animate it, a scene will enable the reader to judge: perhaps the eloquent author too often embroiders and decorates that bold simplicity which distinguishes the glowing diction of the German.

'AUGUSTA. [*With gentleness and dignity.*]

'You are the only man, Rosenberg, who has ever dared to blame me to my face: You are the only man, to whom would I deign a vindication of my conduct.——That you reject my hand but raises you in my opinion: that you accuse the goodness of my heart can easily obtain my forgiveness, since I cannot but believe this contempt to be affected. He who dares outrage a woman, when she needs but a single night to effect his ruin, must be well convinced of the generosity of her soul, ... or must be the most senseless of madmen. That you place to my account the sorrows of the land, may God, the All-powerful, the All-wise, forgive you, when Yourself, the Prince, and I shall be summoned before his throne! But in my person you have dared to outrage England, my own, own England! 'Tis my duty and my glory to disprove the insults which you have cast upon my native land.

'* See Monthly Review for Sept. 1794, p. 82.'

'CASIMIR,

'CASIMIR. [*Leaning upon his sword.*]

'I wait with impatience for your reply.'

'AUGUSTA.

'Hear then those circumstances, which none except yourself has ever known; .... which none except yourself shall ever know.——Rosenberg ... I am not that low obscure adventurer, which the world esteems me. My lineage is such as I need not blush to name: I should be proud to say that my ancestors were princes, had not my infamy made me unworthy of their blood——Behold in me the daughter of the unhappy Thomas Norfolk, of that Norfolk, who fell a victim to his attachment for the Queen of Scots. My father, chamberlain to the cruel Elizabeth, was accused of maintaining treasonable correspondence with France: words were misinterpreted; letters were forged; and the decree of perjured enemies doomed Norfolk to the scaffold. His possessions were confiscated, and his family was banished the kingdom. My mother died on the same day that her husband was executed. Myself, then scarce fourteen, fled with my nurse to Germany. My whole wealth consisted in a few jewels of inconsiderable value, and this family-portrait, to part with which no poverty could ever induce me: my mother, my unfortunate broken-hearted mother, bound it round my neck as she lay upon the bed of death; she kissed it, and sanctified her present with a dear, an eternal farewell! [*Casimir becomes thoughtful, and gazes upon Augusta with interest and anxiety. She continues with increasing emotion.*] Without fortune or protection ..... enfeebled by sickness, deprived of my name .... a foreigner, and an orphan, did I arrive at Hamburgh. All my science consisted in a slight knowledge of French, of embroidery, and of the harp. These accomplishments I possessed but superficially; but thoroughly was I skilled in feasting from gold and silver, in sleeping under damask canopies, in making ten servants fly at a wink, and receiving the adulation of courtiers as a tribute due to me. Four years had I already passed in tears; with them departed the last jewel of my little casket. My nurse expired; I was left friendless and alone—And now was it, that my fate conducted your Duke to Hamburgh!——I wandered upon the banks of the Alster. I gazed upon the stream, and already began to measure in fancy, whether these waters or my sorrows were the deepest. The Duke saw me, and I was followed to my miserable home.—He discovered my abode, threw himself at my feet, and swore that he loved me. [*She stops for a moment, through excess of agitation; then proceeds in a faltering voice.*]—All the images of my childhood now revived with seducing splendour in my breast.—Dark as the grave, gloomed before me a comfortless futurity.—My heart burned and panted to beat against another heart:—I sank upon the Duke's! [*Turning away.*] Now then condemn me.

'CASIMIR.

[*Excessively affected, follows, and detains her.*]

'Lady!—Heaven and earth! can I believe my senses? What have I done! What a soul have I insulted! My crime unveils itself to my eyes, and shocks me with its deformity. Curses on my inhumanity! It makes me abhor myself.——No, lady, no; you never can forvige me!

'AUGUSTA.

[*Returns, having endeavoured to compose her agitation.*]

'Hear me yet further.——The Prince, 'tis true, conquered my undefended youth; but the blood of the Norfolks still glowed within my veins.——"Thou, Augusta," whispered to me in dreams my father's spirit; "Thou, once an high-born English Princess, canst thou deign to be the concubine of a German prince?"——Virtue and fatality still combated in my bosom, when your Duke conducted me to Brunswic, and a scene the most revolting was placed before my eyes. The voluptuousness of the great is an insatiable hyæna, the craving of whose appetite demands perpetual victims. Dreadfully had she laid this country waste: she had separated the bridegroom and the bride, and torn asunder the godlike bonds of marriage. Here she had destroyed the tranquil happiness of a whole family; there she had lured into the snares of luxury a young inexperienced heart. Wherever I looked, I saw the traces of debauchery; wherever I turned me, I heard dying pupils of the school of vice groan out their instructor's name in blasphemy and curses! Then stepped I forth, the champion of offended virtue.—I placed myself between the lamb and the tiger, in a moment of dalliance obtained from the Duke his princely promise, and he chained down the power of his nobles in the bonds of law. To the sacrifice of the humble did I put a final stop, and my arms became the shelter of the helpless, the innocent, and the poor.

'CASIMIR. [*Uneasy.*]

'No further, lady! Oh! speak no further!

'AUGUSTA.

'This melancholy period gave place to another yet more melancholy.—The court was thronged with the outcasts of French and Italian luxury. The Duke's sceptre was the play-thing of flattering Parisian harlots, and the people bled and groaned under the government of their caprice. Each of these lived her day; but none could maintain her influence against mine: they showed themselves honoured by the Duke's attachment; I convinced him, that the marks of mine did honour to himself: they still bade him remember, that he was their sovereign: I bade him forget, that he was any thing but my slave. My rivals sank into obscurity, and I remained the undisputed mistress of his heart. Then did I govern the tyrant's sceptre, who slumbered voluptuously in my embrace: then first did thy country, Rosenberg, feel the hand of humanity, and reposed in confidence on the bosom of Augusta. [*A pause, during which she gazes upon him tenderly.*] Oh! that the only man whom I wish not to mistake my character, should now compel me to become a boaster, and scorch my tranquil virtues in the blaze of admiration!——Rosenberg! . . . . . in silence and unobserved I have aided the poor and the despairing; I have burst open the doors of prisons; I have cancelled warrants for the death of innocence. Many a frightful eternity upon the galleys have I shortened; many a decree which separated body and soul, have I changed to milder punishments. Into wounds beyond my power to heal, I have poured that balsam which at least allayed their anguish: I have hurled into the dust many a powerful villain; and

often

often have I, with an harlot's tear, preserved inviolate the chastity of virgins. Ah! Youth, how sweet were then my feelings! How patiently, how proudly, could my heart support the reproaches of my princely blood, when a fresh draught taken myself from the cup of shame prevented it from ever reaching the lips of Innocence!—And now comes the man, whose love can alone repay me for all that I have suffered; the man, whom perhaps my exhausted destiny created as my recompense for former sorrows; the man, whom I already clasp in my dreams, burning with love, with esteem, with adoration! . . . .

'CASIMIR. [*Interrupting her.*]

'Hold, Lady, hold! You exceed the limits of our conference! You should have cleared yourself from reproach, and you make me appear the most abject of criminals! Spare me, I beseech you! Spare my heart, which is rent in pieces by confusion and remorse!

'AUGUSTA.

'You must hear me, Casimir!—must hear me now, or never. Long did the heroine submit to hear your insults; now *you* must feel in your turn, must feel the whole burthen of these tears! Mark me, Rosenberg! Should an unfortunate, impetuously, irresistibly attracted towards you, clasp you to her bosom full of unutterable inextinguishable love; . . . . . Rosenberg! . . . . . Should this unfortunate, bowed down with the consciousness of shame, disgusted with vicious pleasures, heroically exalted by the instigations of virtue, throw herself thus into your arms; [*Embracing him in an eager and supplicating manner.*]—should she do this, and you still pronounce the freezing word "*Honour!*" . . . . Should she pray, that through you she might be saved, that through you she might be restored to heaven! . . . . . [*Turning away her head, and speaking in an hollow faltering voice.*] Or should she, her prayer refused, to escape from your image listen to the voice of despair, and plunge herself into yet more fearful depths of infamy and vice . . . . .

'CASIMIR. [*Breaking from her.*]

'No, by Heaven! This is not to be endured! Lady, I am compelled . . . . Heaven and earth compel me to make the honest avowal of my sentiments and situation.

'AUGUSTA. [*Hastening from him.*]

'Oh; not now! By all that is holy I entreat you, spare me in this cruel moment, when the stabs of a thousand daggers torture my heart. Be your decision life or death, now I cannot . . . . . will not hear it!

'CASIMIR.

'Forgive me, best of women! I am compelled to disobey you. What I have to say will moderate my offence, and be an apologist for the injustice of my former conduct.—Lady, I expected . . . . . nay I wished to find you deserving my contempt: I came determined to insult you, and make myself the object of your hate. Had my purpose succeeded, happy had it been for us both! [*He pauses; then proceeds in a low and supplicating voice.*] Lady, I love! . . . . I love a maid of low extraction; Julia Munster is her name, an harper's daughter. [*Augusta turns away pale and trembling.*]—I know into

what an abyss I plunge myself; but though prudence bids me conceal my passion, honour overpowers its murmurs. I am the criminal; I first destroyed the golden calm of Julia's innocence; I lulled her heart with immeasurable hopes, and gave it up, like a betrayer, a prey to the wildest of passions. You will bid me remember my rank, my birth, the anger of my father .... But I love! My hopes become more fervent, as the breach becomes wider between nature and convenience, between my resolution and the prejudice of the world. Let me see, whether love or interest will longest keep the field? [*Augusta has now thrown herself upon the sofa, and covers her face with both her hands.—Casimir approaches her, and says in a gentle voice,*] Have you aught to answer, Lady?

'AUGUSTA.

[*In a tone of the most absolute dejection.*]

'Nothing ..... Nothing ..... but that you destroy yourself and me ..... and with us yet a third.

'CASIMIR.

'A third?

'AUGUSTA.

'Never can you marry Julia; never can you be happy with me. We shall be all your father's victims. I must not hope to possess the heart of an husband, whom force alone compelled to give me his hand.'—

Our readers are already acquainted with the outlines of the play. See the reference at the beginning of this article.

ART. VI. *The History of Greece.* By William Mitford, Esq. Vol. III *. 4to. pp. 539. 1l. 1s. Boards. Cadell jun. and Davies.

THIS volume contains an account of several important events in the history of Greece;—the state of Athens, from the establishment of the supreme council of thirty, commonly called the Thirty Tyrants, to the restoration of the democracy by Thrasibulus; the general confederacy against Lacedæmon, to the peace of Antalcidas, which re-established the Lacedæmonian power in Greece; the elevation of Thebes by the battle of Leuctra, and the dissolution of the antient system of Grecian confederacy, in consequence of the battle of Mantinæa. It includes the interesting episode, which Xenophon has so beautifully written, of the march of Cyrus to Babylon, and the return of the Greeks. The author has also inserted an account of the civil history of Athens between the ages of Pericles and Demosthenes; with a summary view of the rise of philosophy and history in Greece. The contents of this volume,

* For the first vol. see Rev. vol. lxxiii. p. 81. For the second, see Rev. N. S. vol. iii. p. 284. and p. 382.

therefore,

therefore, are particularly important; since they shew the increase of the connection of the affairs of Greece with those of Persia, which first began in the latter years of the Peloponnesian war.

Mr. Mitford introduces the volume by what he calls a recapitulatory synopsis of the Peloponnesian war, with some reference to the momentous events of the present day; and he concludes it with the following observations:

'Able in war, skilful, perhaps to the utmost extent of human ability, in political intrigue and political negociation, in leading fellow-citizens, in bargaining with strangers, the Greeks were unfortunately deficient in the more important science of framing that great machine which we call a government; harmonizing the various ranks of men of which a nation must consist; providing at the same time, security for property, and equal justice for those who have no property; establishing, for the well-disposed of every rank, an interest in the preservation of the constitution, and, for the unprincipled and turbulent, strong coercion to secure it against disturbance; reconciling the protection of private rights with the maintenance of public force, and making a general private interest in the support of the existing order of things the basis of patriotism, and the source of general concord and public spirit. In the preceding chapters we have traced the rise and downfall of the most celebrated democracy that has appeared in the world: we have seen the wonderful force of that form of government as a spring, which enabled so small a community to become such a formidable power, to acquire such extensive dominion, and to exhibit, within so short a period, so many exalted characters. But we have seen too its utter unfitness both to give security under equal law to its own people, and to rest in peace among neighbouring states; its disposition to exercise the most oppressive tyranny against the most illustrious of its own citizens, and the most imperious and cruel despotism over those who were so unfortunate as to fall under its sovereignty in the condition of subjects; and we have seen that, though it might have resisted the combination, which its injurious and alarming conduct excited, of the most powerful military confederacy with the wealthiest empire to that time known, yet the highest spirit in the people with very uncommon abilities in the leaders, was unable to avert the ruin which such a government hath an eternal tendency to bring upon itself.—

'We have already had occasion to observe, that Solon introduced or left, in the Athenian constitution, a defect which had the most direct and irresistible tendency to its destruction, carefully providing for the responsibility of ministers, he committed absolute sovereignty immediately to the multitude, who could be responsible to none. The same power delegated to representatives who, at stated periods, should be responsible to the multitude, would not have been so hastily ruinous. He intended indeed that the councils of Areiopagus and of the 400 (afterwards 500) should balance the authority of the popular assembly; and they might have been effectual balances to a body representative of the people; but against sovereign power committed immediately to the people at large no balance could avail: in-

terested damagogues inciting, restraint was soon overborne, and so the Athenian government became, what, in the very age, we find it was called, and the people seem to have been even pleased to hear it called, A TYRANNY IN THE HANDS OF THE PEOPLE.'

In our review of the second volume of this work, we took notice of the author's allusions to the affairs of France, and of the terms in which he mentioned them. This was in the year 1790, when the events which have since so much disgraced the French revolution, the massacre of the priests, and the legal murder of the king and the Girondists, had not happened. In the present volume, Mr. Mitford has frequent allusions of the same nature; and one of those passages, particularly the note which accompanies it, is remarkable. We have seldom met with a more concise and more exact idea of a good government, than is expressed in the concluding lines of the note. We transcribe these passages the more readily, as they give a succinct view of one important circumstance described in the volume, the state of the Athenian people under the Thirty Tyrants:

'The concurrent testimony of cotemporary writers of different parties, assures us that, under the democracy, after it became absolute, the principal road to the honnors of the Athenian state was through bribery to the people, in various ways administered. An officer soliciting a command, would to little purpose relate the length and variety of his service, or [shew] the wounds he had received in it, if his competitor had been more magnificent in theatrical exhibitions. An orator defending his client under criminal prosecution, considered the expences of that client for the people's amusement, of more importance to enumerate than any military or naval merits; or if he was conducting a criminal prosecution, he would not omit to detail the theatrical exhibitions with which his own family had entertained the people, in the hope, by so recommending himself the more efficaciously to urge the condemnation of his enemy. Under every view then of the circumstances of the times, it will appear evident that bribery, high bribery, would be absolutely necessary to the Thirty, for keeping the 3000 of their catalogue firm to their party. To mark, on all occasions, the most pointed partiality for them, to give them the most decided pre-eminence, and on the other hand, to take the strongest precautions against those not of the catalogue, was indispensible. The necessity then of bribing high would carry with it the necessity of increased violences and new crimes. The death of Theramenes had been a preparatory step. That able leader being removed, measures the most violent and injurious against the multitude, already deprived of arms, were no longer scrupled. Lands and country houses were seized for the benefit of the Thirty and their adherents, and shortly an order was issued for all not of the catalogue to quit Athens. The greater part took refuge in Pierœus; but the jealousy of the oppressors did not allow them long to remain there. Fortunately the ruling party in the neighbouring city of Megara, being

being democratical, was friendly to their cause; and some resolution, of which no satisfactory account remains, had so altered things in the larger and more powerful city of Thebes, long the most virulent enemy of democracy and of Athens, that there also a disposition favorable to them prevailed Thebes, accordingly, and Megara became crowded with Athenian Fugitives *.'

On the peace of Antalcidas, which closes his history of the confederacy against Lacedæmon, the author thus expresses himself:

'Agesilaus, it is evident, approved the treaty of Antalcidas, and it should seem that Xenophon saw nothing disgraceful in his concurrence in the measure †.

'Certainly

'* If, in pursuing the course of Athenian affairs, the reader carries in his recollection the progress of the French Revolution, he cannot fail to be struck with the many points of resemblance between the proceedings of the Thirty in Athens, with its council of Judicature, and of the committee of public welfare, in Paris, with its revolutionary tribunal; and the consideration is not unimportant to Grecian history, inasmuch as it restores evident probability to the accounts of enormities which, however well attested, the desuetude of modern times, in the order of things established in even the worst of European governments, had rendered, till new example arose, almost incredible. And here the similitude between what in France is called democracy, and what in Greece was esteemed an oligarchy, will become striking. Their character, as it stands marked by their conduct, has hardly a difference; and thus it may appear that, with allowance for that latitude of expression which poetry may claim, Pope is right where he has said

"For forms of government let fools contest;
Whate'er is best administred is best."

'The phrase, indeed, without a comment, is hazardous, yet it may be *creditably* explained thus: 'The form of a government; merely as it gives a claim to this or that title, democracy, aristocracy, monarchy, signifies little. That is really the best government which is so constituted, in whatever form, as most to insure a just administration.' But this cannot be absolute monarchy; for there all must depend on the accidental character of the reigning price: it cannot be democracy; for there the popular passion which interested demagogues may in the moment excite, or the exertions, not even of the most numerous, but of the most turbulent and least scrupulous party, will decide every thing: it cannot be oligarchy, or what is vulgarly called aristocracy; for there a part of the people has an interest separate from the rest. It can only be a *government so mixed and balanced, that it may have strength to restrain popular folly and popular injustice, without being strong enough to support its own injustice or folly.*'

'† It is however remarkable that not a syllable about the treaty, or its consequences, occurs in the panegyric of Agesilaus. Plutarch

'Certainly it would be difficult for those who have declaimed most vehemently against it, to shew how peace could have been given to Greece in any other manner. The abandoning of the Asian Greeks to subjection under Persia, is indeed a specious ground of reproach. It was unquestionably a surrender of the proudest and fairest claim of glory that Lacedæmon perhaps ever acquired†.

'But this seems not justly imputed as a peculiar crime or dishonour to Antalcidas. A similar, or rather a more disgraceful dereliction of the cause of the Asian Greeks, occurred on the conclusion of the Peloponnesian war. They were found by the Lacedæmonians under the protection (so half Greece would have termed it, but at worst under the dominion) of a Grecian people; they were left by them to the mercy of barbarians, in subjection to the Persian empire. But, on the present occasion, the Lacedæmonians had to alledge, that not they, but their enemies, had betrayed the common cause of the nation, by producing the necessity for recalling Agesilaus from his glorious exertions, which had restored the Asian Greeks to independency‡.

'A deep policy has, by some writers, without any apparent foundation, been attributed to the Persian court in this transaction. Considering the interest of Lacedæmon as distinct from the common interest of Greece, Antalcidas certainly served his country very ably. Simple and concise as the terms of the peace are, not only they appear directly calculated to promote the interest of Lacedæmon, but (except as far as dominion in Asia may have been an object of ambition) they answered the principal purposes of Lacedæmon completely. To break the growing power of Thebes by emancipating the Bœotian towns, and to divide Corinth from Argos, had been the great objects of the war, and were the immediate effects of the peace; for the more ready and quiet production of which Athens was bribed with the permission, contrary to the general spirit of the treaty, to retain the dominion of its three islands. Accordingly it is observed by Xenophon, that the Lacedæmonians established their credit and

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is very futile upon the subject, Artax. t. 3. p. 1868. In his life of Agesilaus (t. 2. p. 1111.) he says that Antalcidas was the political enemy of Agesilaus; but the contrary appears sufficiently evident from Xenophon; and were confirmation wanting, we have it from Plutarch himself; for, according even to his account, Agesilaus justified the treaty in argument, and supported it by deed; p. 1112. ed. H. Steph.'

'† This is the only ground that Isocrates has specified, for his vehement invective against the peace of Antalcidas, in his Panathenaic, p. 496. v. 2. ed. Augur.'

'‡ One cannot but smile at the grave assertion of Diodorus, that the abandoning of the Asian Greeks was what hurt the Athenians and Thebans on this occasion. Diod. l. 14. c. 111. The Asian, like the European Greeks were divided between the aristocratical party and the democratical. Perhaps both would do as well under Persian as Lacedæmonian supremacy. The aristocratical would have been sure to suffer under Theban or Athenian.'

influence

influence in Greece much more completely, and put their commonwealth altogether in a much more splendid situation, by the peace which had its name from Antalcidas, than by that which had concluded the Peloponnesian war; and it is remarkable that he attributes the advantage, on the first mentioned occasion, to their having presided in the business (modern language will scarcely render his expression more exactly) under a commission from the Persian king. So much, however, if we may trust Plutarch for the anecdote, was Agesilaus persuaded that the interest of Lacedæmon was well considered in the treaty, that when somebody, reviling the peace of Antalcidas, said that Lacedæmon was gone over to the Persian interest, 'Rather,' he answered, 'Persia to the Lacedæmonian;' and so in truth it seems to have been.'

These observations have the merit of novelty; nearly all writers, antient and modern, concurring in describing the peace of Antalcidas as highly disgraceful and injurious to the interests of Lacedæmon.

One of the most striking passages in the volume before us is the account given by the author of the battle of Leuctra: we regret that we have not room to insert it.

Mr. Mitford gives the following account of Xenophon in his retirement, which every classical reader will peruse with delight: for where is the scholar, to whom attic elegance is dear, who does not take an interest in what befals the most attic of writers? and who will not with real pleasure see him conducted, with great comfort and dignity, to the close of life?

'The advantages of the situation of Scillus, for Xenophon, seem to have been many, and some of them very important. He was there under the immediate protection of the Lacedæmonian government, and yet he was beyond the sphere of its Lycurgian rule, its censorial inspection, and its more important jealousy. Separated by lofty mountains from the countries most likely to be the seats of war, and far out of any expected line of march of contending armies, he was yet, by his neighbourhood to Olympia, in the way of communication with all parts, with every distant member of the Greek nation. Every fourth year Greece was in a manner assembled in his immediate neighbourhood; and in case of pressing danger, arising from any unforeseen turn in Grecian affairs, the sanctity of the Olympian altars, at hand, might be a valuable refuge. Dependant then as he was upon Lacedæmon, yet far removed from the great seats of contention of oligarchy and democracy, perhaps no man of his time in Greece enjoyed great fortune with so many of the advantages of independancy. The circumstances of the country itself, moreover, seem to have been for a man of his turn singularly pleasant. According to antient accounts (modern are yet wanting) all the various beauties of landscape appear to have met in the neighbourhood of Scillus. Immediately about the town and the adjacent temple, with their little river Selenus, inclosed between the hilly woodlands, Diana's property, and the barren crags of Typæum, whence, according to

the Olympian law, it is said, women intruding at the games were to be precipitated, we may conceive the finest classical compositions of the Poussins. Up the course of the Alpheius and its tributary streams, toward Erymanthus and the other loftier Arcadian mountains, the sublimest wildness of Titian and Salvator could not fail to abound; while the Olympian hill, with its splendid buildings among its sacred groves, the course of the Alpheius downward, the sandy plain, stretching toward Pylus, Nestor's antient seat diversified with its pinasters, the sea in distance one way, and all the Arcadian mountains the other, would offer the various beauty, the rich grandeur, and the mind-filling expanse of Claud.

'In his declining age, Corinth probably might be a residence preferable to Scillus. That his connection with that city, and at least his occasional residence there, were of some duration, is implied in an epigram, preserved by Laertius, apparently selected from many relating to him. It runs thus: "Tho', Xenophon, the Athenians banished you, for the friendship with which you were distinguished by Cyrus, yet hospitable Corinth received you. There you were kindly treated; there you found satisfaction; and there finally you resolved to reside."

'Occasionally perhaps visiting his estate in Tryphilia, but mostly under the liberal aristocracy of Corinth, he seems to have passed, in a dignified ease, the remainder of a life by all accounts long, and, according to the report of Lucian, protracted beyond his 90th year.

'The estimation in which, living, as well as afterward, Xenophon was extensively held, is marked by some pleasing testimonies. The death of Gryllus gave occasion to many. Epitaphs and panegyrics upon that young man, as Laertius reports from Aristotle, principally intended as compliments to his father, were numerous. The Mantineian state rewarded his merit with more costly honors: an equestrian statue of him, placed near the theatre in Mantineia, remained in the time of Pausanias, who travelled through Greece between 4 and 500 years after. Even to that time the fame of Gryllus was cherished among the Mantineian people. They attributed to him the first merit in the great battle in which he fell; the second to Cephisodorus, who commanded the Athenian cavalry; and the third only to their own highly respected fellow-citizen Podares. Among the Athenians, already in Xenophon's age, the practice was growing, in paying compliments, and in every thing, to run into extravagance. The Attic cavalry, having been the only victorious part of the army of their confederacy at the battle of Mantineia, had a fair claim to public honor. A picture of the battle was therefore placed in the Cerameicus, which Pausanias mentions as remaining perfect when he visited Athens. In this picture it was resolved to honor the memory of Gryllus; and, whether with fair picturesque licence may perhaps be disputed, but against all authority in history, Gryllus was represented giving the mortal wound to Epameinondas. Pausanias also found the memory of Xenophon's residence preserved by tradition among the Tryphylians, and cherished among the most informed of the Eleians; Scillus was then again in ruin, but the temple of Diana remained; and near it a monument of marble, which Pausanias knew to be from

the

the quarries of mount Pentelicus in Attica, with a figure, which the neighbouring inhabitants asserted to be of Xenophon.'

In our reviews of the former parts of this History, we have allowed the author great praise for his industry, for his critical acumen, and for the general perspicuity and precision of his narrative. Those qualities are not less discoverable in the present volume; and it deserves particular praise for the judicious and skilful arrangement of its contents. From the conclusion of the Peloponnesian war to the interference of Philip of Macedon with the affairs of Greece, or, in other words, from the age of Pericles to the age of Demosthenes, there is little to attract the generality of readers, besides the expulsion of the Thirty Tyrants, and the victories of Epaminondas at Leuctra and Mantinæa. The other part of this æra of the Grecian history consists of intrigues, which were important, it may be said, in their consequences, but none of which immediately produced those striking events that enliven narration, and give splendor to history. These, however, Mr. Mitford has simplified; and, in a judicious and masterly manner, he has shewn their consequences immediate and remote. He has thus made his history interesting and instructive in a very high degree. This is his praise; and so far he has an unquestionable claim to approbation, and to a situation of considerable eminence among the historic writers of his nation.

We cannot dissemble, however, that Mr. M. exposes himself to much observation on two accounts, the peculiarity of his language, and his unusual manner of spelling. In those compositions in which the author does not profess to rise to the sublime, it is a matter of praise, if he have other means of engaging the reader, that he does not divert general attention by any particular beauty of expression. This is the merit of Herodotus among the Greeks, and of Cæsar among the Latins. None of their expressions strike by particular felicity; nothing falls from them that places them between the book and the reader. They always use the proper word, and use it in its proper place. Thus, considered separately, nothing which they say is remarkable, but the whole is most beautiful; and, from the first to the last of their periods, the reader is carried without any effort on his part,—never ardently admiring,—sometimes, perhaps, delighted,—but always pleased. Now, if a peculiar beauty of expression be so much misplaced, in this mode of style, as to be a defect merely from its particularity, what must be the effect of that particularity which is *not* beautiful, and which only strikes because it is particular? The least that can be said of it is, that the frequent repetition of it is very unpleasant.—Expressions of this nature abound in the

work

work before us. There is scarcely a peculiar mode of phraseology to be found in any former writer, that is not used by our author; and he has many similar expressions of his own formation. His manner of spelling is not less extraordinary. He has adopted many of the fanciful innovations of modern writers in this respect, and has invented others. When he first brought us before the *Areiopagus*, or took us into the *Aigospotamos*, or presented us to *Epameinondas*, we had nearly the same sensations with those which the Romans felt, according to Catullus,

Quum subito adfertur nuntius horribilis:
Ionios fluctus, postquam illuc Arrius esset,
Jam non Ionios esse, sed Hionios.

Mr. Mitford should recollect that the omnipotence of Augustus did not, by his own confession, enable him to introduce one new word into the language of Rome; and that Voltaire, to whom

Phœbi chora assurexerit omnis,—

failed in all his attempts to innovate the spelling of his countrymen, except in their name; which, after a labor of more than half a century, and with the co-operation and united efforts of all the Academicians, all the Encyclopedists, all the Œconomists, all the Deists and all the Atheists, in France, and all the writers in French out of France, he contrived to change from *Françeis* to *Français*; an event as memorable in the French literature, as the change from monarchy to a republic is in French politics.

Art. VII. Jonah, *a faithful Translation from the Original:* with philological and explanatory Notes. To which is prefixed, a preliminary Discourse, proving the Genuineness, the Authenticity, and the Integrity of the present Text. By George Benjoin, of Jesus College, Cambridge. 4to. pp. 198. 10s. 6d. Cambridge. Deighton, &c. 1796.

A preliminary discourse introduces this work, which Mr. Benjoin commences by bespeaking the sanction of the learned for this his attempt to propagate a general knowlege of the Hebrew tongue: the great aim of his performance being to shew the facility of acquiring that language; to prove that it is now in as pure a state as ever; to evince, by a translation of a part of the Bible, the necessity and usefulness of an authorized new version of the whole; and to facilitate so important an undertaking. He is at a loss, however, how to apologize for his seeming presumption, when he considers the eminent and venerable characters that have copiously treated on these subjects, who *must* have been endowed with talents so greatly superior to his; when he reflects on his own insufficiency; on the difficulties which he has to encounter when writing in a language not native to him; and that the Hebrew has for above three

three thousand years been very little cultivated. In this arduous enterprise he throws himself on the candour and indulgence of the learned world, and proceeds to the perilous adventure.

We now turn over 88 pages of prolegomena, containing arguments to shew the want of a true and faithful translation of the sacred volume; biographical and literary accounts of the several persons who have favoured the world with particular versions; together with copious extracts from Fuller, Dr. Geddes, Bp. Newcome, Blackwall, Bp. Lowth, Dr. Durell, Dr. Blayney, Dr. Symonds, Dr. Sharpe, &c.; and, after all, we find, alas! in the true style of Hebrew mysticism, that 'no translation whatever can give us a just view of the native beauty and intrinsic excellence' of the original.

Mr. B. can think of but two chief causes that have, for many years past, prevented the cultivation of Hebrew learning; the first he finds in the unjustifiable and hypothetical arguments against the points, usually termed masoretic. Dr. Sharpe, it seems, is so wicked as to call them "provoking, vexatious, mortifying dots, totally useless and foreign to the language." Another writer even has the assurance to dedicate to Bp. Lowth a book wherein he gives his pupil this rule for reading the *Hebrew*: "If no vowel is written between two consonants, utter them quick and light, and some vowel, no matter which, will naturally fall in," or—"drive the consonants together into one syllable, like knight, strength, &c. in English." Mr. B. however, cannot persuade himself to believe that the then Bishop of Oxford could have seen these absurdities, before he gave the Hebrew grammarian (Dr. Anselm Bayly) leave to dedicate his grammar to his Lordship.

The other cause to which, according to Mr. B., the want of this important knowlege may be imputed, is, that very few men are possessed of the capacity of conveying it to the learner in a proper manner. He therefore wishes that there were proper institutions in our universities for promoting the study of the sacred language;—and men duly qualified for that important purpose might probably present themselves.—The world is not destitute of such persons, says Mr. B.; certainly not. It is extremely rare for professorships to go a-begging. It is at any rate a good hint; and if our translator can make room for a superannuated reviewer or two, as his minor prophets, the chewing of Hebrew roots may be good employment for their decayed teeth.

'It is to be seriously regretted (adds our author) that the Hebrew language has been considered, by many men of learning, as an almost unattainable science.' Disposed as we are to lament

lament any discouragements that are thrown in the way of learning, as none can feel them more than some of us, yet we must confess that on this head we see no cause for much regret. How the Hebrew language can be considered, either by the learned or the unlearned, as an almost unattainable science, when so many worthy tailors, shoemakers, &c. of the Methodist persuasion, attain to great proficiency in it merely by the employment of their vacant hours, is not easy to be conceived. In truth, it is so easily attainable, that, at the expence of a couple of shillings for a Schickard's *Horologium Hebræum*, or a Buxtorf's Grammar, a man may, in a short time, make a great figure from the press as a profound Hebrew scholar, and talk as piously of the difficulties and mysteries of the language as the veriest adept. In the six or eight weeks during which he has been acquiring this accomplishment, he must naturally either maintain or reject the utility of the masoretic points; let him now collect all the arguments that have been advanced *pro* and *con*, with ample quotations from the writers on both sides of the question, making a great stir about Rabbi Yehudah, Rabbi Solomon Ben Yarchi, (whom he will call R. Schelomoh,) and Rambam, which, he will gravely say, when divested of its mysterious contraction, implies Rabbi Mosheh Ben Maimon, vulgarly called Maimonides; let him, lastly, maintain with vehemence the opinion which he has adopted, and treat with contempt the reasons adduced on the other side as absolutely futile and vain, and then his fame, as a great Hebrew critic, will be established, לעולם ועד, for ever and ever. Like the famous Dr. Bragg, he will be able to draw a solemn mystery from every patch in Joseph's coat, and shew the doctrine of the ever-blessed and undivided Trinity in every occurrence of the number three, from Moses to Malachi!—Mr. Benjoin's elucidation of the word Jehovah, and many other particulars, are noble specimens of what may be performed in this way.

We next come to 'an historical account of the Hebrew language;' which might almost as properly have been called by any other name, as there is very little if any thing about the Hebrew language in it. To this succeeds a translation from Maimonides, of 'A copious description of such Hebrew manuscripts, as are written according to the rules of Ezra,' making not fewer than 33 pages of directions for writing, mostly of similar importance with the following:

'Not one letter is to be written without its being first pronounced by the writer.

'The writer must not speak to any one while he is writing.

'Before he writes the name of God, he must wash his pen.'

Then

Then follows 'A new plan for a correct translation of the Old Testament;' in which the author proposes that fellows of colleges, who have made themselves capable of being translators, shall either be immediately honoured with a doctor's degree, or indulged with leave of marrying without forfeiting their fellowships.

Next comes 'A dissertation on the book of Jonah;' in which nothing is proved; and then the translation itself, amply displayed, only one verse to a page, but in which, we will venture to advance, no reader of taste will perceive, on the whole, any material improvement on the version at present received. For a specimen, we copy v. 4, 5, 6, and 7, of chap. i. both of the 'new translation' and the 'old version.'

NEW TRANSLATION.

Chap. i. v. 4. 'Then the Lord spread a high wind over the sea, and there was a great tempest in the sea; and the ship appeared as if it had been breaking.

5. 'And the mariners being frightened, cried every one to his god; and they threw on the sea the vessels that were in the ship to be unburthened of them: while Jonah, who had descended and laid himself down in one of the corners of the ship, was fallen asleep.

6. 'And the master of the vessel approached him, and said to him What ails thee? sleeping! Arise; call thou unto thy God: perhaps THE LORD will have compassion upon us, and then we shall not perish.

7. 'But the mariners said one to another, Let us go and cast lots, and we shall know who has brought this evil upon us. So they cast lots, and THE LOT repeatedly fell upon Jonah.'

OLD VERSION.

4. 'But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken.

5. 'Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them. But Jonah was gone down into the sides of the ship; and he lay and was fast asleep.

6. 'So the ship-master came to him, and said unto him, What meanest thou, O sleeper? Arise, call upon thy God, if so be that God will think upon us, that we perish not.

7. 'And they said every one to his fellow, Come, let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots, and the lot fell upon Jonah.'

The rest of the book is occupied by notes on Jonah; an extract of the verbs occurring in that book, and a chronological abstract of kings, priests, prophets, and rabbies.

The style of the work is throughout incorrect: but for this imperfection, as we have already noted, an apology is made by the author.

ART.

ART. VIII. *Supplement to the Anecdotes of some distinguished Persons*, chiefly of the present and two preceding Centuries. 8vo. pp. 300. 5s. Boards. Cadell jun. and Davies. 1797.

WE must confess that, when we saw this additional volume advertised, we were somewhat alarmed for the reputation of the compiler. We much doubted whether, with all his diligence and good taste in selection, it was possible to keep alive the interest which the former volumes had excited: but, instead of the *gleanings*, this supplement seems to contain the *best grain* in the fields of literature in which he had been reaping; or, to have recourse to another homely metaphor, it seems as if the richest *cream* had been reserved, *pour faire bonne bouche*.

There is one estimable peculiarity in these *Anecdotes*, which distinguishes them from the generality of those that have been published by preceding compilers: for such only have been chosen as display the virtues, abilities, talents, and goodness of heart, of illustrious men; no recourse having been had to their follies, vices, or infirmities, to render the book more piquant and amusing:—such anecdotes of Great Men only tend to reconcile the Little to their own defects, and, perhaps, to point out new roads to corruption and depravity.

We have met with only two instances in which this judicious compiler seems off his guard, in speaking of illustrious men. Sir Isaac Newton's character had come down to this present period so pure, clear, and unclouded by human imperfections, that a story little known, and not well authenticated, of his wish to increase his property,—not indeed either by pillage, extortion, or fraudulent means, but by a plausible scheme of commerce, which had deceived the Parliament, and the most honest and artless individuals in the nation,—might have been spared; or the fact should have been ascribed to that abstraction from the common concerns of this little world, which all his biographers record, by his elevation of mind to objects infinitely more important in the system of the universe.—The next instance of seeming unfairness, or inadvertence, occurs in speaking of the admirable Fontenelle, p. 253; where, after having said most truly that Fontenelle's 'dramas are very elegant in their style and in their thinking;' and that 'his *Eleges* are excellent;'—the editor adds that 'his other works are of *no great value*:'—we would remind him of *La Pluralité des Mondes*, and *Dialogues des Morts*.

This volume, however, abounds with so many curious, amusing, and, we may add, instructive anecdotes, that we know not where to begin to commend; nor, had we room for much quotation, should we know to what articles to give the preference:

preference: but we cannot help specifying those of the *Cardinal de Brienne, the present venerable Dean of Gloucester, Sir Joshua Reynolds, John Hunter, Boerhaave, Montesquieu,* and *Nicolas Poussin.*

Having room for only one article, we shall take our leave of this agreeable work by inserting from it that which concerns the celebrated painter, *Nicolas Poussin;* as there is annexed to it a glowing note, containing a just tribute of praise on a gentleman of our own country, to which all the artists of every country, who have the honour of his acquaintance, will readily subscribe.

'NICOLAS POUSSIN.

"During my residence at Rome," says the ingenious author of "*Les Melanges de Litterature,*" which go under the name of Vigneuil Merveille, "I often saw Poussin, both at his own house, and at that of the Chevalier del Poso, one of the most accomplished gentlemen of Italy of his time.

"I have often beheld with astonishment the great zeal that this excellent painter had to become perfect in his art. I have often met him, at a very advanced age, amongst the ruins of antient Rome, and often in the Campagna, and often on the banks of the Tiber, observing and drawing what he found there most to his taste. I have often seen him bringing home in his handkerchief flints, moss, flowers, and such like substances, which he was anxious to paint after the objects themselves.

"I remember to have asked him one day, by what means he had arrived to that great degree of eminence in his art which had placed him so very high amongst the great Italian painters. He modestly replied, "*Je n'ai rien negligé,*" I have neglected nothing that in any way related to my art. And, indeed," adds the Chevalier del Poso, "it appears by his pictures that he neglected nothing that could enable him to become one of the best painters in the world."

'According to Felibien, who was an intimate friend of Poussin, his pictures did not very much please the Romans; so that, for a picture painted by him, representing a Prophet, he was paid only eight livres, whilst a copy of it, made by a young artist, was sold for four crowns. He was, however, no complainer of his want of patronage, and used occasionally to return money to those persons who, in his opinion, had paid him too much for his labours.

'Poussin was a man of great simplicity in his manner of living and in his conversation. His whole mind was occupied with his art, and rendered him insensible to those gratifications of luxury of which some refined minds are but too fond. He was an Athenian in his taste, yet a Spartan in his habits of life, and united the elegance of the one with the austerity of the other.

'Poussin, whose dissolution was approaching very fast, had received from M. de Chambrai his Treatise on Painting. He wrote with difficulty, on account of his bodily infirmities, and thus addressed him:

"I must, Sir, endeavour to rouse myself after so long a silence; I must make myself understood by you whilst my pulse has still power to beat a little. I have read and examined at my leisure your book On the Perfect Idea of Painting, which has served as a kind of nourishment to my disordered mind; and I am rejoiced that you are the first person of our nation who has opened the eyes of those, who, seeing only by the eyes of other persons, permitted themselves to be deceived by public opinion. Indeed, you have so well explained and enlightened a subject very harsh and difficult to manage, that, perhaps, by-and-by some one may be found who will be able to improve the art of painting*."

"There are nine things in painting," adds Poussin, in his letter to M. de Chambrai, "which can never be taught, and which are essential to that art. To begin with the subject of it, it should be noble, and receive no quality from the person who treats it; and, to give opportunity to the painter to shew his talents and his industry, it must be taken as capable of receiving the most excellent form. A painter should begin with disposition, then ornament should follow, then agreement of the parts, beauty, grace, spirit, costume, regard to nature and probability; and judgment above all. These last must be in the painter himself, and cannot be taught. It is the golden bough of Virgil, that no one can either find or pluck unless his happy star conducts him to it. These nine points contain many things worthy to be described by good and by intelligent pens."

'The great Prince of Condé was desirous to have a picture painted by this master. Poussin thus wrote to his friend upon that occasion:

"I thank you very much for your remembrance of me, and the kindness you have done me in not reminding His Highness of his intention to have one of my pictures. He applied too late to have justice done to his application. I am become too infirm, and the palsy prevents me from working. It is now some time since I have left off painting, and I think of nothing but of preparing myself for death. My body is already gone. There are no hopes of life: it is all over with me!"

'* This person, indeed, we have the honour to possess at present in this country: "an ingenious Critic," as Dr. Johnson, in his Life of Milton, with great justice designates him; a gentleman whose ardour for art is exceeded only by his intelligence in it; whose extreme delicacy of taste is restrained by his candour; whose great power of judging critically is suspended by his earnest desire to find out beauties, and whose liberality towards the professors of art is bounded only by his faculty of extending it. In whom the love of the beautiful yields only to the love of the good; in whose intellectual character sagacity is combined with investigation, and knowledge with ingenuity; and whose moral character the union of the Graces with the Virtues renders no less amiable than exemplary. The sketch of this character must have been delineated with more than the usual infelicity of the pen that attempts it, if it should be necessary to append to it the name of WILLIAM LOCK, Esq. of Norbury Park, Surrey.'

'The inscription put upon Poussin's monument by his friend M. Nicaise begins thus, and well describes the successful diligence of this great Artist:

D. O. M.
Nic. Poussino Gallico
Pictori suæ ætatis Primario
Qui Artem
Dum pertinaci studio prosequitur,
Brevi assecutus, posteâ vicit.'

We understand that this collection of Anecdotes is now brought to an absolute termination.*

ART. IX. *Dr.* Townson's *Travels in Hungary.*
[*Article concluded from September, p.* 9.]

THE vith chapter of this work is calculated for the gratification of the mineralogist. The traveller treads some of the ground which was claimed by M. Fichtel for the scene of the antient operations of Vulcan: but Dr. T. is more inclined to the Neptunists. He makes himself merry with the opinions of his predecessor; and perhaps those opinions were hasty. The wit of our author however,—but we will speak of his wit at the close of this article.

Chap. VII. Dr. T. gets the colic and the spleen from wine vended at the inn on account of the Bishop of Erlau:

'The inns in Hungary, as in some other countries, are on a quite different system from ours. They belong either to the corporations of towns, or to the proprietors of the towns and villages, who draw from them a great revenue by letting them out on the condition of the innkeeper taking their wine and beer; or they give him a fixed salary for his trouble, and receive all the profits. In either of these cases the innkeeper has little merit or demerit arising from the quality of his wine: indeed, where there are two sorts, he may give his customers the inferior kind, and charge the price of the best, and he may lower the quality. This indeed may make bad wine still worse, but can never make bad wine good. From these monopolies it arises, that in Hungary, a country famous for its wine, the traveller can never get a glass of good wine but in private houses; and for the vile stuff he drinks in the inns he is charged nearly as high as he is at Vienna for a good wholesome wine, though there it pays a tax. I was always against monopolies, but now more than ever: I had here a striking proof of their bad tendency.'

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* 'One deviation only from the general plan of the work occurs,—the introduction of a living character. In this, perhaps, the COMPILER but anticipates the wishes of the reader, who may think that a man like Dr. TUCKER *omni major eulogio* should be also *omni exceptione major.*' Preface.

This bishop, who levies contributions for his bad wine on travellers, has erected an university at the expence of not less than 200,000 l. He did not, however, amass this vast sum by the practice of a petty fraud: for he had a family estate of 10,000 l. sterling *per annum*, and his see is one of the richest in the kingdom.

'How *bizarre* is the human character! Will it be credited that the man who exacts his rights with so much severity, as to make himself considered by his flock, not as a father and protector, but as a hard, severe and unjust master, and to alienate the friendship and esteem of every one, except of a few churchmen raised by himself, whom he selects from the lower ranks, not out of charity, but that they may be more dependant upon him—that he should have erected a public edifice which would be an honour to a crowned head!'

The vanity of this griping dignitary prevailed on his avarice to perform an act, during his life, which other men of similar character have caused to be done after their death. There was in his character a little more ostentation, with a degree less of tenacity. This appears to us to be the whole secret. It gave us no concern when we read that this 'hard, severe, and unjust master, who alienates the affections of every one, except of a few churchmen raised by himself,' applied to Rome to know whether he ought to buy instruments of English heretics. He procures proselytes by bribery!

Chap. VIII. Saltpetre works—Bishop's stud and dairy—salt magazine—town of Fured—great puszta or waste, which feeds immense quantities of cattle. 'Their hardy keepers stay out with them, covered with their rough sheep-skin clothing, weeks together. It is chiefly amongst these herdsmen that the custom of besmearing their shirts with hog's lard, and the fat of bacon, with a *view to cleanliness*, prevails. Thus anointed they can wear them a whole summer without washing, and it is said by this means they are kept free from those creatures "whose hourly food is human gore."—'The common people of Hungary make little use of inns. I have often seen them at night halt in great parties like caravans, in the neighbourhood of a town, and pass the night in the open air. Some watch the horses which are turned out to pasture, whilst the others rest; and I have frequently, when I have been a guest at a nobleman's seat, observed, however roomy his house might be, if I walked out very early in the morning, the men-servants of the family sleeping in their clothes in the court, on benches, tables, &c.' Our independence-hunters will pay due regard to this last passage.

Chap. IX. contains an important article on the Debretzin art of making delicate bread without yeast.

'The ferment is thus made: Two good handfulls of hops are boiled in four quarts of water; this is poured upon as much wheaten bran as can be well moistened by it; to this are added four or five pounds of leaven: when this is only warm, the mass is well worked together to mix the different parts. This mass is then put in a warm place for twenty-four hours, and after that it is divided into small pieces about the size of a hen's egg or a small orange, which are dried by being placed upon a board and exposed to a dry air, but not to the sun: when dry they are laid by for use, and may be kept half a year. This is the ferment, and it is to be used in the following manner: For a baking of six large loaves, six good handfulls of these balls are taken and dissolved in seven or eight quarts of warm water. This is poured through a sieve into one end of the bread-trough, and three quarts more of warm water are poured through the sieve after it, and what remains in the sieve is well pressed out: this liquor is mixed up with so much flour as to form a mass of the size of a large loaf: this is strewed over with flour, the sieve with its contents is put upon it, and then the whole is covered up warm, and left till it has risen enough, and its surface has begun to crack: this forms the leaven. Then fifteen quarts of warm water, in which six handfulls of salt have been dissolved, are poured through the sieve upon it, and the necessary quantity of flour is added, and mixed and kneaded with the leaven; this is covered up warm, and left for about an hour. It is then formed into loaves, which are kept in a warm room half an hour; and after that they are put in the oven, where they remain two or three hours according to the size. The great advantage of this ferment is, that it may be made in great quantities at a time, and kept for use.'

Another curious article is the weaving of *guba*, which the common people employ for great coats.

The xth chapter furnishes nothing remarkable, besides a morsel of lasciviousness for young readers.

Chap. XI. brings us to Tokay and its far-famed vineyards, of which the œconomy is here delivered. The peculiar richness of the wine depends on the admixture of half dried luscious grapes. After all, 'Tokay is no doubt a fine wine, but by no means adequate to its price;' and there are few Englishmen who, 'except for its scarceness, would not prefer good claret or burgundy.'—In our review of Dr. Hacquet's Travels *, we quoted an anecdote which exemplified the overweening conceit of the Hungarians respecting Hungary. Dr. Townson quotes from one of their best geographers, who wrote in 1780, an assertion that rye, through the excellency of the Hungarian soil, is converted into wheat.

Chap. XII. More mineralogy. The subject is particularly interesting, being principally the *Volcanic Zeolite* of M. Fichtel,

* See Appendix to Vol. xxi.

whom our author contradicts on some points. The dispute is of importance to the theory of the earth: but we must leave it to those who possess adequate specimens; or more properly to some enlightened naturalist, who shall be 'more at leisure' than our author was to examine the very singular fossil bodies in their native bed.

We were disappointed at not finding M. Fichtel's account of an extraordinary Zeolite, which occurs between Tokay, Santo, and Toltschwa, either checked or confirmed. This Zeolite is said to consist of shining, grey, pearly grains, "which on close inspection prove to be a melted glass. They are made up of a number of extremely thin skins, of which one envelopes the other. The grains are universally hollow, and the cavity is proportional to the size of each, so that you may squeeze the larger (which are scarce) to pieces, like glass beads" *Fichtel on the Carpathians*, p. 365.

Chap. XIII. Caschau, the capital of Upper Hungary—baths of rank—the guarded opal mines—caverns.

Chap. XIV. Rosenau—Schmölnitz mines—Iglo—Leutchau, (where our traveller meets with a party of Hungarian Dogberrys, as mentioned in our review of *Hacquet* already cited, and is liberated by the nobility assembled at a county meeting) remonstrances against infringements of the liberty of the press by the court at Vienna. In one of these remonstrances, after having mentioned that dissertations *on the boundary of the royal power* and *on the diet* had been interdicted, we read with pleasure a paragraph, concluding with this expression of just indignation; "*quasi de his objectis scribere periculosum et piaculum esset, quum tamen* admitendum potius eo fore censeamus, *ut*, per libros pro *et* contra scribendos, Regnicolæ jus publicum *et constitutionem regni adæquate elucubratam habeant.*" Again; "*Calumniatores nationis nostræ nos* barbaros *esse publicarunt, et hodiedum clamant. Si arbitraria modernorum Censorum activitas ultra quoque admittetur; veremur ne horum culpa merito pro talibus reputemur.*" Here is spirit joined with sense.

Chap. XV. XVI. conduct us to a mountainous district, and supply adventures which authors remember and readers peruse with pleasure. We shall copy the history of a Carpathian Koschar and its inhabitants:

'In the evening I reached the *Koschar*, and there I found my retinue. This is a small wooden hut in the midst of a wood, built in the Swedish manner; that is, with balks whose ends are let into one another, something in the manner of, what carpenters call, dovetail work: it was only about six yards long, and three broad, and divided into two apartments, but by no means weather tight. In the first apartment the head shepherd, who is only a poor common peasant,

peasant, lives, and makes the cheese; the other is the magazine where it is kept till it is sent to Kesmark, which is every week. The business of the dairy is very simple; the sheep are driven home thrice a-day to be milked, and each milking is immediately made into cheese, for no butter is made. The runnet is poured upon the milk whilst it is warm, which is presently after beaten together, and soon after this the head shepherd gropes together with both his hands all the curds. This appeared to be a difficult business, and lasted near half an hour; the curds then form one great mass, and are taken out together and put into a cloth, and hung up, but no pressure is used. The whey which remains is boiled, and acquires some consistence, and this forms the food of the shepherds, and their only food for the whole season; they have not even bread. After the shepherd and his men had eaten their supper, the men, of whom there were four or five, left the hut, and went and slept under sheds round the fold. We likewise laid ourselves upon the floor and slept. In the night the head shepherd got up two or three times and hollowed to his men, to see whether they were upon the watch; who always answered, to shew that they were upon their duty. Great vigilance is requisite against the wolves, and with all these precautions these animals had carried off three sheep this summer.'

The author now crosses the Carpathians, and visits the famous Polish salt mines and the city of Cracow. We do not perceive much in the present description of these celebrated excavations which should detain us; and we hasten to devote one page to Baron Born, the wit, the philosopher, and the philanthropist. This illustrious scholar, descended of a noble Transylvanian family, entered into the society of the Jesuits in early life, but continued a member only a year and half. At Prague, he studied the law: but, after an extensive tour on the continent, he devoted himself to natural history and mining. Those who have read his travels know that he lost his life nearly, and his health altogether, by going into a mine full of arsenical vapours. He was afterward appointed counsellor of mines, and in 1772 published the catalogue of that collection of fossils which is well known to be in the hands of our Mr. Greville. In the years immediately succeeding, he engaged in different literary enterprises, and was called to Vienna to arrange the Imperial collection, and to instruct the archduchess Anna Maria in natural history. The consequences of his mishap, however, became continually more severe. He was a martyr to the most excruciating colics, and in one of his attacks swallowed so much opium as threw him into a lethargic state for 24 hours. The disorder now attacked his lower extremities: his feet by degrees withered, and he was obliged to be almost constantly on a sopha. His genius, however, unsubdued by pain and infirmity, prompted him to take 'an active part in all the institutions and plans for enlightening and informing mankind.' He founded a

freemasons' lodge, which was 'no card nor drinking club, but a society of learned men. No doubt the obstacles these gentlemen would find, to the progress of science and useful knowledge, in the church hierarchy, and in the cabals of courtiers, would draw their attention to political subjects; and subjects were really discussed here which the church had forbid to be spoken of, and which the government must have wished not to be thought of. At their meetings, dissertations on some subject of History, Ethics, or Moral Philosophy, were read by the members; and commonly something on the history of ancient and modern mysteries, and secret societies. These were afterwards published in the Diary for Free-masons *, for the use of the initiated, and not for public sale.' He belonged also to the *illuminated*, whose views at first 'were the improvement of mankind, not the destruction of society.' The scientific reader is acquainted with the great improvement which the Baron made in the extraction of metals from their ores by quicksilver, and with the cabals raised against him by the envious and the interested. His *monachologia* has been translated into English, but the religious insubordination of our forefathers has deprived the English reader of the power of feeling the full poignancy of this ingenious satire. The intellectual vigour of Baron Born was incessantly exerted in literary undertakings. In 1790 he published a mineralogical work, and he left two productions of his pen unfinished.

'Nowithstanding the varied advice of his physicians, his disease continued: in such a state quacks find easy access to the sick; who is not then ready to seize the nostrum of the bold pretender? One of these gave him a decoction which soon calmed his sufferings, and which he was assured would cure him in a few weeks. He continued the use of this for the last five months of his life: it really diminished his pains; but his friends observed that his cheerfulness, which hitherto had not left him, diminished likewise, and that spasms often attacked his upper limbs. On the 21st of July, 1791, he was seized with spasms and cold; the former soon subsided on friction, but he lost his speech. On the subsequent days he had different attacks till the 28th, when he found himself better, but he was soon attacked again with spasms, and in these he expired.'

In this chapter, the author touches on the mines of Schemnitz, Cremnitz, and Konigsberg. The xixth and last chapter is chiefly remarkable for another luscious morsel, and for a dull extract from a magazine to prove that the coach is an Hungarian invention. If the discriminating reader should ask what contrivances in the construction of the coach are meant to

'* Journal für Freymaurer.'

be

be referred to Hungarian ingenuity, there is nothing in the quotation to satisfy the question.

This volume comes into public with very creditable ornaments—16 plates, and a coloured map, exhibiting the natural and artificial productions and the inhabitants of the country. We think the map a valuable accompaniment to the narrative: but we fear that the signs and colours are crowded to a degree of confusion. Perhaps it would have been better to give a duplicate, in the ordinary manner. An appendix is subjoined, which the author modestly represents as a fragment towards an Hungarian *Fauna* and *Flora*.

Every thing in this publication announces accuracy in the nomenclature of natural history; and Dr. T.'s *physiological observations* had already done him honour as an experimenter:—but, in imitation of the Doctor, who is remarkably fond of quoting and *re-quoting* trite Latin phrases, we can truly say—*non omnia possumus omnes*. Dr. T. cannot season a book of travels with attic salt. He can indeed be coarse and indecent in his jokes; and it appears as if he loved such jokes. What had the poor old women of Gross Wardein (in the bath) done, that he must insult their 'hides', and hold up their '*pendent flabby* ——' to derision in the phraseology of Linné? Did they subject him to the pick-pocket's discipline, that he should liken them to 'pigs in a horse-pond?'

Incorrect and unclassical language, also, is often observable. 'Do you know what I have been *at*?'—'Tubs big enough to drown a dozen full grown aldermen *in*;' and many similar vulgar colloquialisms.

From the general tone of these travels, the reader will not hesitate to conclude that Dr. T. can endure with true Christian patience all the wrongs that despotism can inflict on others:—but, at the first draught of the Bishop's bad wine, he is fired with a sense of NATURAL JUSTICE. 'Not to be able to enjoy what beautiful Nature has spread FOR THE GOOD OF MANKIND always galls him much.' p. 223. No doubt—a most divine axiom, provided it be not extended too low: for it is self-evident that the native peasant can have no pretension to share in that produce of his own labour, of which any curious gentleman from abroad may claim to partake, on the ground of our common humanity.

The charity of the author does not disgrace his equity: for instance, p. 35, 'mayest thou, Gallia, alone suffer; and unworthy of a moderate government, EVER live in the turbulencies of democratic anarchy, or feel the imperiousness of despotic sway.' Just before he uttered this atrocious imprecation against innocent unborn generations, the author advises that

'every upright and sensible man should quietly wear the chains' of the most despotic government in Europe, sooner than risk the introduction of French licentiousness. We are as sensible to the horrors of French licentiousness as this author can be; nor will we inquire how far they arose from within or from without: but we think that when he has been for years a labourer with a large family, or 'damned to the mines,' under one of these most despotic governments, then, and not till then, he may allow himself to talk with complacency about *wearing chains*.

ART. X. *C. Cornelii Taciti Opera omnia. Sumptibus Editoris excudebant Londini M. Richie et J. Sammells.* 1790. Four Volumes Octavo. Large Paper 3l. 13s. 6d. Boards. Small ditto 1l. 11s. 6d. Boards. Payne.

BY some accident, we were not made acquainted with this edition of Tacitus when it was first published. Years have since elapsed; yet the respect which we have long felt for the memory of Mr. Henry Homer, the editor, and which we are still inclined to encourage, prompts us to allot a place to his labours in our Review.

The text of the edition was regulated by Mr. Homer from that of Brotier, in *duodecimo*, published by Barbou; collated, however, for the more ready detection of typographical errors, with his larger Tacitus in quarto; by which method, several mistakes of the printer were rectified. In the passages in which these two editions exhibited various readings, the second *Ernesti* was consulted.

An engraving of Mr. Homer is prefixed to the first volume. His friends will contemplate it with pleasure, as it bears a strong resemblance to the original.

By way of *Prolegomena*, the reader is presented with *Excerpta* from the prefaces of Ernesti and Brotier. From that of the former, *De Codicibus scriptis C. Cornelii Taciti*; and from those of both, *De præcipuis Cornelii Taciti Editoribus et Interpretibus*; which are followed by a chronological table.

The remainder of the first volume is occupied by the *Annales* from *Liber* I. to *Liber* VI.

The second contains *Liber* XI. to *Liber* XVI. Then follow, *De situ, moribus, et populis Germaniæ Libellus*; and *Cn. Julii Agricolæ Vita*.

In the third volume are comprised *Historiarum Libri quinque*; and *Dialogus de Oratoribus*. At the end is a table of *Errata*: *five* in the first volume; *seven* in the second; and *six* in the third; which is succeeded by *Variantes Lectiones ex editione Jacobi Gronovii*, 1721.

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The fourth volume contains a very copious index to Tacitus; begun by Mr. H. Homer, and finished after his death by his brothers. This forms a most valuable part of the work, comprehending 80,262 references, while in that of Gronovius there are only 30,644.

This edition of Tacitus is beautifully and correctly printed. On collating a few chapters of the first book of the *Historiarum* with the *quarto* of Brotier, in the *seventh* we found *adferebant*, where Mr. Homer reads *afferebant:* in the *ninth*, *fuere*, and in the eleventh, *inchoavere*, where Mr. H. reads *fuêre* and *inchoavêre*, with a circumflex. Brotier, in the earlier part of his Tacitus, appears to have adopted the use of this accent, over the penultimates of *Indicative Preterites*, but to have relinquished it in the latter part of his work. Mr. Homer should have been uniform and consistent. To us it appears an useless deformity; nor do we approve of & for *et*. In the *twelfth*, Mr. Homer has carefully changed *eodem facto* into *eodem actu*, as Brotier had done in his list of *Errata*.

On the whole, we readily recommend this edition of Tacitus, begun by Mr. Henry Homer, and sent into the world by his brothers, to those classical readers who are admirers of elegant printing; and who wish to peruse a correct text of this acute historian, unaided by the labours of critics and the investigations of interpreters.

Art. XI. *T. Livii Patavini Historiarum Libri, qui supersunt omnes, ex recensione Arn. Drakenborchii. Sumptibus Editoris excudebant Londini M. Richie et J. Sammells.* 1794. Eight Volumes Octavo. Large Paper 6l. 6s. Boards. No small Paper Edition. Payne.

This edition of Livy, like that of Tacitus which we have just reviewed, was begun by Mr. H. Homer, and concluded after his death by his brothers.

The remarks, in general, which we have made on the Tacitus, may be applied to the Livy. A head of Mr. Homer, from the same plate, is prefixed: the same elegance is observable in the paper and letter-press; and there is an equal degree of correctness to attract the classical reader.

The first Volume contains: *Syllabus Editionum præcipuarum Titi Livii*, a short Preface, and Lib. I. to Lib. IV.

Vol. II. Lib. V. to Lib. IX.

Vol. III. Lib. X. *Epitomæ. Lib.* XI. to *Lib.* XX. *Lib.* XXI. to *Lib.* XXIV.

Vol. IV. *Lib.* XXV. to *Lib.* XXIX.

Vol. V. *Lib.* XXX. to *Lib.* XXXV.

Vol. VI. *Lib.* XXXVI. to *Lib.* XL.

Vol.

Vol. VII. *Lib.* XLI. to *Lib.* XLV. *Epitomæ Librorum deperditorum. Fragmentum*, Lib. XCI. discovered in the Vatican, and published by Giovenazzi and Bruns, 1773, at Rome. *Variæ Lectiones in Epitomis Libianis. Variæ Lectiones in Textu Gronovii et Creverii*, from Ernesti's edition, 1785. A table of *Errata:* in the first volume, *two:* in the second, *four:* in the third, *four:* in the fourth, *seven:* in the fifth, *nine:* in the sixth, *five:* in the seventh, *eight* typographical mistakes.

Vol. VIII. contains, *Index et Glossarium in T. Livii Pat. Histor. Libros.*

This last volume is printed by Samuel Gosnell, and nearly equals the others in elegance.

In this edition of Livy, *et* is also printed *contractè* &, as it is in Drakenborch; whom, from the collation of a few chapters, Mr. Homer seems to have followed very accurately. From *Lib.* XXI. c. 11. p. 119. may be adduced an instance: *Nec erat difficile opus, quod cæmenta non calce durata erat.* It should certainly be *durata erant*, as it appears in Gronovius, vol. ii. p. 16. and in the smaller Crevier, printed in London 1750. vol. iii. p. 19. *Erat* is an error of the press, in Drakenborch, and should have been corrected. Livy would not readily have imitated Ennius:

Labat, labuntur saxa, cæmentæ cadunt;

whose verse is cited by Nonius Marcellus, V. *Cæmenta*, on account of this usage of *Cæmenta* in the feminine gender.

It is also observable that, in this Livy, the diphthongs *ae* and *oe* are distinct, as in Drakenborch; while in the Tacitus they are joined, *æ* and *œ*, as they ought to be, and as they are in Brotier. Mr. Homer, however, should have been uniform.

Our readers may find an account of Mr. Homer's *Sallust* in the Review, N. S. vol. i. p. 582, and of his *Cæsar*, in vol. vi. p. 583.

Art. XII. *The History and Antiquities of the City and Suburbs of Worcester*; by Valentine Green, F. S. A. 2 Vols. 4to. 2l. 10s. Boards. Nicol, &c. 1796 *.

A survey of the city of Worcester, published by Mr. Green in an octavo volume † in 1764, forms, we are told, the ground-work of the present performance. The author handsomely acknowleges the assistance that he has since derived from different quarters; enumerates many respectable names

* Through ill health and other causes, an account of these volumes has been delayed beyond what was wished or designed.

† See Rev. for Nov. 1766, vol. xxxv. p. 472.

among

among those to whom he is indebted; and considers himself as eminently honoured by the several masterly engravings which have been presented to him. He also observes that the additions made to the history of the city, both antient and modern, are numerous and extensive; and he concludes his preface as follows:

'In the general course of this work, many parts, which no antiquary's torch had yet illumined, are brought to view; it is presumed that the inhabitant of this city, if he has not made antiquities his study, may find in it observations that are new to him, discussions that are curious if not satisfactory, and illustrations, not fanciful, though in some instances not demonstrative: and that the stranger, whose curiosity cannot but be excited on his entrance into Worcester, may find no ordinary or inadequate guide to gratify it, but an intelligencer, who has laboured to convey to him, the exactest information, derived from the most authentic sources, and rendered with a faithfulness on which he may rely, although not dressed in a garb he may admire.'

It fares with Worcester, as with other cities and towns, and as with nations, that its very antient history is inveloped in darkness. Whether it was a British or even a Roman city is problematical. Mr. Green seems willing to allot it to each, and produces arguments not unfavorable to his idea. That it was Saxon is unquestionable. Edgar's tower witnesses this; though the style of the present structure leads us to the reign of king John, in whose time it was repaired and almost entirely rebuilt. The cathedral, denominated St. Mary's, employs a very considerable part of Mr. Green's first volume. It was first erected by Bishop Oswald, the great patron of the Monks, and finished, A.D. 983. Bishop Wulstan, who is said to have possessed a magnificent spirit, laid the foundation of a new church in 1084, and in 1089 he completed both that and the monastery. The following anecdote is not unworthy of notice. —'It is related of him*, that, on seeing the workmen taking down the old church, he wept. One of his attendants expostulating with him, and reminding him that he ought rather to rejoice, as he was preparing an edifice of greater splendor, and more proportioned to the enlarged number of his Monks, he replied, "I think far otherwise; we, poor wretches, destroy the works of our forefathers, only to get praise to ourselves; that happy age of holy men knew not how to build stately churches, but under any roof they offered up themselves living temples unto God, and by their example excited those under their care to do the same, but we on the contrary, neglecting the care of souls, labour to heap up stones†."—Presuming

* Malms. lib. iv. p. 160. † P. 35.

that

that the above is faithfully tranſlated, we have given the extract, as an instance of greater rationality and sensibility than are usually found in times so productive of bigotry and superstition.—Oswald's bones, and also those of Wulstan, had the reputation of working miracles: but the relics of Oswald, when they were last carried in procession, A. D. 1139, being then wholly ineffectual, lost their credit; and the soldiers of the Empress Maude, regardless of the ceremony, forced their way into the city, and plundered it without mercy.

Passing by the investigations concerning king John's tomb *, with several other curious particulars, we observe the following paragraph—'The present times have much to lament the effects of those differences which formerly subsisted on the notable choice of two words,—*altar* or *table*, and also *about where* the article meant by either was to be placed for use: hence the incongruous appearance they make in our old churches, &c.'—The author chiefly censures this on account of the injury which architectural forms and embellishments are supposed thus to have received: but permit us to ask whether the term *altar* ought not to be entirely rejected, as fanatical and superstitious, misleading and deceiving the mind, and quite unsuitable to the purity and simplicity of Christian truth? A quotation from Thorndike seems here very apposite, when that writer speaks of the erection of an altar on the spot in which the remains of a supposed saint were deposited, and mentions their vast increase so as to exceed all bounds: but, he adds, 'this evil cured itself; for the respect due to them from their votaries was at length abated by the imposition of false relics, insomuch that when it was found that the same saint or martyr had more heads than one, and that it was become a dispute whether the right one was at Canterbury, or some other place, it was with some embarrassment that a priest of principle could repeat the litanies, the supplications, and the prayers ordered by the church for the true saint, to a doubtful one, and thereby abuse the faith of his auditors.'—Possibly, *roods*, now entirely removed, might at the first have a good intention: an image of Christ on the cross, erected just over the passage from the church to the chancel, and placed in a loft, was called the *rood*.—'The mystery, (Mr. Green observes,) covered by this device, is said to be the church militant, denoted by the body or the nave of the church, and the church triumphant signified by the chancel or choir, and that those who will pass from the sanctum to the sanctorum,—must go under the cross, and suffer affliction, ere they can arrive at that felicity. This conceit

* See a pamphlet by Mr. G. on this subject, in this month's Catalogue.

exactly

exactly corresponds with the ancient heathen probation *through the temple of honour in their progress to the fane of virtue.*—The author's meaning is evident, though he has not expressed it with accuracy:—but *we* shall only observe that the erection of the *rood* needed an apology, and it ought to be esteemed an advantage when such means of deception and false religion are utterly taken out of the way.—We are inclined to ask whether this gentleman does not considerably err in his conclusion, that at the important period of the reformation was introduced the practice of common swearing: he seems to suppose, to use his own words, that 'those oaths and asseverations which had heretofore been decently addressed to crosses and images, blindly adored, were now heard on all and every frivolous occasion.'—We apprehend that the phrases *by the rood*, and *by the mass*, here particularly specified *, might be as prevalent before the happy period of reform as they can have been since: it is well known that our antient kings had their peculiar oaths, connected with popery; and it is by no means wonderful if the frequent repetition of certain phrases, sometimes unintelligible or unmeaning, in what are termed devotions, should bring them into use in the common intercourse of men.

The chapel of prince Arthur, elder brother of Henry VIII., is a very curious remnant of former, though not very antient, times. A part of its internal decoration was for a length of years concealed from notice: A.D. 1788, the author of these volumes expressed his apprehension that beneath a quantity of rough plaster-work something well worthy attention might be concealed; and, on permission to remove the obstruction, he found his conjecture verified, to his own and to general satisfaction; images and other embellishments were discovered, an account of which was in the subsequent year presented to the Royal Society. From among other observations made on this chapel, we select the following passages:

'The general design of this chapel is the history of the union of the two contending parties, that, under the distinct banners of a white and a red rose, had recently deluged an innocent and an unoffending nation, with a waste of kindred blood, that would have appalled a savage to contemplate.—The closing of this direful scene, the skilful hand of an unknown sculptor has treated with all the faithfulness and becoming decency, that the hand of pity itself would have bestowed, in veiling over a story never to be repeated, but with indignant execration on the in-

* To which "By our Lady!" contracted to "By'r Lady," and "By Lady," may be added, as still very common in many parts of England.

human sacrifice made of the simple many to the sanguinary purposes of a tyrannical and ungrateful few.'

Concerning the architecture of the cathedral at Worcester, we select the following remark.—'There are few examples to be found among our ancient churches, in which such a variety of stile of building is combined, and it has proved from hence an object of no small difficulty to divide and arrange those parts of which it is composed, and which vary so much in the time of their erection, and also in the mode of their construction.'—Shrines, fonts, painted glass, pictures, relics, organs, bells, clocks, dials, &c. employ several pages, and occasion some remarks, which we can but slightly notice:—'a little bell, still found in several churches, was formerly called the *sanctes* bell, because it was only used and rung out when the words, *Sancte, sancte, sancte, Dominus Deus Sabaoth*, were pronounced, that those who could not, or did not personally attend, might know the solemn part of the service which was then performed.'—In another place it is remarked,—'The company of wax-chandlers was in a flourishing state during the times of the Romish church: gratitude for saints called frequently for lights. Candlemas wasted its thousands, and those all blessed by the priests, and charged in solemn terms, "I adjure thee, O waxen creature, that thou repel the devil and his sprights."—Mr. Green does not countenance, nor excuse, as some ecclesiastical antiquaries have been inclined to do, the fopperies and impositions of popery; nor does he with an unthinking bigotry bewail the destruction of relics and trumpery, or the downfall of craft and superstition; although he laments the indiscriminate outrage which on such occasions has too often prevailed, and the ruin of manuscripts; which, as far as they were of value, is certainly to be regretted.

Monumental memorials are here rendered more interesting than is frequently the case in compilements of this kind. Bishop Hough meets with that attention to which his memory is so justly entitled: 'There are few great men (says this writer) whose characters may be taken from their epitaphs. Impartial history too often gives the lie to sepulchral marbles. But it is not so with the memory of Bishop Hough. The English history has embalmed it. Satire, that is wont to be unsparing of mitres, has acknowledged his to shine unsullied.'—The list of Bishops, from the foundation of the see to the present time, contains some very respectable names. Thomas Bourchier may be recollected with regard, as having been, it is said, 'a principal instrument of introducing the inestimable art of printing in the reign of Edward IV.' Hugh Latimer will surely be respected to the end of time: his injunctions to the clergy prove,

if

if other proofs failed, how requisite was a *reformation:* among the instructions, this is remarkable;—"That ye and every one of you provyde to have of youre owne a Hole Byble, yf ye can convenyently, or at leaste a New Testament both in Latin and Englishe."—It leaves no ill impression, that John Bell his successor, resigned the diocese, and retired to private life, 'for what cause, is unknown;' but, when the state of things at that period is considered, it is natural to conclude that it was from a conscientious regard to truth and rectitude. Nicholas Heath, who followed, was displaced from a like principle, as it should seem, though on a different side; and John Hooper, who stands next in the catalogue, bravely suffered.—It is recorded of John Prideaux, who was raised to this prelacy in 1641, that, in his youth, his highest ambition was to be promoted to the clerkship of a country parish; 'he laudably aspired, (says Mr. Green,) but met with a sore repulse, for a competitor outsang him:—he forgot not this incident in aftertimes, when his language was,—"if I could have been clerk of Ugborow, I should not have been bishop of Worcester;" however, such was the calamity of the time, that it is added,—'he probably had not died much poorer, had he lived and died clerk of the parish of Ugborow.'—Dr. Hough appears again to advantage in this list; which we particularly notice, on account of that pious and pleasant letter which was written by him to Lord Digby about three weeks before his decease, and which is here inserted.—The names of Stillingfleet, Loyd, &c. merit particular notice: but we observe that the characters in general seem to be ably drawn, both as to style and sentiment.

Among the Deans of this see, we observe Roger Manwaring, 1633, 'one of the most abject tools of power.' Mr. Green adds, 'It was the general desire of the nation to see such an apostle of slavery punished:'—nevertheless, the unwary and unhappy Charles granted him full pardon, and zealously promoted him.

We meet with several instances of just and liberal sentiments in this work; as one proof of which we insert a short remark, concerning the manor of *Pirie* attached to an hospital in this city;—'In this manor lies Perrywood, famous for Cromwell's encampment, and not less so, for being named as the scene of his interview with the infernal monarch; a tale that tarnishes Mr. Echard's history.'—It may perhaps be thought that, when in another part of this volume he is led to speak of the plunder of the city by the forces of Cromwell, the author's language is not quite so temperate:—'The parliament-army gave way to the most atrocious acts of outrage that the meanness of rapacity could stimulate in the *dark* mind of a *sanguinary puritan.*'—

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The distress and horror, which must in a degree ever accompany such civil contentions, are sufficiently notorious; it is so difficult, even under the best regulations, to mitigate, and much more to prevent them; and it is so easy in these cases to make reprisals, by producing equal enormities on the other side; that differing parties should learn moderation, and think and write with wisdom and caution on the subject. It is with somewhat of such a spirit that our author farther remarks, 'This memorable battle (1651) was the decision of the controversy so long subsisting between the king and parliament, during that *horrid din of despotism and usurpation.*'

Under the distinct heads of religious houses, the castle, remarkable occurrences, royal visits, &c. much amusement occurs; we shall only take notice of a circumstance attending the visit which James II. made to Worcester, in 1687: that wrong-headed monarch, after having attended at the cathedral with the foolish pretence of gratifying those who offered for *healing*, passed in great solemnity to a popish chapel, preceded by the mayor, aldermen, &c.: 'on their arrival, his majesty asked if they would not go in with him; to which the mayor, Thomas Shewring, with becoming firmness replied, "I think we have attended your majesty too far already;" and returned to divine service at the cathedral.'

The Second Volume is not deficient in materials for the reader's information and amusement. Here we meet with a more particular relation of present buildings, bridges, water-works, manufactures, &c. &c. of this city. It was with regret that we remarked the ruin of its trade for broad-cloth in the sixteenth century, attributed to the nefarious practices of the manufacturers and the obstinacy of the workmen: but we behold it now in a flourishing state: glove and carpet manufactories, another of vinegar, a porter-brewery, a distillery, and above the rest a porcelaine manufactory, witness in its favor; among other recommendations of the latter, it is particularly said that 'the gold receives, in the burnishing room, that brilliant lustre which has never yet been seen on any foreign china.'—The castle, or county prison, has within a few years received a complete reform, in agreement with the humane suggestions of the late Mr. Howard.—In the parochial account of this place, its several churches are duly noticed: under which article the beautiful spire of St. Andrew is mentioned as 'the chief ornament of the city; I may (adds Mr. Green) say of the whole kingdom.'—It is somewhat peculiar that 'one of the handsome chandeliers belonging to the church called St. Swithen was presented by Mr. Pardoe, a quaker:'—but it is added that this was done as a commutation for not serving the parish offices.—

ces.—In the list of charitable foundations, Sir Thomas White, merchant-tailor of Bristol, who died in 1566, makes a distinguished figure, as he does also in many parts of this kingdom; several other useful charities are here enumerated, some of a more antient, others of modern erection.—The parochial account is finished by noticing those places of worship which differ in their modes from the established church; concerning which it is remarked, that 'they are each well and decently provided for their respective purposes; and fitted up with an order and propriety that bespeak true respect for the devotional ends of their establishment.'

Earls and Marquises of Worcester employ some well-written pages in the former volume; and the last section but one of the present is dedicated to 'persons of note,' whose number is not here very considerable.—For those who had real eminence, in respect of genius, science, or active benevolence and virtue, different places may be inclined to put in their claim. Thus we recollect that the town of Evesham* asserts some connection with John Lord Somers, who was born at Worcester, and accordingly receives in this work a just tribute to his memory.—Mr. Thomas White was too respectable as a sculptor and architect to be omitted in a list of distinguished citizens: he died A. D. 1736. James Mackenzie, M. D. eminent for his skill, and well known as author of the *History of Health*†, died in an advanced age in this city, where he had resided during many years with great reputation.—Nic. Facio de Duillier, an eminent mathematician, and native of Switzerland, is very remarkable for the service which he performed in preserving the life of king William, endangered by a secret plot; and for which, in the following reign, he appears to have been exposed to censure and to suffering. Bishop Burnet‡ mentions the transaction, which seems to receive greater light from the letter inserted (from Dr. Birch) in the appendix to this work: he lived at Worcester, respected and esteemed, and died at the age of 90, in the year 1753.

The last section is employed on 'Seals and Coins.' Of British, none have been discovered, but of Roman many; which circumstance leads Mr. Green to renew the supposition that Worcester has been a *Roman residence*. *Saxon* coins might be expected, and a list is added of several minted at this city: all these, together with tradesmen's tokens, are exhibited in a plate, in

* See Rev. N. S. vol. xix. p. 33.
† See Rev. vol. xix. p. 475.
‡ History of his own Times, vol. i. p. 689.

which also appear several Saxon and Norman architectural ornaments, and on them some pertinent remarks are added.

The engravings, upwards of twenty, are a great ornament to these volumes, and contribute much to the pleasure and benefit of their perusal. Mr. Green has thrown a variety of subjects into the appendix, which consists of 155 pages, and contains a number of curious articles.

We trust that we have now given a fair view of this work, by which the reader may be enabled to form his own judgment of its merit. We have perused it, on the whole, with satisfaction: it has occasionally inaccuracies of language, yet for the greater part it is not ill written. The author has bestowed on it very exact and laudable attention, has disposed his subjects methodically and agreeably, and has frequently accompanied them with just remarks, indicating his own liberal and well-informed mind.

ART. XIII. *A Letter to William Wilberforce, Esq.* on the Subject of his late Publication *. By Gilbert Wakefield, B. A. late Fellow of Jesus-College, Cambridge. 8vo. 2s. Kearsley. 1797.

'WHEN I take up your publication,' says Mr. Wakefield, in this letter to Mr. Wilberforce, 'my predominant feelings are those of disgust, abhorrence, and indignation.' With such impressions, it was to be expected that Mr. Wakefield, who knows no disguise, who fears no man, and who, according to his conceptions, well understands the art of assigning "proper words to their proper places," would write a warm pamphlet. The heat with which he has written, he, however, on the retrospect, deliberately justifies; despising that 'prudery, fastidiousness, or mistaken candour,' which refuse to stigmatize crimes of the deepest dye by 'terms of reproach commensurate to their deserts.' Such crimes, committed under the colour of Christian sanctity, are here charged on the senator who, while he professes great zeal for religion, 'is the friend and advocate of Mr. PITT.' This charge is maintained by a bold delineation of the principles and conduct of the administration which Mr. W. has supported, in contrast with the principles and conduct of him whom in religion he calls his master, and with the doctrine and spirit of Christianity.

After a brief but strong exposure of the inconsistency of Mr. Wilberforce's notions concerning the nature of religion, with the moral system of the gospel, Mr. Wakefield proceeds to his

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* For our account of Mr. Wilberforce's performance, see Review, N. S. vol. xxiii. p. 241.

principal

principal object, the censure of Mr. Wilberforce's political conduct, &c.

Though Mr. Wakefield has not convinced us of the necessity of conveying honest feelings in harsh and provoking language *, it would be injustice to the talents of this powerful writer and ardent friend to freedom, if we did not make an extract from this letter. We select a paragraph on the late restrictions on freedom of inquiry and speech.

'TRUTH, Sir! is the most meritorious pursuit, the noblest acquisition, of an intellectual and moral creature. To this purpose is that fine remark of Plutarch: Ουδεν ανθρωπῳ λαβειν μειζον, ου χαριζεσθαι θεῳ σεμνοτερον, αληθειας: "Man can receive no gift of greater worth, God can bestow none more venerable, than TRUTH." But how, Sir! is *Truth* to be discovered, whether evangelical, moral, philosophical, or political, but by diligent and unrestrained investigation, by the full and free application of human intellect? Tell me, then; Is not that man a rebel against Reason, and Truth, and God; are not those laws, I do not say, absurd and wicked, but absolutely void, and incapable of observance without an actual profanation of the divine will;—which presume to circumscribe, or fetter, much more to destroy and *punish*, this fundamental criterion of rationality—this first duty of intellectual existence?

'——— cunctis undamque, auramque, patentem.

'This, however, is a thread-bare topic; and I hasten to my application of it. I shall, therefore, but just stay to mention the *fruitlessness* of such impotent restrictions; or rather their direct tendency to promote the purpose which they are endeavouring to impede. The rays of knowledge may indeed be partially intercepted for a time, and broken, by the obliquity of legal interposition; but the parent luminary still pursues, unretarded, his progress through the skies, to invigorate and illumine universal Nature.

'Now permit me, Sir! to direct your attention towards the illustrious achievements of your hero in this department of transgression.

'1. The freedom of public discussion has been abridged by sanguinary statutes virtually incompatible with the verbal compact between the subjects and their *servant* (Rom. xiii. 3.) the chief magistrate of this realm, the *creature* (ανθρωπῃ κτισει, (1 Pet. ii. 13.) of our hands: a compact, ratified by a public and solemn oath at the time of his investiture with his office.

'2. Many of our fellow-citizens have been punished by severe fines, by long and cruel imprisonments, by banishment to the extremities of the earth, under very trying circumstances of calamity, by a sudden transition from the liberal enjoyments of a literary life to

* In the course of our literary labours, we have not unfrequently observed instances of Mr. W.'s harsh and provoking treatment of his opponents in controversy, which has appeared to us, in every instance, very unjustifiable:—"*but such*," as some one has said, "*is the manner of the man.*"

dark loathsome dungeons,—to disease, and chains, and famine: their spotless fame has been exposed to the slanders and obloquy of their countrymen from false calumnies, pretended plots, and unsubstantial accusations of regal murder: they have been tried for their lives, and impeached of the blackest political crimes, under the impressions of strong public prejudice; and, when pronounced innocent by their peers, in spite of all the machinations of diabolical malice and the foul exertions of mercenary lawyers in this work of blood, they have been dismissed, after a tedious imprisonment and exorbitant expences, from the iniquities of office, without the smallest reparation for these flagrant injuries, on the part of their unrelenting persecutors.

'These are but gleanings from a full harvest, a small selection from the multitudinous exploits of that grand national impostor, WILLIAM PITT! These, Sir! are a specimen of his infernal manœuvres against some of the most valuable and accomplished members in society, FOR TREADING IN HIS OWN STEPS! (observe this *Mr. Wilberforce:)* for attempting the *same reformation* of abuses by the *same means*; namely, by a melioration of the representative body in the Commons' house of Parliament: an object which raised himself to power and popularity.—Such have hitherto been the contrary fortunes of these reformers!

'Ille crucem sceleris pretium tulit, hic diadema.

'Now, Sir! in this monstrous mass of guilt unparalleled, you, as his abettor, and accessory, are entitled to some share; nay, must in reason be deemed a principal participant. The patronage, and support, of such men as you, has enabled this child of perdition to run with impunity and success his long race of hardened apostacy and savage persecution. Yet you still adhere to your associate! You still repose upon his humanity and virtues an unreserved confidence! And this, peradventure, is *your* third method of

LOOKING UNTO JESUS!'

The remainder of the letter is written in the same pungent manner: but this manner is the author's own, and he claims a right, and deems it his duty, to use it freely. Mr. W. undoubtedly thinks that, when certain operations in political surgery must be performed, it is better that they should be done with a bold than with a timid and trembling hand.

ART. XIV. *Memoirs of the illustrious House of Medici*, from Giovanni, the Founder of their Greatness, who died in the Year 1428, to the Death of Giovanni-Gaston, the last Grand Duke of Tuscany, in 1737. Illustrated with several Genealogical Tables. By Mark Noble, F. A. S. of L. & E. Rector of Barming in Kent, and Domestic Chaplain to the Earl of Leicester. 8vo. pp. 456. 7s. Boards. Cadell jun. and Davies. 1797.

FROM a passage in the first chapter, it appears that the beginning of this work was written after Corsica had placed herself under the protection of the British monarch; and from the

the preface, it also appears that the whole was completed before the author had an opportunity of perusing Mr. Roscoe's life of Lorenzo dei Medici. So extraordinary a rapidity of composition might induce no very favourable presumption of industrious research: yet the *genealogic*, and perhaps the *medallic*, parts of the history display accuracy. The author also observes that

'As no authorities are quoted throughout these Memoirs, it may be necessary to inform the reader, that various histories of Florence, of Italy and Europe, have been carefully examined; the literary productions of English travellers, for more than two centuries past, and those of many foreigners, have been perused; the whole, consisting of several hundred volumes. Some manuscripts have been consulted, and *for many years* every possible mean of obtaining information has been carefully attended to by the author.'

On this matter we shall have occasion to speak farther, in the course of our progress.

There are two points of view in which the Medici may be said to interest posterity, viz. as citizens of a republic which attained sovereign power; and as patrons of literature and art.

To understand the character of their skill in the first of these respects, a very minute analysis of the Florentine constitution was necessary; and this is equally wanting in Mr. Roscoe's book, and in the present. The voters in the republic of Florence consisted, as in London, of livery-men classed according to the companies * or *guilds* of which, by service or fee, they had purchased their freedom. Antiquaries are not agreed as to the manner in which these guilds originated; whether under the Gothic constitutions, or under the Roman laws:—but early traces of their political privileges occur in Lombardy, and in the Anseatic towns; and they are mentioned in the Capitularies of Charlemagne.

The influence of the Medici on human culture is admirably evolved by Mr. Roscoe so far as concerns *his* hero: but it is very deficiently treated in this volume; which embraces the period at which the great Galilei was forming, by his instructions, Castelli and Michelini, the founders of hydrometry and hydraulics; Torricelli, the inventor of the barometer; Cavalieri, who improved the doctrine of infinitesimals; Viviani, the author of a connected system of experimental philosophy; and Aggiunti, the first observer of capillary attraction. Not only the stranger-prince Gustavus Adolphus, but Ferdinand I., Cosmo II., Ferdinand II., and his brother the cardinal Leopold, learned of these men, patronized them, and owe their chief

* These companies are called *colleges* in Florentine history.

claim of merit to the magnificent liberality with which they employed the revenues and fleets of the republic in the promotion of inquisitive philosophy. That historian is not praiseworthy, who assigns to a marriage or a siege more space than to the narrative of such truly useful enterprises.

The celebrated and nefarious attempt of the Pazzi is thus narrated by Mr. Noble: the reader may compare it with the account given by Mr. Roscoe, copied in our Review for August 1796, p. 432, &c.

'This conspiracy was owing to the honours, riches, and grandeur which the Medici enjoyed, drawing upon them the envy and hatred of the rival families in Florence, and of the several princes and states that surrounded the republic; these combined to involve the name and family of Medici in one common ruin. The enterprising and ambitious pope, Sixtus IV. took the lead in this plot; his holiness was induced to do this, because Lorenzo had prevented the lords of Fruila and Imola from falling a sacrifice to the aggrandizement of the pontiff's family, and had assisted his friend Nicoli Vitelli, whom Sixtus was then besieging in Citti di Castello. This enmity was increased by Lorenzo's refusing to receive Francisco Salviatti, as archbishop of Pisa, who had succeeded Philippo de Medici, because he was the professed enemy of the Medici.

'Sixtus would not have borne these affronts with temper from the first and most powerful prince in Europe; judge then what must have been his rage at receiving them from Lorenzo! He determined upon a revenge at once secret and effectual: under different pretences he dispatched cardinal Cibo *, a man of the greatest address, to invite several of the Italian powers to form a league against the Medici.—He did more, he engaged the Pazzi, a family nearly allied †, and only inferior to the Medici, to assist him in their destruction. The king of Naples acceded to the scheme; the pope's general, Monteseco, with Riario, his grand nephew, and the archbishop Salviatti, were sent to, and admitted by the unsuspecting Lorenzo into Florence. The two former of whom he treated with friendship and confidence; yet so incapable were they of honour, generosity, or gratitude, that this only conduced to make them take a more certain aim, and plan the tragedy with greater prospect of success with Salviatti and the Pazzi, and who soon won over the malcontents in Florence to act with them.

'The assassination of the illustrious youths was fixed for Sunday, April 26, 1478; the place the cathedral of Florence, and at the moment the host was to be elevated; and their murder was to be the signal

* Cibo was equally distinguished for his abilities and vices, which made him so dreaded, that the duke of Milan afterwards poisoned him, as he passed through Lombardy.'

† Cosmo had always courted the friendship of the Pazzi, to obtain which he had given Bianca, his niece, to William, the heir of that house. Lorenzo, on the contrary, had treated them in the most contemptuous manner.'

signal for seizing and expelling from the walls of the city all their relations and friends.—What a transaction this for one who presumed to stile himself the vicar of Christ, the common father of Christendom, to patronize!

'The fatal day arrived, and Lorenzo was already in the church, but Julian remained at home, occasioned by a slight indisposition. The conspirators determining not to lose one of their victims, went to invite, to intreat him to go. They embraced *, and led him by a tender violence to the cathedral. The signal was given by the elevation of the consecrated wafer, and whilst the people fell upon their knees to adore, the assassins rose, and, as was concerted, two of them, Francisco Pazzi and Barnardo Bandini, fell upon Julian: the latter directed his poignard so truly, that it entered into the bosom of the unoffending youth, and he fell mortally wounded at his feet.

'In a moment, as must be supposed, all was confusion. Lorenzo, alarmed, put himself in a posture of defence, when, in an instant, Antonio of Volterra, and Stephano, a priest, the dependant of the archbishop, who, upon Giovanni Battisti's declining the infamous task, undertook his destruction, rushed upon him as their destined prey. The contest continued some time; Lorenzo had received several dangerous wounds, and seemed to contend for his life in vain, but a servant whom he had lately relieved from prison, inspired by gratitude, heroically threw himself between his beloved lord and his assassins, receiving in his body those weapons that were aimed at the breast of Lorenzo. This fidelity saved him, for by one vigorous effort he broke from Antonio and Stephano, and with a few friends gained a tribune, which they secured by closing the elegant door, formed of wrought copper, the gift of his grandfather.

'The rage of the people to see one of their favourites expiring, and the other covered with blood, was inexpressible. The cardinal, Riario, found it difficult to save his life at that altar which he had stained by so horrid a deed, and to which he then fled for protection.

'Whilst this infamous scene was acting in the cathedral, others of the conspirators were attempting to seize the Palazzo, but with no better success. The archbishop Salviatti, who had undertaken to head them, gave the magistrates suspicion by those violent emotions which agitated his whole frame. The nine senators who composed the magistracy, including the gonfalonier, who had been appointed by, and were in other words, the privy council of the Medici, immediately attacked those who intended to have surprised them, and Salviatti and his followers had no sooner gained the second floor, than they found themselves prisoners.

'Jacobo Pazzi soon appeared in the street, proclaiming, with exultation, the murder of Julian; and inviting the Florentines to free themselves from the Medicean slavery; but perceiving that he was not joined by the people, the magistrates sent off an hun-

'* The assassins embraced Julian, to discover whether he wore any secret armour, that they might know where to strike with the surest aim.'

dred horse to the rescue of Lorenzo. This was the more to be commended, because they continued to be assaulted by the conspirators, who finding their situation desperate, forced themselves to the ground floor, determining, if possible, to seize the Palazzo. The magistrates, with their attendants, acted with such resolution and valour, that as often as they gained an entrance they drove them back, killing some of the assailants upon the spot, others they threw out of the windows upon the pavement, and to strike an awe into those that were without, they had the boldness and virtue to hang the archbishop from one of the windows, dressed as he was, in his pontifical robes, with Poggio, another of the chief conspirators. Florence resounded in every part with the exclamation—Medici, Medici! down with their enemies!

'Lorenzo was liberated from that part of the cathedral to which he had fled, and conveyed home in triumph, where his wounds were attended to, and where he found himself surrounded by his most valuable friends, to whom he was endeared by the shocking occurrences of the day. His partizans, however, did not spend their time only in lamentations for the death of one of the brothers, and exultations for the preservation of the other. They united in pursuing the conspirators, sparing none that fell into their hands. Jacobo Pazzi was taken flying with his forces into Romania, and immediately hung: an officer of the pope's, who commanded a brigade under count Hirronimo, had alone the favour of decapitation.

'Bandino fled privately to Pisa, thence to Naples, and lastly to Constantinople; but Bajazet, the grand sultan, to oblige Lorenzo, seized, and sent him back, and he was hung out of the same window from which the archbishop had suffered.

'The conspiracy also recoiled upon the Pazzi, for of the seven brothers, Gulielmo, Francesco, Renatio, Giovanni, Andrea, Nicola, and Galeotto; Francesco and Renatio were put to death with their uncle Jacobo; the others were imprisoned for some time, but released by the peace concluded between Ferdinando, king of Naples, and the republic; it being an article insisted upon by the former. Jacobo, the uncle, and Francesco, the banker at Rome, also a principal in the plot, died deservedly, but the fate of Renatio claims the greatest commiseration, because he was innocent.

'If we view the various circumstances of this transaction, the time, the place, the sacred character, and relationship of the principal conspirators, what a degree of horror and abhorrence does it excite! No occurrence in history exceeds it in atrocity.'

In the foregoing account, the author has implicitly followed the popular narratives: but the slight inattentions here assigned as the sole cause of the animosity of Pope Sixtus IV. appear by no means adequate provocations to account for the *proud publicity* with which he espoused, both before and after the event, all the parties concerned in this execrable attempt to exterminate the Medici. A theologic hatred, which so biassed him that he could mistake for his official duty the dictates of his

his spite, is alone sufficient to explain his conduct. Tiraboschi (vol. vi. p. 80, &c.) has preserved some curious notices of the progress of the Platonic heresy, or *paganism* as it was called, about this time in Italy. The predecessor of Sixtus had taken, with imperfect success, very violent methods for its suppression:—but Lorenzo dei Medici had given shelter to the fugitive philosophers, and countenance to their opinions, by his attention to the writings of Marsiglio Ficino. Hence, apparently, the undisguised aversion of the ecclesiastical monarch: who was aware that the heresy of a prince might endanger the fecular authority of the holy see.

The author of the *Travels of Anacharsis* has suggested a doubt whether the age of Pericles, or that of Leo X., be more glorious to human intellect:—but, in detailing the life of this illustrious pontiff, Mr. Noble takes no care in enumerating those who have gained for modern Italy this proud distinction. We are merely told (p. 167.) that he did not even pretend to believe in revelation, and that his reign was the golden age of literature.

The following anecdote of bodily fortitude in Ludovico Giovanni dei Medici merits preservation:

'In a battle fought at Governola, a small town in the Mantuan territory, he received a wound, by a musket ball, in his knee, which rendered amputation necessary; he was carried to Mantua, from which it was distant twelve miles, and where the operation was performed. When he was told that some person must be provided to support him whilst it was done, taking a candle to hold to the surgeon, he said, "Proceed without fear, I need no body *."

His fortitude was ill rewarded, for the subsequent fever deprived him of life. The character of Cosmo I. has been well compared with that of Augustus. He was the subduer of his country's liberty, the prey of mistrust and remorse, an inflexible and severe magistrate, accused of incest and of parricidism: but in his public transactions fortunate; though pacific, powerful; the companion of the learned, and the patron of artists; he found Florence composed of ordinary stone, and he left it adorned with marble; while he displayed in his magnificent style of life all the profusion of barbaric and all the selection of polished luxury; sometimes filling his stables with horses and wild beasts, sometimes enriching his galleries with books and manuscripts, with paintings and statues.

In the life of Francesco-Maria, this sovereign is represented as persuading his brother and brother-in-law to put to death

* A similar instance of fortitude may be recorded, to the honour of the late Mr. Wedgwood, when he underwent the amputation of his leg. He lived many years afterward.

their

their respective wives, whom he accused of adulteries and of conspiring against himself. The princes complied, and the ladies were immediately strangled. This mysterious and improbable story deserved a supicious investigation. Isabella, the Grand Duke's sister, was indeed attached to the tenets, and probably to the person, of that accomplished infidel, the barrister Fausto Socini:—but it does not appear that his sect was powerful in Florence, that it was forming cabals to recover the freedom of the republic, nor that it had given any occasion for implicating its patroness in a charge of conspiracy.

The story of Bianca Capello is related in a manner that will give a very different idea of her from the old Tuscan ballad of 1579:

> " *Il gran duca di Toscana*
> *Ha sposata una putana*
> *Gentil Donna Veneziana,*" &c.

To Cosmo II. is to be ascribed the merit of inviting to Florence his former instructor Galilei, and of providing him with the means of pursuing his inquiries uncramped and at leisure. In the blindness of his age, the philosopher was consoled by the attentive prince; who was unable, however, wholly to prevent the persecution during which Milton visited him in the dungeons of the inquisition.

Ferdinand II., with equal or greater zeal, patronized the science of physics: he even suggested the substitution of alcohol for the water hitherto used in filling thermometers. His *Academia del Cimento* is well known. He sent instructions to Livorno for trying various experiments on ship-board, in the modes of preserving fresh water; on the gravity, saltness, currents, and transparency of the sea; on the evanescence of lighthouses; and on the progression of sound. Why are all these particulars omitted in the book before us? Have Tozetti, Fabroni, and Nelli not written? Or are histories to be offered to the public without previous inquiry?

The following account of the rise of Livorno merits selection:

'Savoy had endeavoured to establish a free port at Villa Franca, in Piedmont, and had given liberty of conscience to all who came there. Ferdinando did the same to all except the protestants, and those he gratified a little time. Though he was both averse to give them an indulgence they experienced at Venice and Villa Franca, and feared a direct breach with the papal court, yet he omitted nothing else that could contribute to the ease and commodiousness of all foreigners, to induce them to settle there. He drained, cleared, and enlarged the harbour, and improved both the town and country round it.

'It is singular, and will give pleasure to the reader to learn, that these improvements were made by the persuasion, and under the direction,

rection, of a Briton, Sir Robert Dudley, son of the Earl of Leicester, who settled at Florence in the last reign. This truly great man drained a vast morass between Pisa and the sea; and improved the haven of Leghorn by a mole, and raised this place from a mean and pitiful town, to a large and beautiful one; and by his influence and correspondence, drew many English merchants to build houses there. Lord Fauconberg says, within sixty years Livorno had not one thousand persons, but now is reported to be increased, by trade, to thirty thousand; of these nine thousand were Jews, six thousand strangers, and about one thousand soldiers; the rest Italians; but his lordship thinks six thousand might be deducted; even then it was a vast number.

'The grand duke was very grateful to Dudley, he settled upon him a pension of two thousand sequins, equal to nine hundred pounds, gave him the castle of Corbello, on the Arno, with other grants. He took his grandfather's title of Duke of Northumberland, and the emperor created him a prince of the empire. Charles I. gave his lady and two daughters the rank of the wife and daughters of a duke. He died in 1639. By Miss Southwell, whom he ever affected to treat and account his wife, he left a daughter, who inherited his personal estates.'

Salvino, the inventor of spectacles, Finiguerra, the inventor of engraving, and other celebrated Florentines, especially artists, are passed over unnoticed. The contemptible superstition of Cosmo III., and the unbridled libidinousness of Giovanni-Gaston, are fitly delineated. The history terminates with the extinction of the Medicean dynasty in 1737; which, like the Ptolemaic, coincided with a brilliant period of human culture, and offered many examples of princes personally profligate, who yet fostered the arts and sciences, and eminently favoured the progress of letters and refinement.

In the *opinions* of this historian, we see little to blame: yet in p. 83, the *great* Poggio, as he is called, is reproached for having humbled himself so much as to compose little essays for the instruction of his pupil, Pietro dei Medici. Is the education of a prince unimportant; and is it not the office of a tutor to instruct by means that are adapted to the years of his scholar?

In the *style* of Mr. Noble, there is much to blame: our extracts have afforded examples, which we leave to the examination of our readers.

The versatile caprice with which the proper names are misspelled or anglicized by Mr. Noble, and the inconsistent characters occasionally given of the princes mentioned, without any critical attempt at reconcilement, also unite to diminish the value of this biographical essay; which, apparently, has been gleaned from the writings of English travellers more than from native authorities. We would be the less lenient to the defects of this work, as it is really essential to the cause of social

social improvement, that the literary public should not rest satisfied with so deficient a sketch of so important a period of European history.—Some manuscript travels are quoted by the author, which appear to merit publication.

Art. XV. *On the French Revolution.* By Mr. Necker. Translated from the French. 8vo. 2 Vols. 14s. Boards. Cadell jun. and Davies. 1797.

We gave a short account of the original of this work almost immediately after its publication; (see our Appendix to vol. xxii. p. 537;) and we may now make a few farther remarks on some of the characteristics which it bears, and the points which it discusses. In the performance throughout, the author blames every thing done in the French Revolution by others, and extols, with the most magnificent panegyric, whatever was his own work. None of his readers, we believe, any more than ourselves, will be able to keep pace with him either in the excess of his self-approbation, or in the severity of his censure on the conduct of others. He makes a long, verbose, and desultory criticism on the constitution of 1795 (vol. ii. p. 109—328); containing chiefly a repetition of what he had said in his book on the "Executive Power." He seems, however, to have been little aware that the executive power of France, delusive as its organization, its authority, and its respectability, appeared to him, would so soon and so easily have overpowered the legislature.

Instead, however, of copying his animadversions on the framers of the French government, let us listen for a moment to his own plan for modelling constitutions.

'A political constitution ought to be divided into two parts; the one, destined to consecrate the fundamental conditions of the new social order, conditions which, on account of their importance and their simplicity, may be apprehended by the greater part of men. This part of the constitution submitted, in consequence, to the examination or to the opinion of the whole people, would remain fixed until an universal sentiment was raised against it; and at long distances, at determined epochs, the existence of this sentiment should be verified by a convocation of the *primary assemblies*. (I avail myself here of the expression adopted in France for the political reunion of the people, either in the towns or in the country.)

'A small number of articles would be sufficient, in every country and in every kind of government, to fulfil the end which I have just mentioned; and thirty or forty at most, chosen among the three hundred and seventy-seven, of which the new French constitution is composed, would have fully answered that end. All the others might have formed the second part of the constitutional act, and in distinguishing it under the modest title of the primitive act, might have been equally offered to the primary assemblies, requiring them

to consent that the different dispositions might be modified by the authority of the ordinary representatives of the nation.

'And let not this idea be censured as derogatory to the sovereignty of the people; for it is from respect to that sovereignty that the primary assemblies should be placed in a situation to form a wish with a knowledge of the cause; but it is manifest that not only those assemblies, composed at hazard of all the individuals born in France, but the most enlightened men in Europe, could not judge, either at a first or at a second reading, of a political constitution composed of three hundred and seventy-seven articles; and supposing that the legislature had conceived the design of diverting the attention of the French people from the fundamental conditions of the new government, it would then, as it has done, have annexed to these conditions a great number of subsidiary dispositions, so that the genius of the most wary scrutinisers must necessarily be lost in the examination of so vast a whole: and it was well known, that many clerks have formerly rendered themselves masters of the business, by multiplying details under the eyes of the minister, terrifying him by heaps of papers, and demanding from him, without end, orders or decisions.

'Thus, to serious and reflecting men, this consultation held with all the people upon a constitutional act composed of so many articles, is almost a kind of comedy; and yet, when the primary assemblies shall have said yes or no upon a single reading, this expression of their sentiments will be repeated, and their will will be seriously spoken of to awe the profane, who may dare to doubt the perfection of a work so pompously consecrated. All countries and all ages have their oracle of Delphi, and men initiated into the mysteries of the temple.'

Of this last truth, M. Necker himself affords a partial proof. He is the Delphi of France, and of the present age, in his *obscurity* at least, though not in his *power* of prediction.—His work, however, affords several striking passages; of which the following, containing a criticism on the administration of the French convention, is one of the most remarkable:

'The soldiers of the Republic, and their incomparable valour; the generals, and their great talents; the men unknown to Europe, but admired by it, who have traced with so much wisdom and ability all the plans of the campaign; these it is, and the continual successes of the different armies, that have given a splendour to the government of the National Convention. No idea can be formed of the state of abjectness into which it must have sunk had it been supported only by its legislative principles, and its interiour administration. The disgrace of domestic conduct has been covered by military exploits, and the infamy of the red cap by the cap of the grenadier.

'I do not believe that history will degrade itself by recording, one by one, the decrees of the national convention. For if we except the laws against emigrants, against their parents, against their children, against religion, and against the priests, against suspected persons, against the enemies of the people, against the merchants, against the farmers of the revenue and the annuitants, against the creditors

of

of the state, against the land-holders, in fine always *against*, and never *for*; if we except these, none of the laws of this celebrated assembly can be preserved from oblivion, notwithstanding the *little* interest which its ridiculous versatility has cast upon them.

'The disorder of its thoughts, the confusion of its principles, and the numerous speculations of its agents, may be estimated by observing the result of its government. Its predecessors had seized the property of the clergy for the nation. This assembly disengaged their booty from every kind of encumbrance, by refusing to pay the expences of public worship, and the pension promised to the ecclesiastics. To this first property, it added at once the estates and personals of the emigrants, and by the interpretation of the word *emigrants*, extended its confiscations indefinitely. Thus finally the assembly boasts to have at its disposal from eight to ten milliards of the property of others; and continuing its invasions, it diminishes the public expences by forcibly retrenching a fifth of the interest due to the creditors of the state.

'Observe that these eight to ten milliards are not in the new money, but of the ancient valuation in the good old times of Louis, and of crowns. Never since the creation of the world, never was such a property, added to the annual taxes, in the power of any government. The riches of Solomon, the treasures of the Mogul, the spoils of Tamerlane and of Gengis Khan, were nothing compared to such a booty, to such vast spoils. Heap together in imagination all the money of France in its happiest days, and all the money of Europe, then double the whole, and you will have the value of from eight to ten milliards.

'Who then will not start with astonishment at beholding the prodigious capital entirely consumed, at seeing the public treasury in a state of bankruptcy after having issued assignats, in their nominal amount, infinitely superiour to the real value of this capital which they represent? It is not then astonishing that France, a country so fertile, so favoured by nature, should enjoy no credit in its transactions. This is the first effect of an imprudent or despised administration.

'A fearful ruin—a shameful discredit—behold the marked and distinguishing traits of the œconomical government of the national convention!

'What a ruin! what a destruction! We must consider the origin, we must study the principal causes, and we shall arrive at a useful point, at a consoling conclusion, if we prove that the abandonment of Morality has caused our greatest evils: for that guide, that friend still remains to us, when the credit of her hardy detractors exists no more, when these usurpers of opinion, these tyrant innovators shall themselves have passed away. Yes! I cast a look upon the ruined fortunes of the most splendid state of Europe, and beholding so many confiscations, so many assignats, so many milliards accumulated upon milliards, so many incommensurable means, of which the very image is about to be effaced. I am terrified at a disappearance, at an annihilation of resources, of which history furnishes no example: but to the honour and to the triumph of eternal truths, truths

essential

essential to social order, this great spectacle proves to the universe, that injustice and immorality scatter treasures, swallow up wealth, and quickly render vain the avaricious speculations of nations and of governments. It will be for all ages a perpetual warning, a beacon that may not be destroyed; it will be for them the fire of Sodom and Gomorrah, whose flames seem to blaze upon us again, and strike our imagination with terror.'

The rulers of France have gotten a new treasure in their hands. We shall see whether they will profit by the lamentable experience of their predecessors.

The translation is commendably executed in the first volume, but in the second it shews marks of haste.

MONTHLY CATALOGUE,
For OCTOBER, 1797.

NOVELS.

Art. 16. *The Count de Santerre:* a Romance. By a Lady. 12mo. 2 Vols. 7s. sewed. Dilly. 1797.

Of all compositions, none seem to baffle the powers of criticism so much as romance; for the authors of the works which bear that name fancy that they may indulge their imaginations without controul, violate probability with impunity, and present to the reader characters which never did and never can exist. The fair writer of the work before us appears to have made use of this licence in its fullest extent: for we have no true delineation of character; and the events, so far from being probable, are scarcely within the verge of possibility; yet the fancy is captivated by some incidents of an unexpected and extraordinary nature, and above all by those gloomy and horrid scenes, on which the authoress exerts all her powers of description; and perhaps her genius never appears to more advantage than in the following account of the manner in which Elinor is forcibly hurried away from the Castle of Loncilles:

'Going to the window, she observed that the night, gloomy and comfortless, foretold an approaching tempest. The whole atmosphere soon became dark, except when blue and livid lightnings cast a transient glare over the prospect without. The thunder rolled tremendously, reverberating from the mountains that surrounded the valley; and the river, augmented by the torrents of rain that began to fall, roared furiously over the rocks that impeded its violence.

'The terror, of which most minds are susceptible during thunder-storms, prevented ELINOR from moving; and in the sullen pause that succeeded a burst of thunder, she suddenly heard the same noises as had on a former night so much alarmed her. She listened breathless with agitation; but the returning fury of the gust, which dashed the branches of the trees against the casement, drowned every other sound. Again the thunder pealed more loudly than before, and a bright flash of lightning illuminated the air: as it gleamed on the

terrace, ELINOR fancied she saw men passing to and fro on the terrace beneath the window; and during the dead pause that succeeded the universal agitation of the element, she distinctly heard several doors opened in the rooms below her's. Terrified to the last degree, she took up her lamp, and ran as fast as she could along the gallery, with design to alarm the family. But she was too late; already several men were in the great hall, and on the stairs. They were all dressed alike, in Spanish cloaks, black caps fitted tight, not much unlike the *montero*, with a small stiff orange feather in the side; and they were all masked. But of this circumstance, or the singularity of their dress, ELINOR had not time to take notice; for, seeing her, two of them rushed forwards and seized hold of her. Surprise and terror deprived her of the power even of shrieking; but the ruffians, dreading her returning senses betraying their atrocious designs, gagged and bound her; and tying a handkerchief over her eyes, without a word having been spoken, hurried her down stairs.

'The frequent shutting of the doors, the only sound she heard, informed her they were passing through a suite of apartments: at length they stopped, and ELINOR having, by her struggles, displaced the handkerchief, perceived they were in the room hung with purple silk, that terminated the suite in the east wing of the chateau. One of the ruffians now observing that her eyes were uncovered, with a curse again bound them. Some effort seemed now to demand the assistance of the whole party, for those who held ELINOR loosed their hold; but almost instantly resuming it, dragged her on a few paces: the rustle of the silk behind her, as the hangings fell in their place, leaving her not a doubt that she had been forced through a secret door.

'This passed in silence; and the ruffians, seeming to think themselves in security, paused a little, and one of them ungagging ELINOR, said, sneeringly, "Scream and curse, if thou wilt, lady! by Mahomet, the only privilege of thy sex shall not be denied thee, since it is out of thy power to betray us; and it will frighten away the spirits of the eastern chambers."

"Oh!" cried ELINOR, (not comprehending his speech well,) "surely I am in the hands of infernal spirits!"

"Fear them not, pretty lady," answered the ruffian, "the Count will keep them at a distance."

"The Count de SANTERRE!" almost shrieked the agonized ELINOR, who now conceived the full extent of her misfortune, and she only heard him say, "The same, if it so please thee!" before she sunk fainting on the floor.

'When she revived, she found herself environed by a number of ferocious wretches in a thick wood. The torches that two of them held, shewed her, in their savage countenances, how little was to be hoped from tears or intreaty. In hopeless agony she cast her eyes round to the rest, but they were all masked. One of the gang now gave a loud shrill whistle, and a carriage drew up, into which four of them got with their unhappy prize; but before they did so, they replaced the handkerchief on her eyes, which had been taken off at the time she fainted.

'The

'The carriage now proceeded, and ELINOR, having in vain besought the men to tell her whither she was going, addressed her pure soul to heaven.

"Oh, power Supreme!" said she involuntarily aloud.

"Let us see," said a ruffian, "if he can assist thee?"

"Peace! blasphemous miscreant!" cried ELINOR, whose indignation terror could not controul, "nor dare to defy that power which can annihilate us all."

"Civil words, fair lady!" retorted the villain, "or, by Mahomet ——."

'A prodigious burst of thunder, and lightning so bright as even through the handkerchief to dazzle ELINOR's eyes, forced a sensation of awe even on the minds of those wretches: the altercation ceased, and the gloomy silence that succeeded it remained unbroken the whole time they travelled.

'The rain, which continued for some hours to fall in torrents, by pattering on the foliage, convinced the fair prisoner, that the road her conductors were pursuing led through a wood; and the quick striking of the horses' hoofs shewed they were going very rapidly.

'At length the carriage sounded as if going over a draw-bridge, and presently stopped. The men now assisted ELINOR to alight, or rather forced her, for she struggled much, and shrieked with redoubled violence.

'Sullen echoes only answered her cries; and when she succeeded in her efforts to uncover her eyes, she found herself in the hall of a Gothic castle. Several hauberdgeons, lances, and helmets, hung on the dew-stained walls; and above them were ranged the banners of many a warlike host, that might, perhaps, have waved in the armies of the immortal HENRY, but now covered with dust, and in texture resembling cobwebs rather than silk.

'ELINOR was now unbound by one of the masked ruffians, of whom two only remained with her. She gazed around her, and clasping her hands, with a look of almost frantic despair and anguish, deep groans burst from her bosom. One of the men was silent, but the other, whose voice betrayed him to be the same who had before spoken, said, "Well, lady! does thy apartment please thee?

"True, its furniture befits not so delicate an inhabitant, but love will make it seem a palace."

"Love!" repeated ELINOR unconsciously.

"Aye, lady! love. The Count de SANTERRE, my worthy master, loves thee."

'This (though long-expected) dreadful certainty compleated the wretchedness of the unfortunate ELINOR. She doubted not that she was destined a victim to lawless violence, and distracting emotions swelled her heart almost to bursting. The two men, after a moment's longer delay, now departed in silence; and as they went, the blast that rushed through the opened door shook the shattered armour that hung on the walls, sounding, in fancy's ear, like the fall of a warrior in the field of blood and carnage.'

The Count de Santerre, at whose instigation the ruffians committed this violent and atrocious act, is represented as a monster

stained with every vice; who, in his method of disposing of his wives, seems to bear a nearer affinity to *Blue-beard* than to any other hero of our former acquaintance: but, in spite of all his art and contrivance, Elinor finds means to escape from her prison, and, after having overcome many obstacles, is at last happily married to Henry, for whom she had conceived a very early attachment. Those high notions of love and honour, which have always been characteristic of romances, are well preserved through the whole work: but we have few maxims of morality, none of prudence, and the religious sentiments, when they occur, are overcast with childish superstition and monastic gloom. The style is that of florid description, in which propriety is sometimes overlooked; while the story is intricate and perplexed.

Art. 17. *The Church of St. Siffrid.* 12mo. 4 Vols. 14s. Boards. Robinsons. 1797.

This performance is well written; the plot sufficiently abounds in incident; the story is told with perspicuity and consistency; and the moral sentiments are useful and unexceptionable. Sir *Roger l'Esterling*, a Welsh Baronet of very antient pedigree, whose small share of understanding is absorbed in his absurd attachment to feodal honours and customs, gives the hand of his youngest daughter Ethelreda, very early in life, to the Hon. Mr. Carloville, an adventurer, abandoned by his family for his extravagance and vices. From this unhappy marriage, and Carloville's desertion of his wife, originate all the leading circumstances of sorrow and distress detailed in the work. The characters are well discriminated and strongly contrasted. The profligate, artful, intriguing Carloville deceives with ease the rustic simplicity and total ignorance of the world which are so conspicuous in Sir Roger; whose early death exposes his daughter to the ill treatment of her villanous husband. The frivolous characters of young Sir Francis l'Esterling and Lord Caerlon, their pedantic use of French and Italian phrases on all occasions, and their exclusive love of all that is foreign in taste and manners, exhibit a pair of travelled coxcombs with considerable vivacity. The ambitious, intriguing, phlegmatic, tyrannical, unprincipled conduct of Mr. Conway brings into many calamitous situations his generous, brave, unsuspecting, disinterested son. The characters of Lady Mariamne and Lady Octavia Conway are pointedly contrasted by the delicate, sensible, high-spirited, and affectionate Ethelreda (Mrs. Carloville). The author has, with great justice and equity, rewarded virtue and punished vice in the catastrophe of his story. Carloville dies in prison. The profligate Mariamne undergoes all the horrors of remorse on a death-bed, in the flower of her youth. The frivolous, imprudent, and indelicate Lady Octavia is cheated out of half her fortune, and deserted by a lover whom she clandestinely encouraged. The lady, whom Carloville had married previously to his engagement with Ethelreda, is restored to her rank and fortune; and to crown the whole, young Conway is married to the long injured Ethelreda.

We must observe, however, that there is not much novelty of situation nor of character in this tale; and we think that Ethelreda's imprisonment in the Castle of St. Siffrid, though in her case voluntary,

tary, reminds us too closely of the Mysteries of Udolpho; while Carloville bears too strong a resemblance to Montano: yet, on the whole, we have been both entertained and interested in the perusal of this novel.

EDUCATION, &c.

Art. 18. *Mental Amusement:* consisting of Moral Essays, Allegories, and Tales. Interspersed with *poetical* Pieces by *different Writers:* (now first published.) Calculated for the use of Private Families, and Public Schools. 12mo. 1s. 6d. Boards. Sael. 1797.

As this collection is made with a view to inculcate humanity and its finest feelings, and as the Essays have all a moral tendency, as well as an entertaining form, the author is entitled to respect; and his book may safely be recommended to young readers of either sex.

Art. 19. *The Principles of English Grammar:* &c. Fourth Edition. By John Knowles. 12mo. 1s. 6d. bound. Vernor and Hood. 1796.

In our Review for November 1794, we noticed the third edition of this work, and bestowed on it that praise to which we thought it entitled. The improvements of this impression are not pointed out: nor are we indeed informed that any are made.

Art. 20. *Elements of French Grammar,* as taught at Vernon Hall. 12mo. Printed at Liverpool. 2s. bound. Vernor and Hood, London. 1797.

This little work seems to be written with judgment; it has also the merit of being clear, easy, and concise; and we can recommend it, on the whole, as a good introduction to the knowlege of the French language.

Art. 21. *Rudiments of constructive Etymology and Syntax,* for the Use of Schools. Second Edition, enlarged and improved. 12mo. 2s. bound. Knott. 1797.

In the Review for November 1795, we gave our approbation of the work before us; to which we can now add that the present edition is enlarged and improved. The following paragraph, extracted from the preface, deserves the attention of those to whom the education of youth is intrusted:

'He (the editor) has also endeavoured, in the selection of sentences for examples and exercises, to exhibit to the pupil the graces of language: by which he is prompted to a cultivation of the mind; not restrained in ignorance, or [nor] allured to puerility. The opinion of the editor differs from those who prefer trite or vulgar sentences, from the idea that such are best adapted to the capacities of children. He humbly thinks, that if pure language, or graceful diction, were constantly presented to the pupil, his infant genius would infallibly imbibe a taste for its beauty, his mind expand to the precepts it conveys, and thereby a correct and elevated judgment be established. For want of this, the mind grovels in mental obscurity and ignorance; or rises only by extraordinary efforts, or self-taught discernment.'

HUSBANDRY, *&c.*

Art. 22. *An Essay on the Use of Mixed and Compressed Cattle Fodder*, for feeding and fattening Horses, Oxen, Cows, Sheep, Hogs and Pigs, particularly adapted for young Stock and for Horses and Cattle on Ship-board, in Camps, or in Garrisons. Containing Directions for preparing Fodder, and Tables of the Expence, Weight, and Quantity necessary for the several Kinds of Horses, &c. Also Tables for calculating the Quantity of Hay, &c. necessary to be provided for any Number of Horses and other Cattle, for one Day, to any Length of Time. With Directions and Hints for increasing the Quantity of Cattle Herbage and preserving the same throughout the Kingdom; and an improved Method of binding Hay, when intended for distant Carriage, and particularly for the better Supply of the London Markets. Also an Abstract of the Act of Parliament for regulating the Purchase and Sale of Hay and Straw, in London, and thirty Miles round, as regulated last Session of Parliament. By S. Lawson, No. 9, Tower Dock, who prepares and furnishes the Fodder in any Quantity. 8vo. pp. 88. 2s. 6d. sewed. Richardson.

This long title, which we have used the liberty of shortening a little, not only explains the subject of the pamphlet, but must convey to every person of the least penetration the idea that its publication is meant as an advertisement of the commodity which it describes. As to the several mixtures here mentioned, and offered to be furnished in any quantity either for exportation or for home consumption by Mr. Lawson, we are not prepared particularly to give an opinion; we can only remark in general, with Mr. Arthur Young, that the idea has considerable merit, and that the general features of the pamphlet tend to an improvement in the mode of feeding cattle. We are inclined to think that the rack in stables ought in a great measure, if not entirely, to be abolished; and that the fodder for horses ought to be prepared by cutting the hay and straw by the chaff engine, and mixing the same with bruised corn:—but, when the writer talks of making a kind of hay out of the haulm of potatoes, he surely does not consider the great quantity of sap which the stalks of potatoes contain, and the impossibility of procuring sun-beams enough, in the months of October and November, to dry them for the purpose of stacking; and when he farther recommends that cattle should be fed with the tops or tender branches of fir-trees, he does not recollect that few gentlemen would approve of having their plantations destroyed in order to feed their cattle, when they can be maintained without it. Such hints smell of the cockney; and the countryman will be apt to scratch his head and laugh at them.

PHILOSOPHICAL.

Art. 23. *An Account of some remarkable Discoveries in the Production of Artificial Cold;* with Experiments on the Congelation of Quicksilver in England, &c. By Richard Walker. 8vo. 3s. 6d. sewed. Printed at Oxford; sold by Rivingtons in London. 1796.

As this production first appeared in the Philosophical Transactions of the Royal Society,—see M. R. vol. xxi. p. 299,—there is nothing to be expected from us, in regard to this separate publication of Mr. W.'s discoveries in this branch of philosophy, farther than our general recommendation of his treatise to those of our readers who are conversant with subjects of such curiosity, and, we may add, usefulness, in the scientific world.

POETRY *and* DRAMATIC.

Art. 24. *Lorenzino di Medici, and other Poems.* By William Rough. Crown 8vo. 3s. sewed. Cadell jun. and Davies. 1797.

This little volume opens with a tragedy on the subject of Lorenzino dei Medici. In the neatness of his plot, in the simplicity of his dialect, and in the morality of his sentiments, the author approaches the purer class of models: but there is a want of that boldness of diction, that harrowing pathos, which has secured to many of the irregular poets a power over the soul that has been seldom attained by the tasteful pupils of modern refinement. We select the soliloquy of Lorenzino, previously to the assassination *; and after Ginori has wished him a good night:

'Good night, my lord. Good night!
If good night be to wish me rest, the wish
Will not, I fear, avail me much. For rest
I shall to-night have none. These hours must pass
In action, not in sleep. No sleep to-night.
Said I to night? Suppose this deed were done.
How shall I sleep to-morrow? Lord Ginori,
Methinks it was who past me. Said he not
I was an inmate here? 'Tis true, I am.
Is it not most inhospitable then
To violate the roof which gives me shelter,
By robbing its poor master of his life?
This is a train of thought I dare not follow.
Would I could shake off this oppression here.
Wine, which is wont to raise the heart of man,
Has sunk my spirit lower than it was.
I must recall some image to my mind
Of triumph and of hope (for to recede,
And bear the bitter ridicule which waits
On a relinquish'd purpose, is beyond
The daring of my nature). If success
Crown my bold enterprize, this night indeed
Shall be accounted good; shall be enroll'd,
And, aye, remember'd in the calendar.
These portals, which behold me an inferior,
Attentive waiting on his sov'reign's nod,
Henceforward shall receive no other lord,

* For the foundation of the fable, the author refers to Robertson's Charles V. and Roscoe's Life of Lorenzo de[Medici.

Shall own no other master than myself.
This shall endow me with supreme dominion!
[*Drawing his dagger.*
One effort, and 'tis over. Yon apartment
Contains my victim. He sits thoughtfully.
Now, Princess, I avenge you.
DUKE, *within.*
Hold, assassin,
Hold thy vile hand. Alas, I bleed! I bleed!'

Had the author studied Euripides and Schiller as closely as he has studied Shakspeare, he might surely have given more appearance of novelty to his speeches.—The Sonnets, which form the other portion of the volume, are very harmonious.

Art. 25. *Poetic Effusions; Pastoral, Moral, Amatory, and Descriptive.* By William Perfect, M. D. 12mo. 3s. 6d. sewed. Crosby.

The author professes in his preface that he is a follower of Theocritus and Virgil: but we conceive that he is more indebted to Shenstone, whose versification he endeavours to imitate. When he speaks of copying Nature from her living book, he did not perhaps consider that this book of Nature, though open to all, is perused with attention and effect by few; and that those few are distinguished by boldness and elevation of thought, and by strength and energy of expression.

The numbers of Shenstone, though in a long work they may tire by their languor and monotony, are smooth and harmonious; and all his poems are characterised by a peculiar simplicity both of language and sentiment, which none of his imitators have attained. His faults are easily copied.

The volume before us contains poems on the twelvemonths, with other descriptive and sentimental verses.

As a specimen of the writer's descriptive powers, we shall lay before our readers the opening of the first poem, *January*:

'How pointed with ice is the air!
The woodlands bespangled with frost,
A portrait pellucid prepare,
Whose beauties in terror are lost.
Imprison'd and bound is the rill
Irriguous that stole thro' the mead,
No more in soft murmurs distil
Its waters to cherish the reed.

The lake that was curl'd by the breeze
Is chang'd to a smooth, glassy, plain;
Huge icicles hang from the trees
In pendants of *crystalliz'd* rain.
Cascades that pour'd down by the mill,
And whiten'd with foam into rage,
Their currents arrested and still,
No more in loud clamours engage.

Behold!

Behold! o'er the mist-frozen copse
What silver-like plumage is spread,
More elegant far than the hops
That Autumn flung over his head;
Each twig and each blade is adorn'd
With pearl-drops so pure and so bright;
The skill of the artist is scorn'd,
And recedes at so peerless a sight.

The morning, distressful of mien,
From slumbers of sluggish delay,
Discovers a wide-wasting scene,
At once both terrific and gay;
Aerial treasures of snow
The hills and the valleys invest;
With what a bright burden below
The bosom of nature's oppress'd!'

The following extract, from the poem intitled *The Sentiment*, might have recommended the author to some tender-hearted young Ladies as a faithful lover, had he not involved his thoughts in language which seems affected and obscure.

'A willow that bent o'er the brook,
Was wont a green seat to afford;
What magic on Nature to look,
Or Nature to Summer restor'd!
When Delia attach'd to my side,
Love's paradise beam'd from her mind;
"Creation's vermillion, I cried,
"December without thee I find.

"Thou chaste as Lucretia in thought,
"Without thee would madrigals yield
"That music with harmony fraught,
"That undulates over the field?
"Accept my oblation," I cried;
"My passion regard and approve;"
My eyes in that moment espied
The hectic of innocent love.

The tender emotion I trac'd,
Twas long since her blushes I caus'd;
The Planets revolving have chac'd
Three Moons since her Corydon paus'd;
Then climb'd to the steep of the hill,
Collecting a posy of sweets;
The iris and slender-leav'd dill
Purloin'd from their grassy retreats.

Must absence then harrow my breast?
Ah, why should its sorrows prevail!
The cherub of sweetness confess'd
'Tis Winter detains in the dale;

O then shall I visit her cot?
Not the lustre alone of her eye,
But virtues that fall to her lot,
Which envy's averse to descry;

'Tis those welcome guests that my Muse
Would worship in adequate rhime,
With energy strive to diffuse,
In numbers not less than sublime;
O come thou sweet goodess, Content!
O come to tranquillity's bow'r!
In all thy convivial extent,
I woo thee to smile on the hour.

For, cherish'd by thee, on the plain,
The hawthorn more beautiful blows;
The pleasures of memory reign,
As fancy from *sentiment* flows.
So bright, fair Content, is thy mien,
Fair daughter of Virtue most pure;
The blessings around thee convene,
And flourishing sweetly endure.

With folly the mind undebas'd,
Feels all that thy pleasures can pour;
Thy walk to the closure I trac'd,
And look'd with delight on thy store;
Ambition of pride the machine,
Disease of the viciously great;
Content in thy presence unseen,
Unknown in the cottager's seat.

From courts to retirement exil'd,
With Peace, Truth, and Nature along;
Dominion and pomp how beguil'd,
Contentment they hear not thy song;
Thy themes of unlimited joy
We hear from the lips of the vale;
Let luxury rise to destroy,
And splendour paint pageantry's sail.

The tempest of vice I defy;
The thunder of rapine may roll,
Relentless its whirlwinds may fly,
And conscience retort on the soul;
Content her protection shall yield,
Stretch over the cottage her wing,
Ambitious my Delia to shield,
Nor scorn whom her praises shall sing.'

It is not our wish to criticise these lines with severity: but we cannot avoid a remark that 'the *hectic* of innocent love' brings to our remembrance an observation of Dr. Johnson, that a "man never forgets his original trade;"—other passages might be quoted, in which medical terms are introduced in such a manner as to point out the profession

profession of the ingenious author, even had he omitted his M.D. in the title-page.

Art. 26. *The Age of Folly:* a Poem. 4to. 2s. Clarke, Bond-street. 1797.

This poem, though not entirely destitute of merit, is not entitled to great praise.—The follies and vices of mankind have in all ages proved a copious theme for the declamation of moralists, and the ridicule of wits; and though much has been written on the subject, it is not yet exhausted. The present author, in the distribution of his satire, if not always just, is at least impartial; neither rank, nor age, nor sex, seems to escape him; and he pays little attention to the prudential maxim of *not speaking evil of dignities*.—He expresses himself with great severity against some of our lords *spiritual* as well as *temporal*, and does not treat the patriotic leaders in the House of Commons with much more respect. It may not always be safe to follow him in his invectives against persons in elevated stations: but we may, without any risk, copy the censure which he passes on the present fashionable taste for those gloomy, terrific, and horrid scenes, which constitute the chief merit of some modern publications, both abroad and at home;

'Another race of authors claims regard,
Who common scenes of common life discard;
Who bounds of probability o'er leap,
And conjure Dæmons, from the vasty deep!
How smoothly flows, the mild instructive page,
When shades, and spectres, every thought engage;
When Daggers, Death, and Inquisitions dire,
Fill the wild brain with energetic fire:
When shrouded sprites, with skeletons arise,
And *blue mould candles*,—nature's place supplies.
Then does it please the poet's eye to see,
Some deep read miss,—in horrid mystery,
Trim her pale lamp, and fearful look around,
Starting with terror, at each fancied sound:
But still resolved, the Ghostly race to run,
She reads, and trembles, till the bell tolls *one!*
Avaunt ye shapes, that *Grub-street* story owns,
Y'clept *Raw Head*, and mighty *Bloody Bones*.
No more *Tom Hickathrift*, shall claim the bays,
Nor giant *killing Johnny*, look for praise.
For if to stretch the eyes like saucers wide,
To freeze the blood, and o'er the passions stride;
To cause the hair like quills to perch on end,
And horrid thoughts, with horrid actions blend.
If such is merit,—candour's self must own
The *Monk* of LEWIS, conscious stands alone,
Unless we bring to fill a second place,
The tales of *Radcliffe* wrapt in mystic grace.'

As we are of consequence enough to be noticed by this general satirist, it would be unfair if we endeavoured to suppress the honour-

able mention which he has made of us; particularly as the lines are not the worst in the poem.

'No longer bards in flowing robes array'd,
Their brows with wreaths—and locks with chaplets braid.
No princess now—presents the laurel'd crown,
Nor throned sages look with rapture down.
No more the harp, with dulcet note inspires,
No longer virgins—strike their golden lyres.
But, sad reverse!—fell ills invade the wight,
Who dares in these degenerate days to write.
The brown bobb'd critic—deck'd in blue dy'd hose,
With pen in hand, and spectacles on nose;
Each month reviews, some offspring of the day,
A quire of poesy, or a modern play!'

We have sometimes thought that it would be happy for these witty authors, if they considered that nothing is so infectious as satire; and perhaps it may be suspected that we are not quite free from the contagion, when we observe that there is a grammatical fault in the following lines:

'But what avails it, worthy brother P—e,
Small gains, I ween, it brings to you or *I*.'

Perhaps, it might be said, in defence of the author, that, as sense is frequently sacrificed to rhime, no good reason can be assigned why grammar should claim an exception.

We fear that the representation in this poem of the low state of our theatrical amusements, together with the decline of taste in the audience, is too just; but we cannot say much in favour of the author's versification, which is, in general, tame and languid, and often careless and incorrect: but he certainly possesses powers of discrimination, accompanied with some pretensions to wit.

Art. 27. *Quebec Hill*; or, Canadian Scenery. A Poem in Two Parts. By J. Mackay. 4to. 2s. 6d. Richardson. 1797.

To the admirers of the romantic scenery and the sublime views of Nature which America exhibits, a poem descriptive of the wild beauties of Canada, if executed with strength and fidelity, must be an acceptable present: but we are sorry to observe that the author of the work before us does not appear to be greatly animated by poetic genius. There are few persons who can behold any striking appearance in Nature without emotion, and that emotion generally communicates itself in a suitable warmth of expression,—frequently obscure and irregular, indeed, but always strong and impressive. Yet in what languid strains does Mr. Mackay describe the Falls of Montmorency!

'See, o'er the stream, where wide extends Beaupré,
Hemm'd in by woods, and profitably gay.
There, Montmorency's Falls attract the ear,
In fancy, still the foaming flood I hear:
The rapid stream rolls with diminish'd might,
As if appalled by the giddy height;
But when, at length, more active, down it pours,
Like bursting thunder are its mighty roars:

Impell'd,

Impell'd, the fishes swifter motion know,
And dart, reluctant, in the gulf below;
And while the torrent still unsettled glows,
Its troubled current in the Lawrence flows.'

Let us now see whether he be more successful in his representation of a Canadian winter;

'How black appear the dark dismantled woods,
In striking contrast to the frozen floods;
These, clad in snow, reflect a dazzling light,
Those, wrapp'd in gloom, relieve the weary sight.
Let each beware, who, with unseason'd eyes *,
Meets those bright beams, that, snow-reflected, rise;
For now the Sun, unclouded, drives his car,
Thro' purest air, where seldom shades appear;
His radiant beams, uncheck'd, more dazzling flow,
Blaze on the ice, and glitter on the snow:
Save, when the tempest gathers on the day,
Obscures the skies, and checks the solar ray;
Terrific grandeur! when dark show'rs descend,
Upon the pinions of the raging wind;
Howling amain thro' yonder woodland wastes,
That wave their hoary branches in the blasts;
While former snows in circling eddies rise,
And meet the falling torrents in the skies!
The shiv'ring savage loiters in his shed †,
Unable thro' the depths of snow to wade;
His useless bow lies careless by, unstrung,
Or to the humble roof is pendant hung;
Supinely feasting on his former toil,
He longs again the stately deer to foil;
Or, if he ventures in the woods, to trace
The recent footsteps, or assume the chace,
Short can he stray, the dreary groves around
The utmost verge of his excursions bound.
The greedy wolf, with caution, treads the wild,
Where, 'gainst the roe, he doubtful conflict held;
The artful carcajou, with circling tail,
Can scarcely longer o'er the elk prevail;
The sleepy bear is to his den confin'd,
With nodding crest, unequal moves the hind;

* When the cold is most intense in Canada, the sky is generally unclouded: on these occasions the organs of sight, especially of strangers, are much impaired by the flood of light to which they are exposed, unless provided with some shade, such as green or black gauze &c to blunt its splendor.'

† Meaning the Indians that live in the woods arround and below Quebec. In the upper country, where the winter is more mild, and the snows are less deep, the savages range through the woods at this season of the year much as usual.'

The hungry tygers still more fierce appear,
And savage howlings fill the ambient air.
The northern winds now sweep along the woods,
Fraught with the ardour of the frozen floods,
That stretch along the pole, keen as the gales,
That spread athwart Siberia's cheerless vales.
Out from the arctic pole the potent blasts,
Swift wing their flight, and o'er the dreary wastes,
Both land and sea, that form the utmost north,
Now link'd together, howling, they rush forth
To where, as yet, the agitated main
Disowns the bonds that Greenland's shores enchain;
A while, the ocean, mindful on defence,
With shifting billows blunts the cold intense:
Its surface thicken'd by the chill around,
More heavy, sinks into the depth profound;
And, as the billows from the wind recede,
Still warmer draughts the empty space pervade;
But when, in course, the waters all ascend,
And all confess the action of the wind,
More slow the surface from the blast recedes,
The cold the action of the tide impedes,
The restless floods become a solid plain,
And frigid fetters bind the torpid main.'

From these specimens, our readers will be enabled to form a judgment of the versification of this poem, which is throughout uniformly cold and spiritless.—The rhimes also are in most parts incorrect; and Mr. M— seems to think himself authorised to alter the accentual quantity of syllables as it may suit his convenience, of which the following line is an example,

'*A while respiting the unwary brood,*'

This liberty has been taken by writers of superior genius,—to the disgrace of our poetry and the corruption of our language.

Art. 28. *Poems* on the Death of Priscilla Farmer; by her Grandson, Charles Lloyd. Folio. 3s. 6d. sewed. Phillips. 1796.

The filial and fraternal piety of the author, manifested in this elegant publication, is as commendable as his expression of his feelings and tenderness is peculiar. Our readers may judge of the merit of the poetry from the following sonnet:

'My pleasant Home! where erst when sad and faint
I sought maternal friendship's sheltering arms,
My pleasant Home! where is the reverenc'd saint
Whose presence gave thee thy peculiar charms?
Ah me! when slow th' accustom'd doors unfold,
No more her looks affectionate and mild
Beam on my burthen'd heart! O, still and cold
The cherish'd spot where welcome sat and smil'd!
My spirit pines not nursing fancied ill;
'Tis not the fev'rish and romantic tie

Which

Which now I weep dissever'd; not a form
That woke brief Passion's desultory shrill:
I mourn the cherisher of infancy!
The dear Protectress from life's morning storm!'

For a farther specimen of Mr. Lloyd's abilities in this walk of literature, we may refer the reader's curiosity to our account of his volume of poems: see Rev. for September 1796, p. 106.

A commendatory sonnet, from the elegant pen of Mr. Coleridge, is prefixed to the present publication.

Art. 29. *Poetry.* By T. Morgan. 12mo. 2s. 6d. Boards. Lee and Hurst. 1797.

It is always with regret that we pass unqualified censure on any innocent production of the Muses: but impartiality induces us to declare that Mr. Morgan's *poetry* possesses very few claims to the praise of "lofty rhime." He modestly acknowleges in his preface, indeed, that 'in this volume he has not received the benefit of correction nor advice. He has trusted solely to the *innocence* and *simplicity* of the intention; and premises that one *fortnight* only was employed in selecting, arranging, and composing some of the pieces.'

Mr. M. professes to have taken Shenstone for his model; we therefore advise him to re-peruse, for more than a *fortnight*, the poems of Shenstone, before he again attempts to grasp the crook of the gentle and tuneful shepherd of the Leasowes; and also to study Byshe's "Art of Poetry," that he may improve his ear by the practice of similar sounds.

After all, however, we mean not to encourage young persons to quit any *useful* calling for *this* "idle trade;" as the poet of GOOD SENSE has expressed it.

Art. 30. *The Lion and Fawn*, a Legend, presented on their Marriage to the Earl and Countess of Derby. 4to. 1s. Debrett.

This is a tribute of gratitude, to a lady with whose talents of amusement the public has long been delighted, and whose private character and history they have praised and admired.—This allegory, in the following stanzas, alludes to her situation with due delicacy and some ingenuity: the Fawn, on seeing the Lion approaching, thus exclaims, with mildness in her eyes and grace in her gesture,

' ——— Gently she cried, with a diffident voice,—

* * * *

" To destroy the poor Orphan can ne'er be your choice,
Who thus visits by chance your domain!

* * * *

" Alas where can the stranger a confidence place
But where Power is intended to save?
To oppress, is the mark of the Mean and the Base,
To protect is the right of the Brave."

* * * *

' Ev'ry fear he remov'd by persuasion so kind,
So impressive, so just, and sincere;
That his proffers bespeaking so feeling a mind,
Banish'd all the distrust of the Fair.

' Nor

'Nor e'er had she cause of his truth to complain,
Or a breach in the promise he made;
While in grateful return *she assuag'd every pain*;
And each tender Attention repaid.

'In the morning, her Pasture was close by his Side,
The gay Myrtle at noon was their shade;
While the Moss for repose, from a delicate Pride
In *a separate Arbour* was laid.'

Some lines might be pointed out which are incorrect in metre, and others which are inaccurate in expression. The passages marked by *Italics* we leave to the candid criticism of the good-natured reader.

Art. 31. *Tributes of Affection:* with the Slave; and other Poems. By a Lady, and her Brother. 12mo. 2s. 6d. Boards. Longman, &c. 1797.

Although we cannot bestow on these small poems the praise (due alone to the higher ranks of poetry) of bold and appropriate imagery, and sentiments at once novel and striking, yet they have considerable merit. The versification is easy, and the thoughts are natural. The poem of 'the Slave' is written with true pathos and energy. In 'the Shakspeare Gallery,' the style of each artist is clearly discriminated, and their merits are judiciously appreciated. Of the smaller pieces, we consider the following Sonnet (the Lady's production) as most poetical:

To a young Lady desirous of writing Poetry.

'O! thou, whose placid bosom never felt
The Hope deferr'd, which maketh sick the heart,
Whose feelings yet unwounded only melt
At woes where soft Compassion bears a part,
O! court not yet the soft poetic Art!
Alas! from Friendship unreturn'd,
From slighted Love, or sorrows canker'd Dart,
Too oft the Poet's flame at first has burn'd:
For few the Laurels which the Muse bestows,
Of no sad Cares, no hours of anguish born:
As few can scent the fragrance of the Rose,
Nor feel the sharpness of the neighbouring Thorn:
And foreign Trees their balmy Gums produce,
But first receive the Wound whence flows the fragrant Juice.'

The sixth line is deficient in a foot, probably through negligence. In the 12th line, the word *nor*, instead of *and not*, is an harsh and ungrammatical sacrifice to metre.

Art. 32. *Moral Tales in Verse*, founded on real Events. Written by Thomas Hull, of the Theatre Royal, Covent-Garden. 8vo. 2 Vols. pp. 150 and 200. 9s. Boards. Cawthorn. 1797.

Though these tales are said to be founded on real events, yet we are not to expect that the author vouches for their authenticity; as he declares in his preface that he has always felt his attention peculiarly engaged by stories related in company, which have contained in them any thing of the marvellous and supernatural, and whence, probably,

bably, he has so long retained many of the singular events on which the compositions are founded. The tales, therefore, are not his fictions, but founded on stories which he has heard.—We thought it necessary to state this, in order to remove any objections which the reader might raise after the perusal of some of the performances, against the propriety of their titles; as many of them are given without introductory accounts, and in some circumstances they partake of the 'marvellous and supernatural.'—If we cannot assert that Mr. Hull possesses, in a very high degree, the pleasing power

"To point a Moral, and adorn a Tale,"

yet his diction is in general pure, his versification smooth, and his sentiments are unexceptionable: while the endeavour to enlist poetry on the side of religion and virtue does him much honour. He appears to us as exhibiting the most favourable proofs of his faculty of versifying in his elegiac measures, and in his hexameters.—In the stanzas, in which eight feet and six are alternately used, he frequently falls into prosaic phraseology and feeble amplification: as in the Tale of Cadwall in two parts: the plan of which story is too similar to Goldsmith's Edwin and Angelina to excuse its admission in these volumes.

If advice would not be thrown away on farmers, we should recommend to them the Tale of *Durand*; who, in a time of scarcity, disdained to take advantage of the public wants. In a prayer, he thus exclaims:

"But now, while scarcity prevails,
And Nature's wonted bounty fails,
Ought I from treasur'd hoards refuse
A moderate share for general use,
Or added profit dare to grind
From the afflictions of Mankind?
No—what thy bounty heap'd on me
To others I'll distribute free:
And if I act as I profess
Mayst thou the resolution bless."

In consequence of Durand's philanthropy, his fields yielded in the next year a threefold measure:

'Each rising stem was seen to bear
Replete with grain, a triple ear*.
And none, save *his* prolific field,
So plenteous a display *did* yield.'

In some introductory verses, Mr. Hull informs us that Mr. Rich told him the above story, which happened in France.

Of the 13 stories contained in these two volumes, we particularly recommend 'Henry, or Virtue its own Reward,' and the Tale of Edward and Orra; we think that they are most capable of interest-

* Mr. Rich, late patentee of Covent-Garden Theatre, was not only an eye witness to this wonderful production in its state of vegetation, but likewise brought several of them to England, and shewed them to all his visitors.' Author's note.

ing

ing the reader by the circumstances which they relate, and by the superior beauties of the narration. To the first volume is prefixed a portrait of Mr. Hull.

Art. 33. *Six Satires of Horace, in a Style between free Imitation and literal Version.* By William Clubbe, LL. B. Vicar of Brandeston, Suffolk. 4to. pp. 136. 5s. sewed. Robinsons.

The design of Mr. Clubbe, in this translation of the most popular of the Latin classics, deserves the attention of the English reader; and the scholar will not entirely disapprove the execution. The language is in general easy without feebleness; and the sense of the original is for the most part retained with a happy fidelity. It was the aim of the translator (as he informs us in a preface written with perspicuity and modesty) to avoid the too literal mode of version adopted by Francis, and the too partial paraphrase of Swift and Pope; and, in short, to make Horace speak in English as he might have done, had he lived in the country and age of his translator: but how far his substitution of modern names, customs, and manners, will prove acceptable to men of a cultivated taste, is an experiment of which the result remains to be ascertained. For our part, we confess that we do not much like to hear Horace talking of Borowlaski, Bamber Gascoigne, and Dr. Trusler.

As a specimen, we will present our readers with some passages from the 3d satire, in which the philosophical poet teaches us to think humbly and impartially of ourselves, and candidly of our friends:

" *At, pater ut gnati, sic nos debemus amici,*
Si quod sit vitium, non fastidire. Strabonem
Appellat pætum pater; et pullum, malè parvus
Si cui filius est; ut abortivus fuit olim
Sisyphus;" &c.

' But let us copy (for that is not hard)
The partial judgment of the *Sire*'s regard:
Has he a Son that looks too much awry?
" Tis but a pleasing archness in his eye,"
Is he like *Borowlaski*, short and small?
" Tis true the pretty Poppet is not tall."

" *Parcius hic vivit: frugi dicatur. Ineptus*
Et jactantior hic paulo est; concinnus amicis
Postulat ut videtur: at est truculentior, atque
Plus æquo liber; simplex, fortisq. habeatur.
Caldior est; acres inter numeretur: opinor,
Hæc res & jungit, junctos et servat amicos."

' So for ourselves,—if chance our friend should be
In parting with his money not so free;
To put this best construction let us try;
" He has his motives for economy."
' Does he love boasting? crack a silly jest?
" He means to entertain, and 'tis his best."
' But he is blunt: say 'tis dislike of art,
And the plain frankness of an honest heart.

' Is

'Is he too choleric?' "Oh, no, 'tis spirit;
For after all, good nature is his merit."
'Thus should we gain and keep our friends with ease,
Pleas'd both with them, and sure ourselves to please.'

Art. 34. *The Epistle of Horace to the Pisos, on the Art of Poetry, translated into English Verse.* By William Clubbe, L.L.B. Vicar of Brandeston, Suffolk. 4to. pp. 42. 2s. Rivingtons, &c. 1797.

We have read this version of Horace's celebrated Poem with some degree of pleasure and approbation; for we have found it, in the greater part, faithful to the original, and capable of conveying to the English reader the sentiments of the author in perspicuous language: but should the translator print a second edition, we recommend to his attention and revisal the following faulty lines and expressions.

In the 1st paragraph we meet with this verse—

'*Induce a plume* from every bird that flies.'

The words in *Italics* form a very harsh combination. The 'Laugh *outright*' is an inelegant phrase. In the 2d paragraph, the 4th line contains a strange inversion of terms—'In every object of the view.' In the 8th paragraph, we meet with the following distich, which appears to us very flat and obscure:—

'Who from one simple subject hopes to bring
A train of prodigies, as *every thing*.'

The original proscribes the deforming a composition by an injudicious attempt at variety of parts.

In the 10th paragraph, we object to the term *elocution*, as not conveying the meaning of Horace—

'A master of his subject need not fear
An *elocution just* and method clear.'

The original word implies a copiousness of matter.

In the last line of the following distich, we conceive that the translator has erred against grammar:—

'When Cato, Ennius, of ancient fame,
Dar'd and enrich'd their mother tongue *the same*.

The words *the same*, meaning, in the same manner, we cannot approve.

In the 21st paragraph, the last line of this distich is too prosaic—

'Thus Telephus! and Peleus!—will your woe
Affect my passions as it *ought to do*?'

We have the same objection to this line in paragraph 34—

'Timid and cold in *all he goes about*.'

Between the paragraphs 34 and 35, the translator has omitted the lines which describe the laws and use of the *Iambic* foot; which omission seems unaccountable, as Horace chides the indolence of the Roman writers in this respect, and sends them for instruction on this subject to their Grecian masters, in the lines immediately following the 35th paragraph—

'Take your examples from the Grecian store,
And in your study turn them o'er and o'er.

In paragraph 37, the translator was inattentive to the following repetition of the same term, though possibly it was *intended* as a beauty; *viz.*

'Of various characters to *mark* the line,
They* mark'd the face with soot and lees of wine.'

The term *beat*, in the following distich, seems rather unbecoming a translator of Horace:—

'The flatterer so will over-act his part,
And *beat* the friend who praises from his heart.'

But enough.—Perhaps a too great partiality for this poetic ornament of the Augustan age has suggested to us remarks on his English translator that may seem too minute and fastidious. We must add, nevertheless, that we were surprised at meeting, in these times, with lines terminating in such imperfect rhymes as the following:—Strain, obscene—young, song—win, scene—toil, file—sea, pay—shun, alone—make, speak—mourn, return—too, woe—&c.

Art. 35. *Tell the Truth and Shame the Devil:* a Comedy in Two Acts, as performed by the Old American Company, New-York, January 1797. By William Dunlap. 8vo. New York printed, by T. and J. Swords.

America bids fair to equal us in the productions of wit, as well as in science, in arms, and in commerce. With respect to the present little piece, many of our minor dramas of Covent-Garden and Old Drury, which have passed muster tolerably on the boards, are by no means superior to this New-York performance, either in respect of wit, humour, or poignancy of satire. Mr. Dunlap has prefixed to it the following advertisement:—'Those who are curious to know how far this comedy is original, or how far borrowed, will be satisfied by consulting a French dramatic proverb of one act, called *Jerome Pointu*.'

Art. 36. *The Archers*, or Mountaineers of Switzerland; an Opera, in Three Acts, as performed by the Old American Company, in New-York: to which is subjoined a brief Historical Account of Switzerland, from the Dissolution of the Roman Empire, to the final Establishment of the Helvetic Confederacy, by the Battle of Sempach. By W. Dunlap. 8vo. New York printed, by T. and J. Swords.

The author has given us, in his preface, the following historical account of this production of the American press:—

'In the summer of the year 1794, a dramatic performance, published in London, was left with me, called HELVETIC LIBERTY. I was requested to adapt it to our stage. After several perusals, I gave it up, as incorrigible; but, pleased with the subject, I recurred to the history of Switzerland, and composed the Piece now presented to the public.

'Any person who has the curiosity to compare the two pieces, will observe that I have adopted three of the imaginary characters, from HELVETIC LIBERTY,—the *Burgomaster*, *Lieutenant*, and *Rhodolphia*: I believe they are, however, strictly my own. The other

* Thespis, and his actors, in the cart.

similarities

similarities are the necessary consequences of being both founded on the same historic fact.

'Should the reader meet with thoughts, expressions, or even a line, which is not new, I hope he will acquit me of any intention to impose on him; and consider it rather as the effect of a treacherous memory.'

This liberty-play is well calculated for the soil into which it has been transplanted.

Art. 37. *Edwin and Angelina*, or the Banditti; an Opera in Three Acts. By E. H. Smith. 8vo. New-York, 1797.

Although this production is highly romantic and unnatural, as most operas are, it has had the power of interesting us in the perusal; and we doubt not that it has been performed with good stage-effect in America. The author has duly acknowleged his obligations to Goldsmith's Edwin and Angelina.

Art. 38. *Pursuits of Literature*, a Satirical Poem in Dialogue. With Notes. Part IV. and last *. 8vo. 2s. 6d. Becket.

Mr Burke had pre-occupied the avenue of *political*, and Mr. Wilberforce that of *spiritual* terrorism: it was reserved for this very ingenious and learned writer to distinguish himself as a *literary* alarmist. If a titular bishop of Waterford publishes an obscure pastoral letter, the apprehensions of our *frightful* satirist immediately behold the inquisition already re-established at Dublin, and on the brink of occupying the Tower in London. If a young senator amuses himself with writing a loose novel †, national morals are at an end, public turpitude is patronized by the lawgiver, and the worship of the Lingam at least is about to be established in St. Paul's. By this obvious trick of hyperbole, our literary Mesmer very successfully magnetizes his readers into a perpetual hysteric, and convulses them with the titillatory spasms of ever-varying fears. Mr. Lewis and Dr. Geddes are, in this subdivision of the work, the most prominent figures whom our ghost-seer would describe as goblins: ere long, perhaps, this craft and mystery of alarm will be caught by the republican heretics, the Trinity be described as a chimera, and the constitution as a harpy. We prefer this author's Greek to his poetry.

In p. 71. note (*a*), Professor Richardson, of Glasgow, is confounded with Mr. Richardson the dramatic writer.

POLITICAL, *&c.*

Art. 39. *A comprehensive View* of some existing Cases of probable Misapplication in the Distribution of contingent Allowances, particularly in the Militia of Great-Britain; shewing the Wisdom and Propriety of a more general Consolidation than has hitherto taken place, &c. &c. Addressed to the Earl of Moira. By Charles James, late Captain in the Western Regiment of Middlesex Militia, and now Captain in the North York, Author of several Tracts. 8vo. pp. 143. 2s. 6d. Egerton. 1797.

* See Rev. N. S. vol. xv. p. 311. and vol. xxi. p. 334.

† *The Monk*, by Mr. Lewis.

The late regulation that has been adopted with respect to the pay of the privates and non-commissioned officers of the army has provided, in some degree, against the confusion of which Capt. James complains. There is, doubtless, room for farther consolidation of pay and allowances; and from what has come to the knowlege of the world concerning the conduct of some Militia Colonels, we are inclined to think it would be for the advantage both of the public and the militia soldier, if all the present contingent allowances were made certain and invariable; if the off-reckonings were abolished, and the clothing provided by government: in a word, if Colonels were deprived of all possibility of defrauding either their men or their country. Capt. James is by no means a contemptible writer, but he appears to be much too fond of writing. The 143 pages now before us might be compressed into fourteen, and with great advantage to the pamphlet.

Art. 40. *An Address to the County of Kent*, on their Petition to the King for removing from the Councils of his Majesty his present Ministers, and for adopting proper Means to procure a speedy and happy Peace; together with a *Postscript* concerning the Treaty between the Emperor of Germany and France, and concerning our domestic Situation in Time to come. By Lord Rokeby. 12mo. pp. 83. 1s. Debrett. 1797.

This pamphlet consists chiefly of lamentations on the magnitude of the national debt, and the calamities of the war. The venerable author endeavours to trace these evils to their source, and to provide a remedy for them; and his good intentions are certainly deserving of applause.

Art. 41. *Vindiciæ Regiæ*; or, A Defence of the Kingly Office. In Two Letters to Earl Stanhope. 8vo. pp. 79. 2s. Wright. 1797.

This pamphlet, we are informed, was written by a clergyman for the purpose of reclaiming, from political heterodoxy, one of his parishioners; who had become a proselyte to the doctrines of Lord Stanhope, and had been converted by reading, in one of his Lordship's speeches, the celebrated passage from Samuel, in which the prophet endeavours to dissuade the Jews from establishing a kingly government. We would humbly recommend this author to study his bible for some other purpose than political controversy. In this age, the constitutional monarchy of England can dispense with the services of those friends, and may despise the efforts of those enemies, who draw their arguments of support or hostility from what happened in Judea some thousands of years ago. We do not hesitate to say that, in our opinion, the kingly office is not very powerfully defended by *Vindiciæ Regiæ*.

Art. 42. *The Iniquity of Banking*: 2d Part. Containing a further Illustration of the Injustice of the Paper System, an Inquiry into the Nature and probable Consequences of the Bank Indemnity Bill, and a Plan for removing (or at least alleviating) the Evils produced by the Circulation of Bank-Notes. 8vo. 1s. 6d. Jordan.

Of

Of the first part of this work an account was given in our 22d volume, p. 224. We remain convinced not merely of the *equity*, but of the *utility* of banking, although the author has consecrated a long note (p. 35) to our better information.

'The effects (says he, p. 6) produced by circulating bank-notes are the same both with respect to the banker and the public, as if he had cut a guinea into five parts, and by skilfully mixing the gold with some other metal, made each of the parts pass for a guinea.' Very true: but, as these counters are at all times exchanged by the issuer for solid and pure guineas, at the pleasure of the holder, there is no fraud in the transaction, no *robbery*, (as it is called by our rough-phrased author, p. 10,) but a saving of the wear and tear of specie.

We have already argued, that the circulation of bankers' notes is an efficient cause of *cheapness* (vol. 22, p. 224 and 480): we add that the profits of bankers, (*so far as these are derived from the interest of a capital not their own,*) are made at no one's expence, and ought as little to be an object of social jealousy to their customers, as to a farmer the honey gathered from his fields into the hives of a neighbouring bee-master. A short analysis will make this manifest. Were there no bankers, every trader would be obliged to keep constantly in his coffer (as still happens on the Continent) a sum of money adequate to the occasional calls of payment to which he is liable. Not having the resource of borrowing for a time, in all emergencies, at his banker's, he must be habitually armed against possible applications. He requires therefore perpetually an additional dead capital to conduct his peculiar trade, equal to the average advance obtainable at the bank. This wholly unproductive additional capital costs, however, to the trader, an annual interest; and this he must assess in the form of higher profits on all his commodities, *which are thus made more expensive to the consumer.* In consequence of the institution of banking, these unproductive hoards, these capitals in coffers, are all brought into active circulation, and rendered perpetually productive; and, as the corn-merchant requires an advance at one season, and the coal-merchant at another, the want of one trade comes to be supplied from the overflow of another, through the mediation of the banker; and thus the greatest possible quantity of return is made with a given capital by the collective customers of a bank, *who are thereby enabled to supply the consumer more cheaply.* The banker, therefore, who by the offer of a small interest invites the deposit of a capital which would else be hoarded in a state of inaction, and who re-lends to the useful trader, at a high interest, this same deposit, makes his gains out of a portion of income created by himself, and wholly superadded to the previously extant mass of national wealth. This is still more evidently true of the capital created by his notes. The charges of *commission* made by certain bankers are indeed taxes on the industry of others, and ought by a greater competition to be much reduced: many operations used to be performed by a Dutch banker for $\frac{1}{16}$ per cent. commission, for which an English banker now expects $\frac{1}{4}$ per cent.

The author concludes with the following huge and alarming project, p. 59: 'Let a law be made to suppress all the promissory notes now in circulation.' 'Let commissioners be appointed to exchange for *national paper* that part of the property which consists of stock.' 'They should be obliged by law to take it at a certain price, which might be fixed at 60 for the 3 per cents.'—He then proceeds to detail his plan for converting the whole national debt into circulable paper currency, and for substituting it in all transactions for the notes of bankers. 'And thus (he continues, p. 61) national paper might, *without the least inconveniency*, be substituted in the room of the paper now in circulation.' This gigantic scheme of commutation is so likely to appear convenient to an embarrassed minister, and so big with ruin to the commercial interest, as to deserve the pointed reflections of monied men. We stated (vol 21. p. 538) our own ideas of the probable progress of the national bankruptcy.

Art. 43. *The British Lion*: or, Britain's Value asserted at the present Juncture. 8vo. pp. 32. 1s. Becket. 1797.

The purpose of this pamphlet, which is not destitute of energy, is to animate the country to resist with firmness the ambition of the French government.

Art. 44. *A Mirror for Princes*, in a Letter to his Royal Highness the Prince of Wales. By Hampden. 8vo. pp. 61. 1s. 6d. Jordan. 1797.

The subjects which this author has chosen for his acrimonious discussion have repeatedly disturbed the tranquillity of the public mind. As friends to our country and to all well-meaning parties, we shall not draw them from the oblivion to which we hope they are for ever consigned. As critics, however, we are bound to say that the present Letter is highly distinguished for eloquence and animation.

Art. 45. *Observations on the Debates of the American Congress* on the Addresses to General Washington on his Resignation, &c. By Peter Porcupine, Author of the *Bone to gnaw for Democrats*, &c. 8vo. pp. 38. 1s. Ogilvy and Son.

This pithy and sometimes humourous and whimsical writer displays in strong colours the insolence of France to the American States, and the abject meanness of some American Senators, who were willing to sacrifice the dignity, and even surrender the independence of their country. The writer's zeal, however, often leads him too far. He is inclined to fix the crimes of one republic as a stigma on republicanism itself; and he entirely loses sight of the vices and oppression of the old aristocracy of France in the vices and oppression of Jacobin persecutors.

Art. 46. *Who were the Aggressors?* Addressed to J. Gifford, Esq. in consequence of his Letter to the Hon. Thomas Erskine. By Christopher Saunders, LL.D. 8vo. pp. 31. 1s. Symonds. 1797.

Dr. Saunders is a warm advocate for peace and liberty. On the question of aggression between France and the Allies, he answers Mr. Gifford's assertion with an extract from the Treaty of Pavia,

by

by which the Allied Powers agreed to make partition of a considerable part of the French dominions. How far the answer is decisive, will not be a question of much difficulty with the honest and intelligent reader.

Art. 47. *French Aggression*, proved from Mr. Erskine's "View of the Causes of the War;" with Reflections on the original Character of the French Revolution, and on the supposed Durability of the French Republic. By John Bowles, Esq. 8vo. pp. 168. 3s. Wright. 1797

This is a fair, dispassionate, and sensible reply to Mr. Erskine's pamphlet.

Art. 48. *Constitution of the French Republic*, Aug. 22, 1795, &c. &c. Translated from the Paris Edition. 8vo. pp. 65. 2s. Ridgeway. 1797.

This translation is for the most part correct: but, in some instances, terms are generalized improperly. The first passage of the Declaration of Rights is translated thus: 'The French people proclaim, &c. the following declaration of the rights and duties of man and *of citizen*.' A few similar instances of incorrectness are to be found in other parts of the translation. We are glad, however, to see this declaration made in "the presence of the *Supreme Being!*"—May we hear no more of any *national profession* of Atheism!

Art. 49. *The Origin of Government compatible with, and founded on, the Rights of Man*; with a few Words on the Constitutional Object of the Corresponding Society. The whole addressed to the Common Sense of every Englishman. By S. Perry, late Editor of *the Argus*. 8vo. pp. 32. 6d. Jordan. 1797.

This author is equally hostile to Whigs and Tories. He asserts the *rights of man* according to the most comprehensive acceptation of the terms. In maintaining his arguments, he uses not a little jargon concerning rights essential and rights inalienable; particular wills concurring to form a general will; the necessity of the general will being imperative, and therefore of being the sovereign, &c. &c. This sort of reasoning has had its day. We trust that, before men will now be induced to seek for change, they must be shewn the solid and substantial advantages likely to attend it, and that they will not subscribe to any theory except on the sound principles of utility and expediency. Mr. Perry concludes with observing, 'that there is no room to despair that a benevolent, intelligent, and *philosophical legion of writers* may not at length drive from the country, threatened with slavery, a horde of scribbling sycophants, who are at once the pest of society and the dishonour of the age.' Instead of 'philosophical legion,' would not the expression have been more correct, if the writer had said, 'A legion of philosophical writers?'

Art. 50. *A few Words of Plain Truth*, on the Subject of the present Negotiation for Peace. By a Member of the University of Cambridge. 8vo. pp. 38. 1s. Robinsons. 1797.

Among a number of very hackneyed and some not very wise observations on the politics of the day, this author makes one remark

which struck us for its singularity; 'But while I thus speak of Mr. Fox, says he, I by no means forget the errors of his public or his private life; for these have done his country more mischief, than those of any other individual ever did in the present times. If the people had not mistrusted him, they could never so long have been duped by his rival and opponent.'

Art. 51. *Observations on the National Debt*, and an Inquiry into its real Connection with the general Prosperity. 8vo. 6d. Jordan.

The characteristic opinion of this argumentative writer appears to us well-founded: he maintains that the sums invested by foreigners in the English funds are not a source of annual loss but of gain to the nation. He thus argues:

'The principal object for thus particularly stating the degree of debt, held by foreigners, is to correct a mistaken and prevalent prejudice, that the paying to them so considerable a portion of the interest of the national debt, constitutes its chief injury, supported by a false opinion, that the general prosperity is to be attributed wholly to the circulation of the interest among ourselves.

'To comprehend the just operation of the debt held by foreigners, it requires to be most particularly remembered, that all the sums lent by them are so much actual addition to our commercial capital; and although the nation parts with the interest upon it, it is of similar benefit as a capital borrowed by individuals to improve in their private trades, and may in this view be multiplied and increased to any supposable extent, which the nation can employ beyond what can be procured at home.

'The taxes requisite to pay this part of the interest are amply repaid by the increase of national credit, labor, and profit, which the employment of the capital furnishes; whereas that proportion of the interest which is paid to the public creditor, though as just an engagement, supplies no new or productive capital, but that which is first collected from the labour or individual capital of the community; yet this fancied benefit of its re-circulation has been by most, and by some later writers especially, held up as the source of our general prosperity.

'By the foreign debt, a large productive capital is brought into the nation, and improved by commerce. By the domestic debt, a very large interest is drawn from the public without any capital.'

In the conclusion of this little tract, the sensible writer offers a few remarks on taxation and reformation; which lead, we think, to a fair inference, viz. 'That as taxation is so much increased, representation should also be extended.'

MEDICAL, &c.

Art. 52. *Reports principally concerning the Effects of the Nitrous Acid in the Venereal Disease*, by the Surgeons of the Royal Hospital at Plymouth, and by other Practitioners. Published by Thomas Beddoes, M.D. 8vo. 2s. 6d. Johnson. 1797.

Though few attempts at medical improvement appear to have been built on a slighter basis of theory than the employment of the nitrous acid in the venereal disease, yet, as *a respectable body of fact* has already

ready been brought before the public in proof of the efficacy of this remedy, it has become really interesting to ascertain with exactness its actual powers, and how far its use may supersede the common modes of practice. The *certainty* of the cure of this disease by mercury has indeed been commonly adduced as one of the principal triumphs of the medical art; and no pains have been spared to obviate the hazards and inconveniencies attending it; yet every candid practitioner will confess that, with respect both to certainty and safety, more abatements must be made than a sanguine admirer of the art would either expect or wish. We do not hesitate, therefore, in bestowing praise rather than censure on an attempt to introduce a new method of cure; which, if equally certain, has obviously the advantage of less probable injury to the constitution, and less evil of every kind attendant on it. At the same time, considering the dreadful consequence of a venereal virus lurking in the habit, repressed but not subdued, we think that the utmost caution is necessary to prevent the mistake of a temporary cessation of symptoms for radical cure. Every one who is conversant in the history of this disease and its remedies must have lamented the frequency of such a delusion, and will probably be apt to think that the speedy removal of symptoms, and the perfect eradication of the distemper, are in some measure in an inverse ratio to each other. The effects of the more active preparations of mercury itself, such as corrosive sublimate, compared with those of the milder, seem to confirm this opinion.

The great force of the evidence adduced in this pamphlet consists in the cases from Plymouth Hospital, communicated by Mr. Hammick, jun. and confirmed by Dr. Geach. From these it appears that a number of the very worst venereal affections, of different degrees of standing, some with and some without the previous use of mercury, had given way to the use of the nitrous acid, without the least injury to the constitution; and, as far as is hitherto known, without relapse. None of them, indeed, date farther back than April in the present year; and as the patients were seamen, dismissed on cure to their respective ships, their subsequent history could not be traced. The immediate effects, however, have been extraordinary and decisive, and leave no room to doubt of singular *powers* in the acid. Nor do we see that any suspicion of either delusion or misrepresentation can possibly rest on the narrators, one of whom is well known to the public as a careful and experienced observer, little likely to catch enthusiasm from a new proposal. There is some reason, indeed, from the prodigious superiority of success in these cases above those communicated by other correspondents, to suspect something peculiar in the constitution or circumstances of seamen, which will prevent the medical practice, with respect to them, from being a standard of general practice; and, in particular, the *scorbutic taint*, which they all seem to acquire from a continued use of ship provisions, seems to render them very unfavourable subjects for a mercurial course, and to indicate peculiar advantages from acids in their complaints; and it appears that Dr. Geach, probably induced by these considerations, has long been in the habit of giving *lemon-juice* to patients labouring under

under phagedenic venereal ulcers, after the exhibition of mercury, with happy effects.

It is not, however, by any means our intention to prejudge this matter; and we most cordially recommend the careful perusal of *all* that is brought forwards in this pamphlet to those who feel themselves properly interested in its subject. Dr. Beddoes has never, in any of his reports concerning new medicines, shewn himself deficient in candour and caution; and in the present publication he has, with the greatest fairness, given results that were *un*favourable as well as those which were favourable. He has concluded with a *circular letter*, by which he has taken on himself the troublesome office of serving as the centre of communication of all future information on this topic. Due attention to this call may, as he justly observes, in a very moderate period, produce as complete a decision of this point, as ages have done with respect to others. It is the particular advantage of the present time, that, from the general diffusion of knowlege, the freedom from prejudice, and the easy correspondence among the faculty, practical points *may* be settled with infinitely greater ease and certainty than in any former periods; and, on the proper use of this opportunity, all real improvement in the healing art must materially depend.

Art. 53. *The Anatomy of the Human Body, Vol. II.* containing the Heart and Arteries. By John Bell, Surgeon. Large 8vo. with plates. 12s. Boards. Cadell jun. and Davies. 1797.

Our account of the first volume of this work is contained in our 14th vol. N. S. p. 334. We have little to add to what is there said of the character of the work; and the nature of its subject renders extracts unfit for our purpose. As in the former volume, there are in this much useful matter and much sagacious remark, but with too great a mixture of personal sarcasm, often expressed in coarse language, with a misplaced affectation of jocularity. This, however, does not affect the real utility of the work, which to a student may be very considerable, and such as may supersede more expensive publications. The plates are numerous, and better executed than those which we have generally seen from Edinburgh. Several points of the author's physiology might admit of controversy; but his description is clear and accurate.—The third volume of Mr. Bell's production is advertised: but it has not yet fallen into our hands.

Art. 54. *A few Remarks on the Nature and Cure of Colds.* By T. M. Kelson. 8vo. 1s. 6d. Murray. 1797.

The leading idea in this short work is that the disease called *a cold* is, '*sui generis*, depending upon the application of a specific matter,' and not owing to the mere suppression, partial or general, of perspiration. The negative arguments in this case are pretty obvious, and have been frequently repeated; yet, in fact, we cannot better understand the nature and action of this supposed virus or specific matter producing a cold, than we can the manner in which suppressed perspiration induces a disease of a particular organ. As we conceive it to be sufficiently proved, on the one hand, that those epidemics, which under the name of influenzas or catarrhs occasionally

sionally prevail with the general symptoms of a cold, spread by means of a specific contagion;—so, on the other, we think it cannot be doubted that casual or sporadic colds are really, as they are supposed, for the most part the consequence of partial draughts of air, wet feet, damp rooms, &c. without the least suspicion of contagious effluvia. The existence of general indisposition in the first case, and its absence in the second, form probably the chief practical distinction.

RELIGIOUS *and* POLEMICAL.

Art. 55. *A Vindication of the Lord Bishop of Landaff's Apology for the Bible;* in a Series of Letters addressed to Mr. Macleod. By John Jones. 8vo. 1s. Chapman.

For such a vindication as this, we apprehend, the Bishop of Landaff will not be very warm in his acknowlegements. Though Mr. Jones clearly sees certain points at which Mr. Macleod may be attacked with advantage, he does not conduct the attack with ability; and he seems more desirous of making a display of classical and mathematical learning, than of considering the precise meaning of his words and the real force of his argument. We will not pretend to estimate the depth of his researches in science and literature: but we could have wished that he had not talked of 'the sun being reflected by the *transparent* quality of the moon;' that he had quoted Origen in the common way; that he had not pedantically marked the figure of the particular syllogism that he used p. 12, (*Cam-es-tres*); and that he had explained what he meant by 'a rocky and volcanic mind,' p. 50, &c. The several important subjects to which Mr. J. adverts cannot be discussed with satisfaction, and in such a manner as to produce the conviction of an infidel, within the narrow limits of 58 small pages.

Art. 56. *A Layman's Protest against the profane Blasphemy, false Charges, and illiberal Invective of Thomas Paine,* Author of a Book intitled "The Age of Reason, Part I. and II., being an Investigation of true and fabulous Theology." By I. Padman, jun. 12mo. pp. 241. 3s. Boards. Symonds.

This Layman publishes his thoughts on "the Age of Reason," because they are those of a Layman, in order to destroy Mr. Paine's boast that he had by his deistical pamphlets only provoked the resentment of interested priests. Mr. Paine's boast, on this score, is destitute of foundation; for though Deism be prevalent, there are certainly many laymen as zealous for revelation as any of the clergy. Mr. Padman is of this number; and though he traverses ground often trodden before in this controversy, and contends for doctrines and principles which the general defence of revelation does not require, he endeavours, we think, to argue fairly: but he cannot resist some transitions from calm argument into invective and warm declamation, which he possibly deems the most spirited and brilliant parts of his performance. On the whole, Mr. Padman's protest evinces considerable knowlege and dexterity, and may serve in the hands of laymen as a shield, to ward off the blows aimed by Mr. Paine against the sacred religion of our country.

Art.

Art. 57. *Purity of Christian Communion recommended as an Antidote against the Perils of the latter Days;* in three Discourses delivered to a Church of Christ in Richmond-court, Edinburgh. 8vo. pp. 92. Chapman.

Allowing for some *Scotticisms*, these letters are not, on the whole, ill-written. The author declares, concerning himself and his connections, that 'they form a just estimate of the value of civil and religious liberty:' but that 'their principles do not permit them, in *any supposable case*, to resist the *civil powers* by violent means, or join any *association* in opposition to *government*.' With these concessions, he unites a warm plea for what he terms *purity* of Christian communion; or, if we understand him rightly, an entire separation of those who are Christians in *reality*, from those who are such merely by name or external form.

While we cordially admit the right which private persons, or societies, have to prescribe and judge for themselves, as long as they interfere not with the public peace, we must yet say that surely it is, in many cases, very difficult if not impossible for fallible men to determine on the application of the rule above laid down: should it be a criterion, as appears intended in this publication, that believers of the *truth* only should unite with them, where is the man who shall authoritatively decide for another as to *what is truth?* Had it indeed been urged that a reception of the New Testament, as containing divine *truth*, is a requisite to Christian communion, it must gain a ready assent: but, when our author proceeds farther than this, though he appears to discard written creeds and articles of faith, does he not mentally at least prescribe what is *human*, when he regards it as necessary that there should be a correspondence, in some points at least, with certain explications or conceptions concerning the meaning of Scripture?

In addition to the *three discourses*, we find an *appendix*, consisting of two numbers, the first containing thoughts on the *weekly celebration of the Lord's supper*, a practice which this writer apprehends to be recommended by the accounts which we have of the primitive church:—the second is on the *nature and tendency of human standards of religion*. On these it is pronounced, and not without argument to support it, that they are 'not merely useless, but also hurtful and dangerous.' Some of them, the writer observes, maintain that the Scriptures are the *only rule*, while they are in the very act of establishing *another*.—'It would' (he farther remarks) 'require a volume to shew the evils which arise from human standards of religion. The reformers in the sixteenth century did a most essential service to mankind, when they were instruments in the hand of God of bringing the Scriptures to light, and publishing them in the different languages of the nations: but they prevented the full effect of that light, by placing human standards of doctrine between it and the people, and their example has been hitherto faithfully imitated by Protestants of almost all denominations. These *uninspired traditions* are not now held in such high veneration as they formerly were; sooner or later, *they* must sink into oblivion, but "the word of our God shall stand for ever."

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We have only to add that, notwithstanding these free remarks, there seem to be some points regarded by him as essential to the *truth* and to the *purity* of Christian communion, in which he cannot have the concurrence of many well-disposed, and we may add well-informed minds.

Art. 58. *The Call of the Jews.* Two Sermons preached at the New Jerusalem Temple, in Red-Cross-street, near Cripplegate, London, October 2, 1796=40, wherein is manifested from the Word the true Nature and Quality of that People, from their first Origin to our Lord's Advent; and that the Expectation of their Call to accede to the Lord's Church as a peculiar People, and to go again to Jerusalem, is inconsistent both with Reason and Scripture. By Manoah Sibly, N. H. S. 8vo. pp. 60. 1s. Hindmarsh, &c.

The expectation commonly entertained by Christians that the Jews will at length be called into the Christian church, and the idea of the Jews themselves that they shall return to Jerusalem, are in these sermons controverted; not by a critical examination of the meaning of the passages of Scripture on which these expectations have been founded, but by giving a spiritual interpretation to the whole Jewish history and prophecies, in accommodation to the New Jerusalem system. As the writer's method of reasoning is not likely to carry much weight, except with those of his own sect, it is altogether unnecessary for us to enter into any particular examination of the merits of the question. A publication of this class is *sui generis*, and not to be measured by ordinary rules.

Art. 59. *Twelve Sermons preached at the New Jerusalem Temple*, in Red-Cross-street, near Cripplegate, London, on the following Subjects: I. The Creation of Man by the Triune God, and his Prerogatives defined, Gen. i. 26, 27. II. The Christian's Golden Chain, or the Divine Human Titles of Lord, Is. ix. 6. III. The Lord's Thirst on the Cross, John xix. 28. IV. The true Nature of the Atonement, Is. liii. 5. V. Spiritual Magnetism, or the Nature of that Faith which removes Mountains, Mark xi. 22. VI. Simon sifted as Wheat, and upheld by the Lord, Luke xxii. 31, VII. The Sin against the Holy Ghost, Matt. xii. 31. VIII. Encouragement for Babes in the Church, Is. xxxv. 3. IX. Elijah fed by Ravens, 1 Kings xvii. 6. X. The Lord passing by before Elijah, 1 Kings xix. 11. XI. The utter Downfall of the Roman Catholic Babylon, Rev. xviii. 21. XII. Death a Continuation of Life, John xi. 23, &c. By Manoah Sibly, N. H. S. and Servant of our Lord Jesus Christ. 8vo. pp. 300. 4s. 6d. or 6d. each. Hindmarsh. 1796=40.

The preceding large bill of fare wholly supersedes the necessity of our entering into any detail, for the information of our readers, concerning the contents and character of this volume of sermons. By a single glance over the author's list of titles, they will perceive that the spiritual entertainment provided for them is of that kind which all persons, but fanatics themselves, would call fanatical;—and if they attend to the appendages annexed to the author's name, and to the dates

dates subjoined; and should they happen to agree with us in conjecturing that the initials N. H. S. denote *Nova Hierosolyma Socius*, and that the date, 40, marks the year of the New Jerusalem æra; they will conclude with us that the fountain, which has sent forth these twelve streams of holy water, is the Swedenborgian church. The sermons, as far as concerns the language, are not ill-written: as to doctrines and sentiments, we acknowlege ourselves wholly incompetent to form a judgment concerning them; not having yet been able to procure the key of analogy, by which the mysteries of this sect are unlocked; or, in the phraseology of this school, to understand the *correspondences* between natural and spiritual things. We leave good Mr. Sibly to edify his brethren, without any hope of being ourselves edified by his labours; and without much expectation that our readers, except such as may happen to be illuminated, will seek edification from the New Jerusalem Temple.

AMERICA.

Art. 60. *The Discovery, Settlement, and State of Kentucky*; and an Essay towards the Topography and Natural History of that important Country, &c. By G. Imlay, Esq. The 3d Edition. 8vo. pp. 638. 9s. Boards. Debrett. 1797.

Though it is not our constant custom to notice new editions of books, yet, as on particular occasions, and especially where the alterations are so important as to give a new aspect to the performance, we have mentioned them to our readers, we shall here just observe that to the present third edition of this useful book are added, besides a variety of valuable notes and observations interspersed throughout the work, ample accounts of the sugar maple-tree, with the method of preparing the sugar from it, the demand for it, and the capacity of supply; state of society in America, price of provisions, observations on the state of literature, of civil liberty, and religious rights; the culture of Indian corn, hemp, flax, hops, tobacco, indigo, cotton, senega root, esquine, madder, jalap, potatoes, silkworms, persimmon, various kinds of grapes, berries, &c. the candleberry myrtle, sumach, coffee, and other particulars in the vegetable kingdom: with observations on the antient works, the native inhabitants, &c. of the western country. Likewise, an historical narrative and topographical account of Louisiana and West Florida; the soil, growing timber, and other productions of several lands. Remarks for the information of those who wish to become settlers in America, by Dr. Franklin. A topographical decription of Virginia, Pennsylvania, Maryland, and North Carolina; comprehending the rivers Ohio, Kanhaway, Sioto, Cherokee, Wabash, Illinois, Mississippi, &c. by Mr. Thomas Hutchins. Mr. Patrick Kennedy's journal up the Illinois river, &c. Constitution of the state of Tenasee, established at Knoxville, 1796. Treaty concluded between the United States and the king of Spain. Plan of the association of the North American land Company, &c.

The merits of Mr. Imlay's work are sufficiently known * to the

* See our account of the 2d edition of this performance, Rev. vol. xx. N. S. p. 265.

public,

public, and these additions are undoubtedly of great importance to all who wish to inform themselves of the present condition of the United States, and of their progress in the arts and comforts of life. The description of Louisiana, West Florida, and the Mississippi, with their principal settlements, is rendered peculiarly interesting on account of the free navigation of the Mississippi, lately granted to the United States. This book seems particularly calculated for the use of persons who have entertained thoughts of embarking for America as traders, adventurers, or settlers.

MISCELLANEOUS.

Art. 61. *Il Passatempo Italico.* 2 Vols. 8vo. 10s. Boards. Molini, London.

Each of these volumes contains three numbers of a periodical work, which was intended to appear monthly; chiefly for the use of masters in teaching Italian, who found it difficult to furnish their female scholars with *entire* works of classical authors, that are quite unexceptionable with respect to delicacy. We have here, therefore, extracts and specimens, in verse and prose, from the best writers in that beautiful language, well selected in point of diction and purity of sentiment.

No. I. for November 1795, contains Letters, Comic Scenes, Explanation of some particular phrases in the Italian language, Maxims in verse and prose; A short novel; Scenes from Metastasio's *Attilio Regolo;* A severe reply of Raphael the painter; The manner in which the English were armed and fought in Italy, under the Duke of Monferrat, and afterward in the pay of the State of Pisa, about the year 1363; The journey of a blind old man to visit Petrarca; Ingenious means proposed by a citizen of Florence to increase the public revenue; Of the happy use of words; One of the requisites necessary to speaking and writing with clearness; Fables; Sonnets; Cantata from Metastasio; A precept of Socrates; Of the pleasing qualities of a gentleman; Ingenuity of a musician in poverty; Discourse of Lorenzo de' Medici to 300 Florentine citizens; Of the virtues and vices of men at different periods of their lives; National characters; Speech to Charles V., to excite him to compassionate his son-in-law and family; The lamentation of *Cecco da Varlungo,* &c. &c.

By this table of contents of the first number, our readers may judge of the variety which this selection offers, in subject and style, in the subsequent numbers for December 1795, and January, February, March, and April 1796. Had not political writings so filled our libraries, and absorbed the thoughts of mankind, such a compilation as this might, perhaps, have more engaged the attention of those for whom it was intended.

In general, the specimens and extracts are well selected: but, as most of the detached pieces are given as models of writing on various subjects, we were somewhat surprised that, in choosing the letters, those of Metastasio were forgotten; which, for graceful ease, and beauty of language and sentiments, seem superior to any prose or

epistolary writings in the Italian tongue*. The short letters inserted in these numbers are, indeed, correct in language, but contain nothing very ingenious, elegant, and interesting.

We could select, however, had we convenient room, many detached pieces from this volume, which would be curious and amusing to English readers, if translated: but we must restrain our wish, and only give the following account of the effect of Petrarca's poetry on an old blind man, who could not die contented till he had visited the divine bard.

'Petrarca went to Naples, to the court of king Robert. Thence he passed to Rome, where he was crowned laureat; after which solemnity, he went to Parma. When an old and blind school-master in Pontremoli (a city of Tuscany) heard that the poet was gone to Naples, eager to become as well acquainted as he could with him for whom he had conceived the highest esteem and reverence, he had the courage to undertake so long a journey; and, supported by his only son, he travelled to Naples. The king, hearing of his arrival, admitted him to his presence. Astonished at the sight of this old man, who, loaded with years and infirmities, more resembled a statue of bronze than a living creature, the king told him that, if he wished to converse with Petrarca, he must make haste to follow him; as he had quitted Naples some time, and was preparing to return to France. The old man, in reply, told his majesty that he would go to the farthest part of India after such a man. The king, still more surprised at his perseverance, treated him honourably, and furnished him with every necessary and convenience for travelling. The old man went to Rome; whence, being informed that Petrarca had left that city, he returned, in great affliction, to Pontremoli. Hearing there, however, that the poet was at Parma, he undertook a new journey; and crossing the Appenines, still covered with snow, he at length arrived in that city, and was conducted to the house in which Petrarca resided. It is impossible to describe the rapture of this old blind traveller, when he found himself in the presence of so great a man. He made his son, and one of his scholars who now accompanied him, lift him up by turns, to embrace the head which had conceived such beautiful thoughts, and to kiss the hand a thousand times which had written them. The good old man remained three days at Parma, constantly hovering about Petrarca. Many persons came to see his extraordinary adoration of the poet; and one day, finding himself in the midst of a crowd, he said to Petrarca, 'I fear I am troublesome; but I can never satiate myself with *looking at* you; and it is but just that you should grant me a pleasure for which I have travelled so far.' When the blind man talked of *looking at* the poet, some of the company burst into a loud laugh: on which, addressing himself to Petrarca, he said, 'I leave you yourself to judge whether it be not true that I, blind as I am, see you better than these buffoons with their two eyes?"—a question which completely silenced the scoffers.

* See Dr. Burney's "Memoirs of Metastasio," including his *Letters*; Rev. vol. xx. N. S. p. 373.

At

At length *Azzo*, the Lord of Correggio, filled with admiration at the zeal and respect for talents manifested by this extraordinary old man, dismissed him with suitable honours and rewards.'

This fact is related by Petrarca himself, in one of his letters.

Art. 62. *Addresses to the People of Otaheite*, designed to assist the Labor of Missionaries and other Instructors of the Ignorant. To which is prefixed a short Address to the Members and Friends of the Missionary Society in London. By John Love, Minister of the Scots Presbyterian Congregation, Artillery-lane, Bishopsgate-street, and Secretary to the Missionary Society. 12mo. pp. 170. 2s. 6d. sewed. Chapman, &c. 1796.

When Otaheite was discovered by the European navigators, its inhabitants were as happy as a delightful climate, a sufficiency of food, moderate labour, health, and all the animal enjoyments in their natural state, could render them: from their connexion with Europe they have already derived various mischiefs; and from the present publication it appears that they are destined, by a society confidently pretending to "*the rich communication of wisdom and power from on high*," to experience the horrors of civil war, lighted up and aggravated by theological zealots from Great Britain.

Art. 63. *Memoirs relative to the History of Jacobinism.* A Translation from the French of the Abbé Baruel. Part I.—Vol. I. 8vo. pp. 387. Booker. 1797.

As we have given a sufficient specimen of this translation, which we used for the *extracts*, in our account of the *original*, [see Appendix to our xxiiid volume, just published,] we have only to refer our readers to that article for the present; with the promise of some farther extracts as the work advances in the course of publication. The translator informs us that, 'having spent a great part of his life in foreign countries, and having been an eye witness to many of the extraordinary revolutions that have arisen from the plots delineated in this work, he thought he could not serve his countrymen more effectually than by giving them a translation of a book which had struck him so forcibly.' We wait with some degree of impatience for the publication of the remainder of the Abbé's performance.

Art. 64. *A Description of the Town and Fortress of Mantua*, together with a true and concise Account of the Military Operations and Events attending its Blockade and Siege, till its Surrender to the French. Embellished with three Engravings. Translated from the German. 4to. 2s. 6d. Vernor and Hood.

This recital of the progress of the war in Italy, from the commencement of the campaign of 1796 to the cessation of hostilities after the capture of Mantua by Buonaparte, will be very acceptable to those who prefer,—and *who* will not prefer?—a connected account, to the scattered and often contradictory details of the newspapers. The translator informs us, in his preliminary advertisement, that this brief relation 'was originally published at *Frankfort on the Main*, and lately, by chance, fell into his hands;' and that, 'charmed with the impartiality of its author, he conceived the hope that a translation might prove an acceptable offering to those who participate in so memorable an event.'

The narrative is illustrated, as the title sets forth, with three engravings, viz. a north-east view of the town of Mantua; a map of the environs of Mantua, extending four Italian miles round the town; and a plan of the town and fortress of Mantua. Of all these the author has also given a description; which, we imagine, is correctly translated: but we have not seen the original.

Art. 65. *A Letter to Jacob Bryant*, Esq. concerning his Dissertation on the War of Troy. By Gilbert Wakefield, B. A. 4to. pp. 26. 1s. 6d. Kearsley. 1797.

This attack on Mr. B.'s dissertation, though not of gigantic size, is perhaps more formidable than was absolutely requisite to overthrow Mr. Bryant; who, nevertheless, is not a weak antagonist.

The author neither strives to please by the graces of novelty, nor endeavours to add beauty to old materials by the charms of arrangement and decoration. The work, notwithstanding the interest and splendour of the subject, is so little fitted for captivating a reader, that, with much attention, he will scarcely understand Mr. Wakefield's strictures, unless he has clearly in his memory all the turns and windings of Mr. Bryant's dissertation. The following observations are important, and may be considered as a summary of the pamphlet:

'No leading point in history, of various connexion, abundant attestation, and general belief from a remote antiquity contiguous to it's achievement, can be disproved, or discredited, by the disagreements and inconsistencies of writers, relative to concomitant circumstances of subordinate consideration: and much less by the vague and arbitrary conjectures of ingenious disputants in distant ages.

'The whole fabric of genuine history so entirely rests, I apprehend, on the solidity of this basis, and every capital historic fact, delivered down by different reporters, constitutes so clear and decisive a demonstration of the theorem before us, that an illustration of it by specific instances seems totally superfluous, and savouring of insult to the sagacity of any reader, not destitute of historical information.

'Such a fact, as I stated above, cannot be invalidated by arguments derived from poetic fable; which takes a striking event merely as a ground-work, and has always been indulged in a superinduction of adventitious embellishments, either resulting from an exaggeration and modification of received truths, or from an absolute invention of imaginary circumstances.'

Art. 66. *Medical, Philosophical, and Vulgar Errors, of various Kinds, considered and refuted.* By John Jones, M. B. 8vo. pp. 213. 4s. Boards. Cadell jun. and Davies. 1797.

A narrow compass for a wide topic! Barely to enumerate, to any purpose, the errors coming under the preceding description, would not be a small task: but what Herculean powers must he possess, who would undertake to refute them, and substitute truth in their place! Mr. Jones aims at nothing so great. He has set down at random a list of such false opinions as occurred to him during the leisure of a fit of sickness, and has with little premeditation attempted

to

to correct them. Not deficient in natural shrewdness, but little acquainted with science in its improved state, he has detected some errors, made others, been sometimes right, sometimes wrong; and, in short, has made up a whimsical medley, which will afford some amusement and instruction, but will certainly not confer much of either philosophical or medical fame on its author.

Art. 67. *A History or Description, general and circumstantial, of Burghley House, the Seat of the Right Honorable the Earl of Exeter.* 8vo. pp. 205. 5s. Boards. Longman, &c. 1797.

With great disparagement of his predecessors, whom he styles 'that garrulous old gentleman Mr. Peck, and Mr. Lowndes *the surgeon*,' this anonymous historian of Burghley anticipates (in his introduction) a comparison very highly in his own favour. He describes his work as 'a more neat, elegant, and extensive description of the palace of Burghley than any that has ever appeared,'—'arranged in a more polished and methodical manner,'—composed of 'animated sentiments and observations,'—and he exclaims, in conclusion, 'Happy shall I be if this *vein* be deemed both rich and sterling, as it is evidently a vein from which neither Mr. Harrod nor Mr. Lowndes the surgeon *hath* drawn much ore nor much blood.' P. vii.—

"Promise (as Hamlet says) is the humour o' the time, it opens the eyes of expectation;" let us therefore attend to the performance, and to the author's pretensions.

The fourth section contains a summary view of the art of painting, from its invention to the present state in our own country, chiefly abridged from Walpole's anecdotes. For the account of the Italian Masters, the writer is indebted to similar authors; and he evinces no great acquaintance with them when he speaks of the "School of the *Caraccios*," and when p. 47. he mentions 'Luca Jordano;' that is, in the Italian language, "Luke *make haste*."

Concerning the origin, the architecture, and the furniture, of this magnificent residence of the Cecils, we do not discover any thing in this description that is valuable, either for novelty or just criticism. In the laboured detail of the paintings, every page abounds in fustian sentiment, bombastic ejaculations, or feeble attempts at pleasantry.—A few specimens may suffice.

'Turn now, Oh gentle stranger, to the Lady of DOMENICHINO, and see what tenderly complex expression speaks there! If your cheek be pale and cold, presently will you find a glow, while you gaze at her, like that which springs in hers! In that almost matchless countenance, you may trace a sentiment, which, flowing warm from her heart, seems to quicken the canvass, and is, every moment, ready to burst out at her eyes, in tears. She appears under some resentment of the tender kind; but, alas, much too amiable to give it scope! She feels with so much natural magic, that none but the magician, who fixed her in this charming spell, can rightly tell you what her feelings are. Beneath the snowy turban, which adorns her head, what pathos seems to dress her brows; what silent, yet what speaking, tristness, highly touched!'

Now for ejaculation.—'What a warm, comfortable object, with her furs, is the mistress of PARMEGIANO, who first taught the art of etching with aqua-fortis! A squinting person, while gazing on her, methinks,

methinks, becomes cured; and the knees of the most valiant, almost knock together, like those of BELSHAZZAR, as by a kind of charm!' P. 66.

Now for pleasantry—'It is much to be wished, that in so fine a collection of painting as this, there were some person to show it, whose intellects are a little more cultivated than those of a common chamber-maid. What can such a poor girl be expected to know of the bull JUPITER, but what she has seen of the running bull at Stamford! Or of ACTÆON turned into a stag, more than of one of the common deer in BURGHLEY Park? When strangers and pilgrims are, as it often happens, simple, their guides cannot be too knowing and wise.'

To the justness of this last observation we readily accede; and we add that, if the proprietors of British palaces would select *Cicerone* well informed and judiciously communicative, the frequently enormous fee *expected*, if not openly demanded, would be willingly paid by numerous visitors. Whoever has viewed the foreign collections to most of which access is so liberally given, and where the stated gratuity is so trifling, will form a contrast almost disgraceful to this country.

The critique on Mr. Brown, commonly called *Capability Brown*, we should rather have expected from Mr. Lowndes *the surgeon*, than from our author. 'The swelling circle is a figure which Mr. Brown very frequently avails himself of; and in general with great success; nor does he ever, like an unskilful midwife, perform the Cæsarean operation upon Nature, when he can more obviously set her free.' P. 197.

Art. 68. *An Account of the Discovery of the Body of King John*, in the Cathedral Church of Worcester, 17th of July, 1797. By Valentine Green, F. S. A. 4to. 2s. Faulder.

This pamphlet may be considered as *addenda* to Mr. Green's History and Antiquities of Worcester, of which an account is given in this month's Review. It had been for many years apprehended that the sepulture of king John's body was in *the chapel of the virgin*; and that the effigy, originally fixed on his tomb in that place, had, at the time of the reformation, been removed thence to a *cenotaph*, erected in the choir of the cathedral. That the latter was merely a *cenotaph* was concluded with strong probability; since it appeared that the depth, from the pavement of the choir to the arch of the *crypt* beneath, is not more than twelve inches,—which could not admit of any interment. It was, however, determined to investigate with attention; and, at the time above specified, the effigy, the slab, and other incumbrances, being displaced, 'a stone coffin presented itself, containing the entire remains of king John!'—Some parts of the skeleton have been dislodged, and some probably consumed; yet, on the whole, 'the bones appeared to have lain as they might naturally have done in their quiescent progress through the various stages of decay and dissolution.'—'On the skull was found the celebrated monk's cowl, in which he is recorded to be buried, as a passport through the regions of purgatory.'—The robe, with which the body was covered, is reported to have some of its embroidery still remaining, together with

with parts of the sword, and its scabbard, which had been placed in the right hand.

The state in which these relics are found is such, according to the description here given, as leaves little or no room to doubt that they have undergone a translation since the time of their original interment. Mr. Green's language on this point is a little obscure and perplexed, and might almost lead the reader to understand, 'that the place where the body has now been discovered is that of its first burial:' but he is more clear when he adds, 'Thus while a less dignified tenant may have been admitted to the possession of the royal grave, the king himself is proved literally to remain above ground, intombed indeed, but unburied.'—The paragraph which follows is also rather confused, occasioned possibly by too great haste, but we gather from it the *uncertainty* to which antiquarian conjectures are and must be liable.—The rejected opinion of Mr. Dougharty, that the royal body was within this tomb, is now proved, though once discredited, to have been true.—It appears from Mr. Green's history that it was not wholly unusual for a proud abbot to usurp, by his own direction, the grave of some other person; and, as it is highly probable that the relics now found are really those of the king, curiosity may hereafter lead to an examination of the body which now occupies the department in the chapel in which the remains of John were originally deposited.

This pamphlet is accompanied by a good engraving of what appeared on opening this repository of royalty.

Art. 69. *The Commerce of America with Europe*, particularly with Great Britain, comparatively stated and explained, &c. By the late J. P. Brissot de Warville, assisted by Etienne Claviere. The Second Edition: with the Life of the Author. To which is added an Account of the Conduct of the Girondine Party in the Revolution of the 31st May. 8vo. pp. 400. 7s. Boards. Jordan. 1797.

This new edition of an instructive work, which has already received our approbation *, is rendered more valuable by a life of the author, which is full of dates, facts, and documents, and amply atones for the absence of eulogy by its punctual authenticity. In the list of Brissot's works, we have not observed that Address to his Constituents, which forms the most glowing specimen of his written eloquence.

Art. 70. *The Life and Adventures of Peter Porcupine*, with a full and fair Account of his Authoring Transactions, &c. By *Peter Porcupine himself.* 12mo. 1s. Printed at Philadelphia; London, reprinted by J. Wright. 1797.

This writer here informs the public that his real name is William Cobbett; that he is the son of poor but honest parents; and that he was bred to the plough: (which it is a pity that he ever forsook; as it seems he was an excellent hand:) but, being of a roving disposition, he became a soldier in a marching regiment, in which he behaved so well that he rose to the rank of serjeant-major.—After five years' service, he obtained his discharge, with the most reputable certificates.

* See M. Rev. vol. lxxvi. p. 593; and vol. lxxx. p. 77.

By

By this time, our 'adventurer' had much improved and informed his mind, by reading such books as he could procure; so that, having settled in America, he set up in the trade, occupation, and calling of an *author*. He possesses good natural parts; and had he not aspired to the character of a wit, a satirist, and a politician, he probably would not have had so much reason to complain of enemies,—evil-minded people,—who have vilified his reputation, and represented him as no better than a '*fugitive felon*.'—To vindicate himself against the calumnies of this 'numerous and stupid host,' appears to have been the main design of this pamphlet; and we really think, as far as we can venture to judge without the observance of Horace's rule, that he has not been unsuccessful in his very natural endeavours to effect his purpose.

SINGLE SERMONS.

Art. 71. *A Discourse delivered April* 12, 1797, before the New-York Society for promoting the Manumission of Slaves, and protecting such of them as have been or may be liberated. By Samuel Miller, A. M. one of the Ministers of the United Presbyterian Churches in the City of New-York, and Member of the said Society. 8vo. pp. 36. New-York, printed by Swords and Co.

To deliver the plain dictates of humanity, justice, religion, and good policy, as the author properly expresses himself, is the design of the present discourse.—In executing this intention, as he farther observes, it was not to be expected that any thing *new* should be offered. 'It is not,' says he, 'a new subject; and every point of view in which it can be considered, has been long since rendered familiar by the ingenious and the humane.' He modestly adds, 'All that is left for me is, to bring to your remembrance principles which, however well known, cannot be too often repeated; and to exhibit some of the most obvious arguments against an evil which, though generally acknowleged, is still practically persisted in.'

We have been much pleased with this eloquent, argumentative, benevolent, and rational declamation against the commercial enslavement of the human species. The ingenious author not improperly terms it (in his short preface) 'an *elementary* view of the subject;' and he has peculiarly adapted his arguments and observations to the situation and circumstances of his American audience: as in that country, we are here told, the subject of slavery has received but little attention from the generality of the citizens,—even in a country 'from which has been proclaimed to distant lands, as the basis of our political existence, the noble principle, that "ALL MEN ARE BORN FREE AND EQUAL." 'In this country,' he adds, 'there are SLAVES!—Men are *bought* and *sold!* strange indeed! that the bosom which glows at the name of liberty in general, and the arm which has been so vigorously exerted in vindication of human rights, should yet be found leagued on the side of oppression, and opposing their avowed principles!'

It is, however, with great satisfaction that we read, in p. 32 of this animated and able defence of the natural freedom of mankind, that in *two* of the United States, viz. MASSACHUSETTS and NEW-HAMPSHIRE, the truly laudable work of liberating the Negroes has been

been successfully begun. 'In those States,' says Mr. Miller, 'there is not a single slave! in *both*, they were all emancipated *in a single day*; and no inconvenience resulted from an event so honorable to humanity.—Noble example! happy triumph of truth and justice over a mistaken and sordid policy!'—

This happy event, so highly creditable to the states of Massachusetts and New-Hampshire, affords a remarkable proof of the practicability of even *a sudden* liberation of the negroe slaves, with little if any danger [so much dreaded, especially in the West Indies] to the country which sets them free, when the unriveting of their chains has been performed with due precautions, and all the necessary prudence of a wise and good government.

It is, perhaps, needless to add that this discourse would, in most respects, be equally applicable to an audience in the West-Indies.

Art. 72. *The Lord turning and looking on Peter.* By James Harrimen Hutton, B. A. 4to. 1s. Exeter, Trewman. No London Bookseller. 1797.

A popular discourse on the character of the apostle Peter; which, as it was doubtless heard, may also be read, with pleasure and profit. Perhaps no class of sermons is more acceptable and useful, than that which deduces moral and pious reflections from historical facts and characters.

CORRESPONDENCE.

'*To the* MONTHLY REVIEWERS.

'GENTLEMEN,

'IN answer to the inquiry of *Marcellus* regarding the appearance of a new Translation of the *Works of Sallust* by Dr. Stuart, I have good authority to state, that that work is in great forwardness, and will very soon be ready for the press.—I understand it is meant to be comprised in one 4to. volume, with ample notes, maps, and other accompaniments; and preceded, like Murphy's Tacitus, by an "Essay on the Life, Genius, and Writings" of the Roman historian.

'I remain, GENTLEMEN,

'Your most obedient servant,

'AN OLD FRIEND.'

'*To the Authors of the* MONTHLY REVIEW.

'YOU owe the trouble of a letter from an unknown Correspondent to a motive which you have too much candour not to approve. The subject requires no farther introduction, and will speak for itself.

'In your account of *The Quiz*, (Review for September, Article 66,) you insert a French poem, given by the authors as the original of Goldsmith's *Edwin and Angelina*, and which seems to be considered by you as such. As the English poet, unfortunately for the world and himself, cannot assert his claim to his own work, it is a necessary duty of an old acquaintance and friend of his to do it for him.

'To judge only from internal evidence, there is no need of very profound judgment to discover at once that the French is a translation from the English; and as it is possible that the translator is living and may read this, he would do better to acknowlege his imitation, than take to himself the silent enjoyment of an honour not his due;—perhaps an honour unsought and unapproved.

'As

'As I would wish that this point should be determined upon principles of taste and judgment, (for the assertion of an anonymous Correspondent, that *other proof* could be obtained, cannot be supposed to have much weight,) it may be observed that the title of *Raymond* and Angelina does as well for an English as a French poem; but, as *Edwin* and Angelina would not be so well in French, the translator rejected the original title and adopted another. Let it also be remembered that the French were once in the habit of making popular English poems of this kind their own. *Old Robin Grey* was translated by Florian; to whom, from mere circumstances, I should attribute the poem in question:—but I may be mistaken, and, as is above-mentioned, the author may be living to own his agreeable imitation, which I should be glad to see without the faults that at present disguise it.

'My zeal for the honour of an original English poet has occasioned the above remarks, which I have purposely contracted, out of a proper regard to your limits for insertion.'

Begging our Correspondent's pardon, we did *not* consider the French poem as really the original of Goldsmith's *Edwin and Angelina*. The parenthesis, ('barely possible,') in our observation, pointed obliquely *another way;* and perhaps our delicacy has occasioned our being misunderstood: but we did apprehend that we had sufficiently manifested our scepticism, without presuming to *decide* on a point which required more examination than we had leisure to afford to the subject.—On the whole, our ideas, and those of our Correspondent, seem to be nearly the same.—We shall be happy to hear again from him, on any future occasion.

In our account of Art. IV. in the Rev. for September, a slip of the MEMORY has attracted the notice of a Correspondent, who politely reminds us that Milton was not the first English poet who wrote SONNETS. In truth, we had overlooked the exception of Spenser; and we thank the letter-writer for bringing him to our remembrance: alas! we have lived to times in which Spenser is seldom recollected!

This unknown friend also suggests that, in p. 42. l. 11. of the same Review, 'feet' should be *fathoms*. It may be so: but our extracts were printed *from the book;* with which the questioned passage is in perfect agreement.

M. C.'s inquiry, 'whether a translation of Professor Eichhorn's very important work (see our last *Appendix*, Art. I.) may be expected,' cannot at present be answered by us. We will inquire, however, as opportunity may occur; and if we obtain any satisfactory intelligence, the subject may again be mentioned.

Our rules will not allow us to accept the contribution from Woodstock; which, however, is declined with due respect to the sender.

ERRATA in our last Appendix.

P. 487. l. 8. for 'Babylon,' r. Nineveh.—P. 488. l. 14. for 'Cyrus,' r. Darius.—P. 491. l. 42. for 'ninth,' r. tenth.—The errors in the Hebrew words, p. 483, are sufficiently obvious.

THE MONTHLY REVIEW,

For NOVEMBER, 1797.

ART. I. *Sir George Staunton's Account of the Embassy to China.*

[*Article concluded, see the Review for October.*]

THE bounds prescribed to us with respect to the present article, curious and interesting as it is, will not admit of our dwelling circumstantially on the remainder of this work. The return of the embassy is said to have been hastened by the desire of bringing safe from China, under convoy of the Lion, the fleet of Indiamen, which was endangered by the breaking out of the war with the French republic. With this purpose, the following observations, suggested by a friendly person, who was thoroughly acquainted with the court of Pekin, powerfully co-operated. We give them here as a summary description of the foreign policy of the Chinese, and of the probable consequences of our late embassy. The writer observes that

"The Chinese had no other idea of an Embassy, than that of a visit with presents on some solemn festival, and to last only during the continuance of the latter; that accordingly, of the many Embassies sent to them in the past and present century, none of them were suffered to pass that period; that in the present reign, the Embassador of the Portugueze, the most favoured nation, was dismissed in thirty-nine days; that the Chinese had little notion of entering into treaties with foreign countries; but whatever business might be desirable to transact with them, must, after a favourable foundation for it, laid by the compliment of an Embassy, be afterwards prosecuted to effect by slow degrees, for that much might be obtained from them by time and management, but nothing suddenly. That it was true, the oppressions by the inferior officers and others who had to deal with strangers at Canton, had been augmenting gradually; and, unless curbed by power, must in the course of time become so heavy as to leave no alternative but that of giving up the trade entirely, or of sending at last an embassy to remonstrate against them; that the sooner, therefore, it had been undertaken, the better; that had the present arrived sooner, and before the troubles in France had indisposed the Chinese ministry and tribunals against the smallest innovation, it would have had fewer difficulties to encounter in the outset; but that the present mission had made such an impression throughout

the empire, as must lead to beneficial consequences in favour of the English, notwithstanding any momentary obstructions; and that henceforward the oppressions would at least be at a stand: that such was the nature and practice of the Chinese government, that however adverse in the beginning to any new propositions, lest it should be surprised into an undue concession or improper regulation, the same matters might be brought again, when the offensive novelty of the idea was over, into a more serious and dispassionate consideration; that this event might be accelerated by the means of letters sent from one sovereign to the other by the annual ships, which might be done without impropriety, now that the communication had been opened between them in a fit manner." He concluded by advising against persisting to continue any longer at Pekin.'

The embassy returned to England on the 6th of September 1794, having been absent just two years. Of this space of time, upwards of five months were spent in China; in which country, from Zhe-hol to Canton, they travelled on their return chiefly by canals, nearly through twenty degrees of latitude.—We shall not give any extracts from the interesting chapters containing the journey from Pekin to Han-choo-foo; and thence to Canton. Let it suffice to observe that the middle and southern provinces are not less populous and flourishing than those in the neighbourhood of the capital.

The seventh chapter contains an account of the residence of the embassy at Canton and Macao; and it may be considered as the last that properly appertains to China, since the eighth is entirely employed in describing the return homeward. From the seventh, our concluding extract shall be drawn, containing an account of the Chinese language, and particularly of the natural passage from hieroglyphics to letters: a subject which we have no where seen discussed in so satisfactory a manner as in the volume before us.

'In Chinese, there are scarcely fifteen hundred distinct sounds. In the written language, there are at least eighty thousand characters, or different forms of letters; which number, divided by the first, gives nearly fifty senses, or characters, upon an average, to every sound expressed: a disproportion, however, that gives more the appearance, than the reality, of equivocation and uncertainty to the oral language of the Chinese. Johnson's English Dictionary affords instances of words taken in upwards of one hundred different senses, without any doubt being thereby felt in English conversation; where, indeed, if there were, no recourse can be had for ascertaining its precise sense, as in the Chinese, to the form of the written character peculiar to each sense in which the word is received.

'The number of words in any language, or at least of senses in which each word is understood, must depend chiefly on the state of civilization to which the people that use it are arrived; and in some degree also, on the population of the country, and on the arts flourishing among them. It is not surprising, therefore, that the Chinese dictionary

dictionary should contain, at least, eighty thousand characters. Perhaps if every sense in which an English term is sometimes received, were considered as a distinct word, and the vast variety of those employed in the different arts and occupations of life, were taken into account, the number would not be much fewer than that of the Chinese.

'The characters of the Chinese language were originally traced, in most instances, with a view to express either real images, or the allegorical signs of ideas: a circle, for example, for the sun, and a crescent for the moon. A man was represented by an erect figure, with lines to mark the extremities. It was evident that the difficulty and tediousness of imitation will have occasioned soon a change to traits more simple, and more quickly traced. Of the entire figure of a man, little more than the lower extremities only continue to be drawn, by two lines forming an angle with each other. A faint resemblance, in some few instances, still remains of the original forms in the present hieroglyphic characters; and the gradation of their changes is traced in several Chinese books. Not above half a dozen of the present characters consist each of a single line; but most of them consist of many; and a few of so many as seventy different strokes. The form of those characters has not been so flux as the sound of words, as appears in the instance of almost all the country bordering on the Chinese sea, or Eastern Asia, where the Chinese written, but not the oral language, is understood; in like manner as one form of Arabic figures to denote numbers, and one set of notes for music, are uniform and intelligible throughout Europe, notwithstanding the variety of its languages.

'A certain order or connection is to be perceived in the arrangement of the written characters of the Chinese; as if it had been formed originally upon a system to take place at once, and not grown up, as other languages, by slow and distant intervals. Upwards of two hundred characters, generally consisting each of a few lines or strokes, are made to mark the principal objects of nature, somewhat in the manner of Bishop Wilkins's divisions, in his ingenious book on the subject of universal language, or real character. These may be considered as the genera, or roots of language, in which every other word, or species, in a systematic sense, is referred to its proper genus. The heart is a genus, of which the representation of a curve line approaches somewhat to the form of the object; and the species referable to it include all the sentiments, passions, and affections, that agitate the human breast. Each species is accompanied by some mark denoting the genus, or heart. Under the genus "hand," are arranged most trades, and manual exercises. Under the genus "word," every sort of speech, study, writing, understanding, and debate. A horizontal line marks a unit; crossed by another line, it stands for ten, as it does in every nation which repeats the units after that number. The five elements of which the Chinese suppose all bodies in nature to be compounded, form so many genera, each of which comprehends a great number of species under it. As in every compound character, or species, the abridged mark of the genus is discernible by a student of that language, in a little time, he is enabled to consult the Chinese dictionary, in which the

compound characters, or species, are arranged under their proper genera. The characters of these genera are placed at the beginning of the dictionary, in an order, which, like that of the alphabet, is invariable, and soon becomes familiar to the learner. The species under each genus follow each other, according to the number of strokes of which each consists, independently of the one, or few, which serve to point out the genus. The species wanted is thus soon found out. Its meaning and pronunciation are given through other words in common use, the first of which denotes its signification, and the other its sound. When no one common word is found to render exactly the same sound, it is communicated by two words, with marks, to inform the inquirer that the consonant of the first word, and the vowel of the second, joined together, form the precise sound wanted.

'The composition of many of the Chinese characters often displays considerable ingenuity; and serves also to give an insight into the opinions and manners of the people. The character expressive of happiness, includes abridged marks of land, the source of their physical, and of children, that of their moral enjoyments. This character, embellished in a variety of ways, is hung up almost in every house. Sometimes written by the hand of the Emperor, it is sent by him as a compliment, which is very highly prized; and such as he was pleased to send to the Embassador.

'Upon the formation, changes, and allusions of compound characters, the Chinese have published many thousand volumes of philological learning. No where does criticism more abound, or is more strict. The introduction, or alteration of a character is a serious undertaking; and seldom fails to meet with opposition. The most ancient writings of the Chinese are still classical amongst them. The language seems in no instance to have been derived from, or mixed with, any other. The written seems to have followed the oral language soon after the men who spoke it were formed into a regular society. Tho it is likely that all hieroglyphical languages were originally founded on the principles of imitation, yet in the gradual progress towards arbitrary forms and sounds, it is probable that every society deviated from the originals, in a different manner from the others; and thus for every independent society, there arose a separate hieroglyphic language. As soon as a communication took place between any two of them, each would hear names and sounds not common to both. Each reciprocally would mark down such names, in the sounds of its own characters, bearing, as hieroglyphics, a different sense. In that instance, consequently, those characters cease to be hieroglyphics, and were merely marks of sound. If the foreign sounds could not be expressed but by the use of a part of two hieroglyphics, in the manner mentioned to be used sometimes in Chinese dictionaries, the two marks joined together become in fact a syllable. If a frequent intercourse should take place between communities, speaking different languages, the necessity of using hieroglyphics merely as marks of sound, would frequently recur. The practice would lead imperceptibly to the discovery that, with a few hieroglyphics, every sound of the foreign language might be expressed;

and

and the hieroglyphics, which answered best this purpose, either as to exactness of sound, or simplicity of form, would be selected for this particular use; and, serving as so many letters, would form, in fact, together what is called an alphabet. This natural progression has actually taken place in Canton, where, on account of the vast concourse of persons, using the English language, who resort to it, a vocabulary has been published of English words in Chinese characters, expressive merely of sound, for the use of the native merchants concerned in foreign trade; and who, by such means, learn the sound of English words. To each character is annexed a mark, to denote that it is not intended to convey the idea, but merely the foreign sound attached to it. The habit of applying the sound, instead of the meaning of hieroglyphics, to foreign words, led to the application of them likewise as sounds, to assist the memory in the pronunciation of other hieroglyphics in the same language, but not in common use; and the repeated application of them for those purposes may be at length supposed to have effaced their original use. Thus the passage from hieroglyphic to alphabetic writing may naturally be traced, without the necessity of having "recourse to divine instruction," as some learned men have conjectured, "on the ground that the art of writing by an alphabet is too refined and artificial for untutored reason." It is indeed, equally natural to suppose that no such art could have preceded the establishment of hieroglyphic, as that a mixture of other nations superinduced the invention of alphabetic, language. The exclusive existence of the former still in China is a proof and an instance, that the number of foreigners who had ever found their way among them, as the Tartars, for example, however warlike and victorious, bore so very small a proportion to the vanquished, that it introduced no more a change in their usages and manners, than in their language.'

The principal difficulty, in studying Chinese books, arises from the general exclusion of the auxiliary particles of colloquial language. The Chinese characters are in fact sketches, or abridged figures; and a sentence is often a string of metaphors. The words of an alphabetic language may be read without the least knowlege of their meaning; not so the hieroglyphic language, which is only to be learned by becoming acquainted with the signification or notion attached to each mark. A dictionary of hieroglyphics is less a vocabulary of the terms of one language with the correspondent terms in another, than an encyclopedia, containing explanations of the ideas themselves, represented by such hieroglyphics. In this sense, only, can the acquisition of Chinese words be justly said to engross most of the time of men of learning among them. To excel in language is to excel in learning; and to be master of the Chinese language is to understand all the arts and sciences, as far as they have been improved, and are known, among that people.

We have thus endeavoured to impart a satisfactory notion of a work, which, from the singularity and magnitude of its subject, will naturally excite unusual attention: but much of its information is yet to be selected. The Chinese empire is one of the greatest civil objects that the imagination can contemplate:—a territory fifteen times as extensive as the island of Great Britain, containing three hundred and thirty-three millions of inhabitants, and composing above a third part of the whole existing generations of men scattered over the earth, not only united by the strong hand of power under the same dominion, but harmonised by the same laws, manners, and civil and military institutions; cultivating the same arts and sciences, speaking and writing the same language; and, with all this wonderful uniformity among themselves, totally dissimilar in their customs, pursuits, and attainments, from every other portion either of the savage or of the civilised inhabitants of the world. How completely they differ from the nations of Europe, and how little communication must, till very recently, have taken place between those widely-separated communities, are evident from the perpetual contrariety in matters of little moment as well as in particulars of the most importance. In Europe, the right hand is the place of honour: in China, it is the left. The white colour in Europe is the emblem of joy and festivity, of youth and innocence: in China, the same colour betokens lamentation and sorrow:—it is rigorously proscribed in scenes of gaiety, and exclusively employed in funeral processions. In Europe, parents transmit nobility to their children:—in China, nobility by descent is unknown: but a man, who is rendered illustrious on account of his own merit, communicates the honours of rank and title to his deceased progenitors. Hanging is the punishment which conveys most degradation in Europe: but in China hanging is less infamous than beheading. Even in a particular which is supposed to form the only link of connection between them, and to have been introduced from the one country to the other,—the mariner's compass,—the theory in China is directly the reverse of that which is prevalent in Europe. The power which attracts the needle may be supposed to reside in either pole; in Europe, it is thought that the needle has its chief tendency to the north: but in China the south alone is supposed to contain the attractive power. The Chinese name of the compass is ting-nan-ching, or needle pointing to the south; and a distinguishing mark is fixed on the magnet's southern pole, as in European compasses on the northern one.

The country of China is called by its inhabitants "the middle empire," as if all other kingdoms were only barbarous outlying

lying parts of the globe; yet this appellation may also bear a reference to the gradual extension of the monarchy; which, proceeding from a centre, has advanced regularly on all sides to its present magnitude. From the inaccessible mountains of Thibet and Cashmere, which bound India on the north and China on the west, many great rivers issue; of which, two, running eastward through China, enrich and adorn that country. These are the Yellow river already mentioned, and the Yang-tse-kiang, which has not yet received an European name. Near to their respective sources, these rivers sometimes approach within a few miles of each other, but afterward separate to the wide distance of 15 degrees of latitude; and, again contracting their lines of deviation, they finally discharge themselves into the same yellow sea, at the distance of a little more than an hundred miles from each other, between the 32d and 34th degrees of north latitude. Within their extensive grasp, these rivers comprehend a tract of land upwards of 1000 miles in length, lying in that part of the temperate zone which, in Europe as well as in Asia, has given birth to the greatest characters, and proved the scene of the most illustrious actions. This valuable tract of territory included in antient times the principal portion of China; and it is, as it were, the nucleus or the germ, which has expanded itself in one direction from the neighbourhood of the Equator to the Scythian mountains; and, in another, from the sea of Corea to the Tazartes and the Caspian.

The enthusiasm of martial spirits may have diffused other names and nations over an equal portion of the globe: but the peculiarity of the country of which we now speak is that the provinces of China proper,—that is, of China within the great wall,—contain upwards of three hundred millions of inhabitants. In point of wealth, that country strikes us with a less overawing idea of grandeur: yet its wealth also must be sufficiently magnificent; since the surplus-produce of its land and labour suffices to pay, annually, into the Imperial treasury, upwards of sixty millions sterling. It is a curious speculation, how so much prosperity has been produced; and how such a large proportion of mankind is securely maintained, and regularly governed. First of all, reason, custom, every maxim derived from authority, and every image most impressive on fancy, are continually employed to recommend rural labour as incomparably the most essential exertion of human industry. In the Chinese hieroglyphic or written language, lauded property is the favourite emblem of happiness. Lands uncultivated escheat to the province; and the wits of a most ingenious people are principally exercised in contriving various

expedients, some of them of the most extraordinary kind, for heightening the natural fertility of the soil; and, in general, for supplying an exuberant population with food, the great and most unceasing want of mankind. Among these expedients we may mention the fishing birds; vol. ii. p. 388: and the hurdles covered with mould, planted with vegetables, and formed into floating and fertile islands on the lakes and rivers, vol. ii. p. 417. The fishing birds are thus described:

'The Embassy had not proceeded far on the southern branch of the canal, when they arrived in the vicinity of the place where the Leu-tze, or famed fishing bird of China, is bred, and instructed in the art and practice of supplying his owner with fish in great abundance. It is a species of the pelican, resembling the common corvorant, but which, on a specimen being submitted to Doctor Shaw, he has distinguished in the following terms: "brown pelican or corvorant, with white throat, the body whitish beneath and spotted with brown; the tail rounded; the irides blue; the bill yellow."

'On a large lake close to this part of the canal, and to the eastward of it, are thousands of small boats and rafts, built entirely for this species of fishery. On each boat or raft are ten or a dozen birds, which, at a signal from the owner, plunge into the water; and it is astonishing to see the enormous size of fish with which they return, grasped within their bills. They appeared to be so well trained, that it did not require either ring or cord about their throats to prevent them from swallowing any portion of their prey, except what the master was pleased to return to them for encouragement and food. The boat used by these fishermen is of a remarkable light make, and is often carried to the lake, together with the fishing birds, by the men who are there to be supported by it.'

In preparing the earth for cultivation, in preserving the seed, in compounding soils and manures, and in the highest refinements of drill husbandry, the Chinese excel all nations. The land in general produces two crops in a year; and it never needs to lie fallow. Sugar, the most nutritious of substances, every where abounds; and there is hardly a vegetable in China which has not its specific use, undiscovered or unemployed in other countries. The seeds of the fagara are used by way of pepper. An excellent oil is extracted from the kernels of apricots instead of olives. The Chinese manufacture cloth from the fibres of the dead nettle, and make paper from those of hemp and from the straw of rice; vol. ii. p. 170. The momordica serves for cucumber; a carduus is eaten as a relish with rice; the carthamus affords their finest red: they dye black with the cup of the acorn; and the leaves of the ash are substituted for those of mulberry in feeding silk worms.

Neither useless plants nor devouring animals are allowed to intercept the fruits of the earth, almost exclusively destined in

China to the maintenance of the human race; vol. ii. p. 472. Horses are but little used either for agriculture or conveyance. The poor walk; the rich are carried by men in palanquins; and heavy goods are conveyed by canals. There are scarcely any parks and pleasure-grounds, except those which belong to the emperor. The people in general are contented with grain and roots, mixed with a small relish of animal food. Even milk, cheese, and butter, the principal resources of pastoral life, are, on account of the scarcity of domestic animals, but little used among them; see vol. ii. p. 360 and 361.—To enter more at large into the causes which have produced, and which maintain, the exuberant populousness of China, would be to transcribe a great part of Sir G. Staunton's work. We must be contented with having submitted to the reader's view the principal circumstances, within a narrow compass.

Having considered how such an astonishing multitude of people are fed, the next point is to examine by what means they are governed. The government of China is singular in this, that the throne does not borrow any support from the altar; and yet that this throne is, perhaps, the most firmly established of any on earth. The main pillars of Chinese policy are the patriarchal authority, and the distribution of all honours and offices according to the old Greek maxim of giving to the best performer the best flute. In China, the existing generations of the same family usually inhabit the same house, and live under the continual direction and guidance of the surviving heads of it. The young thus radically imbibe, more strongly than in other countries, the spirit that has uniformly actuated their progenitors: they conform themselves, more exactly than elsewhere, to the sentiments and habits of the old; and they embrace, among other principles, that horror of innovation which is the frequent concomitant of declining years;—vol. ii. p. 301.

The Chinese disdain operose refinements in mechanics, and in the dependant arts; which they never strive to improve beyond the degree required by the most palpable and evident utility. With the character of being grossly ignorant in medicine, they are the healthiest people in the world; and while they are careless of chemistry as a science, many of their operations on metals and minerals surpass the skill of our most profound adepts;—vol. ii. p. 541. Concerning other branches of what is called, by way of distinction, natural science, the Chinese *Literati* seem equally indifferent. The whole vigour of their minds is directed to the moral sciences of ethics and politics; the proficiency in which is not only the direct road to power and honour, but the indispensable requisite to every employment in the state;—vol. ii. pp. 298 and 484.

The

The art of printing, practised immemorially in China, powerfully co-operates with the circumstances just mentioned in upholding the stability of government. The prerogatives of the throne are strengthened and confirmed by maxims propagated from the press; and the reigning prince being a continual subject of panegyric, his advantages and honours, how great soever they may be, will scarcely appear commensurate with the transcendency of his virtues. Loyalty is early impressed by whatever is most striking to the senses.—The prostrations and other ceremonies, to which the Chinese are above all nations habituated, are not merely idle forms. They contribute to inspire or heighten sentiments of veneration for the prince, and continually to keep alive the sense of duty in the subject.—Notwithstanding these circumstances, however, it is asserted that there is a sect in China, whose fundamental principle is an antipathy to monarchy. The meetings of this sect are said to be held with the utmost secrecy; and persons suspected of favouring such a dangerous tenet are cut off, or hunted out, from society:—but such a sect, if it really exists, is not likely to make many proselytes among a people, whose temper, character, and manners, seem peculiarly well adapted to that form of policy under which the generality of the people, if not the very poor, have so long lived and flourished. See vol. ii. pp. 375. 379. 384. 490.

In concluding our account of this work, justice requires us to observe that the novelty and importance of the main subject have precluded our speaking of the accessories: yet the places visited in the voyage outward and homeward are described in a manner highly interesting; and, as it should seem, with a continued attention to avoid common place, and to omit the details which had been previously given to the public by other writers. The work throughout is marked with the characteristics of veracity, modesty, and candour: the author's *modesty*, indeed, in avoiding to name himself, or those immediately connected with him, sometimes occasions obscurity and formality; and negligences in point of style are too frequently observable: but they seldom affect the sense; and the ill health under which the author laboured, during the arrangement of his materials, is better entitled to serve as an excuse for defects in a task undertaken in obedience to the public voice, by a person acquainted from the beginning with every particular of the expedition, than (to use Sir G.'s own words) 'in an author who had come forward from the suggestions of his own mind, and with a consciousness of talent and literary attainments, which might enable him to defy the severity of criticism.'—

The

The first volume is embellished with seven engravings; and the second, with twenty-eight; bearing a reference chiefly to the arts, manners, and mythology of the Chinese. There is also a folio volume of plates accompanying the text, which are forty-four in number; representing, besides similar subjects with those exhibited by the other engravings, charts of the coasts and islands of China, with tracks of the ships from England, and various views of the interior country through which the embassy was conducted. Some of these views are distinguished by magnificence; others, by beauty; and almost all of them strike by their singularity. Three of them peculiarly attracted our attention:—the tower of the thundering winds on the borders of the lake See-Hoo: the great wall of China near the pass of Cou-Pe-Koo; of which wall, the masonry and brick-work in the towers alone exceed in quantity those of all London; and thirdly, the scoop-wheel of China, for lifting water on the banks of rivers, for agricultural purposes. These wheels, which are very common in the southern provinces, are made entirely of bamboo, are put together without a nail, and are from fifteen to forty feet in diameter. A wheel thirty feet in diameter will lift, in the course of twenty-four hours, nearly seventy thousand gallons of water.

The volumes have also the recommendation of elegant typography and paper: but they want an alphabetical Index.

Art. II. *The Sermons and Charges of the Right Rev. John Thomas, LL. D.* late Lord Bishop of Rochester, and Dean of Westminster. Published from the original MSS. by G. A. Thomas, A. M. his Lordship's Chaplain and Executor, and Rector of Woolwich, in Kent. To which is prefixed, a Sketch of the Life and Character of the Author, by the Editor. Published for the Benefit of *the Philanthropic Society*. 2 Vols. 8vo. 14s. Boards. Rivingtons, &c. 1796.

THE design of thus recording, for the benefit of the public, the posthumous discourses of a late distinguished ornament of the prelacy, having originated in benevolence, we sincerely hope that it may not fail of that success which the goodness of the design, and the general excellence of the compositions, amply merit: but, be that event as it may, we think them useful and elegant models of practical divinity; and we should be unjust to the memory of their venerable author, and to the public, if we withheld our approbation of them. The obvious characteristics of the discourses are, simplicity, elegance, and perspicuity. We do not perceive any ostentatious display of rhetoric, of subtle disquisition, nor of profound theological erudition,

erudition, which seem rather to be studiously avoided, and sacrificed to the main end of preaching, *utility*. In their general intent and character a species of reasoning is exhibited, which is well adapted to impress intelligent minds with a high sense of religion, as the only sure ground of right conduct, and the only solid basis of present and future happiness. They embrace a considerable variety of topics, chiefly of a practical tendency, embellished with a chaste and vigorous style; the language not degenerating into meanness, though it frequently descends to familiarity, and occasionally soaring to sublimity; while a solid tenor of evangelical gravity is uniformly preserved.

That the reader may judge of our opinion of these volumes, we shall subjoin some extracts; which, however promiscuously selected, will not be liable to objection either in point of composition, or of doctrine.

The first selection that we shall make is the sermon on *Religious Education*; in which, with much energy and pathos, the preacher combats the opinion that children should be left to the operation of their own natural powers; and that to infuse any principles of religious or moral conduct can only serve to fill them with prejudices, and to check the natural liberty and progress of the human mind.

'The absurdity of such an opinion will appear (says the good Bishop) from briefly considering the different characters and dispositions of the human race, as formed under these opposite plans. Thus, in taking a view of that part of the world, where early instruction and discipline are in use, we see whole nations civilized and polished, good order and government maintained, religion established —social virtues practised, science flourishing, arts encouraged, commerce extended, and every elegant refinement in taste and manners introduced and adopted. But if we turn to the descriptions given us of those remote regions, which the enterprizing spirit of the present age hath discovered, and where human nature is left to itself, they exhibit the very reverse of these characters. Here, a people of a barbarous and savage cast, treacherous, vindictive, cruel.—There, of a disposition more hospitable, perhaps; but dishonest, sensual, slothful. No sense of decency or modesty in the one: scarce (scarcely) any feelings of humanity in the other;—and all so grossly ignorant, so greatly fallen below what we are taught to conceive of the powers of human nature, that we are almost ready to believe that, in those distant regions, the people, like their animals, fruits, and grain, are of a different species; and not endowed with the same rational faculties and capacities as ourselves.'

'And yet, before we presume, upon such a distinction, it will become us to reflect, that our own country, humanized and polished as it now is, was, in former times, as idolatrous, uncivilized, and unenlightened, as those people who still sit in darkness! And, to what

what are we to ascribe our deliverance from it, and our superior advantages of knowledge and the comforts of life, but to a better cultivation of the powers and faculties of the human mind? to the light that has been thrown upon it by the glorious gospel of Christ; to that unerring rule of life and manners which it prescribes; to that equitable and benevolent spirit of it, which animates the whole body of our laws, sustains the admired fabric of our constitution, strengthens our obligation to every moral and social duty;—and which the more we are taught to believe and obey it, the more plentifully will it yield the good fruits of private and public happiness.'

The following sentiments, 'on the duty of living peaceably,' will probably obtain universal approbation;—and they will not be the less forcible, for having been constantly exemplified in the long and tranquil life of their author:

'We must not, however, (ser. vii. p. 104,) confound this patient merit with that indolent tranquillity of mind, which may naturally dispose some men to be quiet in themselves, and inoffensive to those about them. The result of such a temper may be *personal happiness*; but it is not *virtue*. For the practice of this and every social duty, is only so far *virtuous*, as it proceeds from a *moral intention* to contribute to the ease and happiness of others; not from a natural fitness of disposition to enjoy it in our own breasts. And therefore we cannot be said to *live peaceably*, in the active and practical sense of the expression, except, as our religion directs us, we *study* to be *quiet*: and not only to be quiet, but to *do our own business*:—A diligent attention to the business of our respective stations being to society, what the regular and orderly course of the heavenly bodies is to nature. We are likewise further directed to "*follow after the things that make for peace; and things whereby we may edify*," and excite one another to carry on the good work of religion and civil union with a view to the *general* benefit: so that by a reciprocation of kind offices, and by mutual concessions in points of indifferent obligation, we may secure a concurrence of opinion in those that are essential. Nay, even the lesser virtues of cheerfulness, civility, courteousness, and respectful attentions, enter all into the *idea*, and are of no small service towards a right discharge of this duty. They form, as it were, the *outposts* to the main body of society; are a *check* upon the petulant attacks of obstinacy or ill-humour; give time for the succours of reason to come in; and preserve the communication between the several ranks and orders of men free and open.

'It is easy to conceive how many little disasters and animosities would be prevented by holding such a conduct as this, even in the ordinary intercourses of private life.—Thus, when we behold the serenity and cheerfulness that appear in a well-ordered family; the complacency and delight that spring from domestic concord; and the friendly exchanges of civility that are kept up between one neighbour and another; we cannot but acknowledge, *how good and joyful a thing it is for brethren to dwell together in unity!*—In these smaller subdivisions of society, we clearly perceive the *nature* of this duty from the *effects* of it. But when the circle of obligation widens, and the good

order

order and happiness of the whole community become the object of consideration, it is then that a disposition to secure *these* important interests enlarges the sphere of its activity, both according to the conjuncture that calls for it, and the power and influence that each individual may be possessed of. On such occasions, a regard to the public safety, and a sense of our common happiness, should render us attentive to the very *beginnings of strife*; should not only dispose us, after the example of the holy Psalmist, to *pray for the peace of our Jerusalem*, but, *for our brethren and companions' sake*, to promote its prosperity; *yea, because of the house of the Lord our God, to seek to do it good.*'

On the subject of immortality,—as illustrated and confirmed by the divine mission of Jesus Christ,—the right reverend preacher, as if elevated to an unusual pitch of devotional ardour, thus sublimely expresses his just conceptions of that most comfortable doctrine:

'That God should *effect an end* so beneficial to us by means so condescending on his part, is a lesson of humility and thankfulness to men and angels. Immortality, or a passing from pain or death into a state of endless felicity, has ever been the ardent wish, the inextinguishable desire of the human mind: it is that *fountain of living water*, which the thirsty soul ever gasped after, and which alone can satisfy the laudable ambition of a generous and exalted nature; but which was never clearly revealed until Christ himself *brought it to light*. To be continually advancing in our progress towards a glorious eternity; to be able to enlarge our prospects beyond the scanty bounds of sense; to behold, with the eye of faith, the inexhaustible source of endless and improving happiness; to have all our mistaken notions corrected, our knowledge enlarged, the ways of Providence unfolded, the infinite perfections of the divine nature displayed, and every thing prompting us to join with angels and archangels in songs of praise and thanksgiving, are *blessings* devoutly to be wished, a *hope* stedfastly to be cherished, a *promise* gratefully to be received: the most capacious mind can conceive nothing greater, nothing *equal*; and can only adore the goodness of God, who, by the birth of his Son, gave birth likewise to this most comfortable hope and expectation, of being *begotten again to an inheritance incorruptible, and that fadeth not away, reserved in heaven for us.*'

The conclusion of the sermon, which is an illustration of the human resurrection by the changes and renovations of vegetable bodies, we deem a happy instance of the didactic manner of the preacher:

'Upon the whole, every part of the natural world furnisheth us with the most ample proofs of *wisdom* in the design, and of *power* and goodness in the execution; as the beauty that is spread over the face of the earth, and the bountiful provisions that are drawn from it, are alike maintained by a continual round of the production and dissolution of vegetable bodies; and as the *seed* which we *sow is not quickened except it die*; but, when quickened, is changed and

springeth up into quite another form—we may, therefore appeal both to the reason of the philosopher, and the experience of the peasant, whether the same divine power and wisdom, which are so clearly manifested in the changes that are necessary for the renovation of vegetable bodies, is not likewise able to produce such changes as are proper for the resurrection-body?—The care of Providence will assuredly be proportioned to the excellence of the object: and our Saviour's argument may be applied to this case also—that "*if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven; shall he not much more clothe* us, and cause *this mortal to put on immortality?*"—In the mean time, let us be careful to perform *our* part; and to profit even from the example which Nature sets us, by a progressive growth in grace, and virtue, and every learned and moral accomplishment; bringing forth from *the good ground* of religion, first the blade, then the ear, and after that the full corn in the ear. Nor let us drop this instructive allusion, till we have brought our minds to a serious contemplation of that universal harvest at the last day; when, whatsoever a man hath sown, that shall he also reap.—*For, he that soweth to the flesh, shall, of the flesh, reap corruption: but he that soweth to the spirit, shall of the spirit, reap life everlasting.*' Gal vi. 7, 8.

The extracts which we have thus impartially made will, we presume, be deemed a sufficient recommendation of these discourses; which, in our judgment, seem to possess all the requisites for the arduous purpose of moral instruction;—and we hope that they will be received by many with an impression, that will ensure unprejudiced attention to the salutary admonitions of a preacher who professed only what he believed, and practised what he taught. Nor can we doubt that his surviving friends, who witnessed his mild and useful instructions exemplified in his life and manners, or heard them flow with unaffected ardour from his tongue, will prize them as consecrated relics of one whom they loved and revered; and who, after having shone with distinguished lustre in a conspicuous station, has not departed without bequeathing them a valuable legacy, and a precious memorial.

To these volumes are prefixed some memoirs of their author, which are strongly characterised by an exuberance of imagination. They seem to be written with affection and veneration for the subject of them, but at the same time with occasional asperity towards others, which provocation might excite, but cannot fully justify. Should a future edition be demanded, we hope that the biographical part of this publication will be considerably compressed.

The notes which are added to many of the sermons are, in general, well calculated to elucidate and familiarise important and abstract truths.

Art.

ART. III. *Memoirs relating to the French Revolution*; by the Marquis de Bouillé. Translated from the French Manuscript. 8vo. pp. 564. 8s. Boards. Cadell jun. and Davies. 1797.

No foreigner can be better entitled to a hearing at the bar of the English public, than the Marquis de Bouillé. His humanity and generosity in the West Indies, during the preceding war, gained for him more honour than the most brilliant conquests could have conferred, and excited the warmest gratitude of our fellow-subjects in that part of the world. In the scenes of history which he displays in the present memoirs, he was also a conspicuous actor. In obedience to Lewis XVI. he accepted the French constitution; at his Majesty's desire, he was the main instrument in endeavouring to effectuate the king's escape; and when that measure was defeated, M. de Bouillé, to save the king and the royal family from the resentment of the National Assembly, took the whole blame of the imprudent enterprise on himself, and stood forth as the adviser of an undertaking in which he was barely an agent; and of the success of which he never entertained any sanguine hopes.

These memoirs afford a faithful picture of their author: they betray nothing of that self-sufficiency and conceit which too often disgust us in the works of his countrymen: Bouillé is not the perpetual hero of his own tale: he freely acknowleges his errors; and his memoirs breathe that air of frankness and probity which have so long and so honourably distinguished his life and character.

The work commences with the immediate causes of the French revolution, and concludes with the campaign in 1792, after which M. de B. ceased to have any concern in public affairs. A few short extracts will justify our opinion of a publication which, we are persuaded, will be regarded among the most authentic materials of history.

In describing the condition of France immediately before the revolution, the author observes,

'All the humours of this vast political body were in a fermentation. The magistracy was ambitious, the clergy jealous of their privileges, a spirit of insurrection prevailed among the nobility, whilst there was a total want of subordination in the army, particularly among the chiefs: licentiousness and insolence pervaded the middle ranks of society, whilst the lower class experienced the extreme of misery, and the rich indulged themselves in the most unbounded luxury. The government was without energy, the court despised, and the great were sunk into a state of degradation; irreligion and immorality were diffused among the first orders, restlessness and discontent among all: the treasury was exhausted, the public credit ruined, and all the ordinary resources were worn out. The states general,

general, soon become a popular assembly, brought things to a crisis, but it was not they who were the cause of it; it was the natural and unavoidable effect of the corruption of the people, and the weakness of the monarch. It is difficult to imagine that France, like England after the revolution which she experienced in the last century, and from the time of the restoration, will emerge with greater vigour than she possessed before. The English had preserved their morals and their religion, whilst the French have abandoned both. Without these necessary restraints men can never live in a state of society, much less can a great nation be governed or govern itself.'

M. de B. gives a clear and full account of what is called the *Massacre of Nancy* in 1790. His narrative is justified both by the strongest internal evidence, and by the most satisfactory documents: but, as our limits will not allow us to enter into so complicated a subject, we shall only observe that the imputations thrown on M. de B.'s conduct, in this business, appear to be the effect of the basest calumny.

A part of these memoirs, which will probably interest many readers, is the author's long correspondence with his cousin La Fayette. His transactions with Mirabeau are also worthy of attention. The following short paragraph illustrates the characters of those two men, better than has been done in many long discourses:

'It will appear astonishing, without doubt, that I should act with so much confidence towards Mirabeau, when my conduct towards La Fayette was marked with such distrust. The reason is obvious; avarice and ambition were the reigning passions of the former, and these the king could amply gratify when re-seated on his throne: now, I very well knew that Mirabeau possessed too much discernment not to perceive that the gratitude and favours of a prince, whom he should have contributed to restore to his power and authority, were much to be preferred to popular favour, and the temporary situation of leader of a party: La Fayette, on the contrary, was an enthusiast, and intoxicated with self-love, whose price could neither be known nor reached; a description of men at all times dangerous, but particularly so during a revolution!'

The king's flight is the great act in M. de Bouillé's drama. This event is related fully, clearly, and with a variety of interesting circumstances which are not to be found in any preceding publication:—but the memorable history does not admit of abridgment, and we must refer to the work itself, where the reader will find his time and attention amply rewarded. We shall conclude with the following extract, which is a summary both of the author's conduct and of his work, ending with an apostrophe which may perhaps serve as a lesson:

'My attachment then to the king and the monarchy was the result of reasoning, and was founded upon principles which I may

venture to call rational; and they formed the basis of my conduct during the whole time that I took an active part in the revolution. However, though justified from the crimes which have been imputed to me, I have committed errors which I now recognise, with which I have not been reproached, yet which had a considerable influence on events. For a short time I had at my disposal a large military force; in the provinces of which I was *commandant* in 1790, I possessed real influence. Had I then followed my first impulse, had I felt less repugnance for a civil war, I might perhaps have saved the monarchy. The scruples, the facility, the humanity of the king subdued me, even at the time when I was most apprehensive of his want of firmness. I ought to have opposed it by decisive considerations; perhaps even it was my duty to disobey his orders. Too great a deference to the aristocratical party perhaps restrained me from putting myself at the head of those who wished for a change in the constitution, the only thing that could preserve in France a monarchical government. For, this terrible revolution once begun, I never was of the opinion of those who imagined that things might be re-established on the former footing; or that any thing remained, except to modify and make a compromise with it. On this head at least I have always been consistent. I was at first an enemy to all innovation; but when these innovations were actually made, and in compliance with the king's request I had sworn to obey the new laws, I then directed my efforts solely against the factions, and the Jacobins, who, not contended with the mischief already occasioned by their constitution, aimed at the total subversion of the monrachy, and of all social order. As then France was governed entirely by these men, from the year 1792 till the death of Robespierre, I desired nothing more than to be able to extirpate them. Since this period, however, the hope of still succeeding by conciliatory means has come again to cheer my heart, and has influenced my conduct in the little connection I have maintained with our princes, with foreign powers, their generals, and their ministers. Whatever faults I have committed, may they prove a useful lesson to those who, having preserved equal fidelity to their sovereign, and attachment to their country, shall, in circumstances nearly similar, (and these may happen elsewhere than in France,) possess the same inclination to serve both! May they, superior to me in fortune and abilities, succeed in their generous undertaking!

'Of the motives by which I have been actuated in giving my opinion of the men who ruled in France immediately preceding the revolution, and those who had an active part in that event, it is for the enlightened readers of these Memoirs to judge. I have endeavoured to avoid all personality, harbouring in my heart none of those emotions of hatred or jealousy, which, fostered by ambition, become extinguished together with it. Many who were concerned in these great events are dead; consequently the judgment of their political conduct belongs to posterity; and it must be the more just and impartial, as they can no longer either repair their faults, or destroy the good they have done. With respect to those who are still living, the case is not the same; their conduct and principles may change. How many instances do we meet with in history, of men truly great and

virtuous at the commencement of their career, despicable and abandoned at the close of it! Others, on the contrary, who have begun their course with crimes, have concluded it with virtues. Sylla, returning, at the head of his victorious army, to deliver Rome from the cruel yoke of Marius, is a great man; Sylla, when dictator, is a tyrant; the same Sylla abdicating the sovereign power, and returning to a private condition, is a philosopher and a sage. Death alone puts the seal on all our actions, and determines the reputation of those men who have acted a conspicuous part on the theatre of the world. Thus, when I displayed the conduct of M. de Maurepas, cardinal de Loménie, and the duke d'Orleans, I thought myself at liberty likewise to draw their characters; their features, now fixed in the public mind, are henceforth not to be effaced. May the hideous spectre of the latter present itself to the view of those men who, placed by their birth, dignities, and riches, in the first rank of a state, instead of being its supporters, join in the factions by which it is distracted, hoping to make them the instruments of their own ambitious designs! Let them imagine they see the ghost of the parricide Orleans, and hear the monster thus announce himself: "I am that duke d'Orleans who conspired against the life of my sovereign and the head of my family. I possessed by birth all the blessings nature and fortune could bestow; yet, blinded by ambition, and impelled by a desire of revenge, I became the tool of men, as bad, but more artful than myself, and embrued my hands in the blood of him I ought to have served and protected. I then wished to place the crown upon my own head; but after having overturned the throne, after having deluged my country with crimes and blood, I fell myself ignominiously, by the hands of those very wretches who had been the instruments, and now turned the avengers of my misdeeds: to my children I have left nothing but a name they will be ashamed to bear; a name which will be execrated by future generations, and will serve only to express the combination of every vice. Such was my fate, and such will be the fate of all those who, like me, shall employ the mask of patriotism to attempt the destruction of their sovereign and their country."

M. de Bouillé's memoirs are not calculated to please either the haughty aristocrat or the violent democrat.—He must prepare to encounter the severest animadversions of both. In the posterity of Frenchmen, however, he may expect to meet with a more impartial audience; and his love of truth will, meanwhile, console a mind like his, for the unjust reproaches of malice and party spirit.

ART. IV. *The Satires, Epistles, and Art of Poetry, of Horace;* translated into English Verse, by W. Boscawen, Esq: 8vo. pp. 580. 8s. 6d. Boards. Stockdale. 1797.

WHEN we offered our remarks on the first volume of Mr. Boscawen's translation of this charming bard, although we applauded some particular passages which, in our opinion, were

executed with spirit, yet on the whole we did not think him completely qualified for the task which he had undertaken; *i. e.* that of giving an English version of such a poet as Horace; whose excellencies are of a nature not to be easily transfused into any other language. In hazarding this opinion, however, it is but just to notice the candid terms in which the translator himself states his own similar conviction:

'After all, I feel more than ever the impossibility that any attempts of mine should do justice to such a writer as Horace. But the approbation conferred on the translation of the Odes by persons whose judgment I revere, and indeed by the literary world in general, induces me to hope this part of the work may also have some little merit and utility. It may amuse the admirers of our Poet, by shewing them an intire version somewhat more resembling his manner than those which they have hitherto seen. It may gratify, and possibly inform the English reader, by giving him a nearer view of perhaps the most elegant and certainly the most instructive Poet of the Augustan age.'

It is not seldom that we hear those persons, whose knowlege of Horace is chiefly derived from Mr. Francis's translation, express their astonishment at the raptures with which scholars who can read his works in the original never fail to speak of him: but the magic power of words on the human mind may be greater than every one may choose to acknowlege. Of this truth, our readers may satisfy themselves by comparing Pope's translation of Homer with that of Hobbes. It cannot be denied that both those writers have expressed the *sense* of the great original: but the one has every decoration which our language can afford, while the other is disgraced by mean verse, and by a vulgarity of diction which is scarcely to be paralleled. The one, therefore, will ever be read with pleasure, and the other will be forgotten, or remembered only with disgust.

The Beauties of Horace are of a nature peculiarly volatile. In his Odes, we have frequently noble effusions of moral sentiment, applicable to man at all times and in all ages; and though the subjects of many of them are at present little interesting, yet he contrives to fascinate us by the beautiful turn of his thoughts, the melodious flow of his verse, and the irresistible charms of his language. His almost constant allusions to the Greek mythological fables may not always suit a mere English reader; yet, as Mr. Pope somewhere says, those fables, however they may be condemned by a rigid philosophy, must, perhaps, always be the religion of poetry. In his Epistles and Satires, Horace displays great knowlege of human life and manners; and his Art of Poetry and Epistle to Augustus have ever been regarded, by good judges, as master-pieces of sound and liberal criticism.

Folly,

Folly, affectation, and vice, have abounded in all ages; and, though subject to some modifications from the different state of society, and from national peculiarity of manners, the human character may admit of less variety than is generally imagined. Satirists of different ages, therefore, may fall into the same way of thinking, on the contemplation of similar vices and follies; and thus Pope and Swift have been very successful in their judicious applications of the poignant ridicule of the Roman poet to the reigning manners of their times:—but this they could never have done, had they not found something in their own minds that was congenial to the great author whom they imitated.

A translation of the Satires and Epistles of Horace is attended with peculiar difficulty;—if executed in the best possible manner, it would not be so pleasing to an English reader as Pope's or Swift's imitations; and if any great errors were discoverable on a comparison with the works of those masters, they must appear more glaring and conspicuous.

In his preface, Mr. Boscawen gives an account of the origin of satire among the Romans; and he traces it to the rude and licentious verses called Fescennine, which were recited by the antient Romans at the festivals of Bacchus and Ceres. Ennius and Pacuvius formed, from these low farces, a miscellaneous composition, of a moral tendency, containing animadversions on human life and manners. Lucilius gave to his satires a more regular form; and this species of poetry is said to have received farther improvements from the learned Terentius Varro. In the opinion of many, however, it was brought to its highest state of perfection by Horace; and it must be confessed that, for the poignancy and delicacy of his wit,—his quick discernment of those improprieties and incongruities which, perhaps, are the only proper objects of ridicule,—his artful and concealed irony,—and, above all, for the ease, politeness, and elegance of his manner,—he will not probably ever be excelled, perhaps never be equalled:—but, on the other hand, his warmest admirers must acknowlege that there are a carelessness and negligence in the versification of the satires and epistles, which are unpardonable in a man whose soul was tuned to harmony, and who had so comprehensive a knowlege of the powers of his native language. It might also be questioned whether there be not a want of order and arrangement in the thoughts, since so much learning has been employed to discover their connection.

We shall now make some extracts from Mr. Boscawen's version. He begins the first satire of the 1st book in the following manner:

' Mæcenas, whence the restless mind?
The discontent that plagues mankind?
That, whether choice or chance alone
Our lot have fixed, each hates his own:
Another's life is sure to please.
" How happy they who plough the seas!"
The soldier in these peevish strains,
Opprest with arms and toil, complains.
Now mark what vows the merchant forms
Whene'er his bark is toss'd by storms!
Amid such perils and alarms,
" How blest are they who shine in arms!"
He cries: " for, when the battle bleeds,
Swift death or victory succeeds."
The lawyer oft delights to praise
The humble rustick's peaceful days,
When, to consult him, at his gates
At early dawn the client waits.
Forced up by suits, the restless clown
Thinks happiness resides in town.
All instances should I relate,
'Twould tire e'en Fabius' endless prate.
But briefly to the point: attend,
And mark how these complaints will end!
Suppose some favouring God should say,
" Take each the state for which ye pray!
Go, Soldier, cross the seas for gain!
You, Lawyer, turn a village swain!
Hence! each pursue your several labours,
Quit his own place and take his neighbour's.
Why pause!—They scorn the change required:
Yet each may have the bliss desired,"

If the reader will take the trouble of comparing this passage with the version by Francis, he will perhaps think, with us, that the latter is nearest to the original, and of the two the most poetical. We deem Mr. Boscawen singularly unfortunate in the kind of verse which he has chosen, and which he calls the shorter Iambic, consisting of eight syllables. He indeed justifies his choice by the example of Swift and Prior: but he might have considered that those great men could animate *any* metre by their genius and irresistible vivacity. It is, we believe, generally allowed that verses of eight syllables are unfit for the expression of noble and elevated sentiments; and that they are not a proper vehicle for those precepts of morality, with which every species of satirical composition ought to abound.

The following passage, from the fourth satire, has been frequently quoted on account of the fine moral instruction which it

it contains, expressed in language strong, grave, and appropriate:

" *Absentem qui rodit amicum,*
Qui non defendit, alio culpante; solutos
Qui captat risus hominum, famamque dicacis,
Fingere qui non visa potest; commissa tacere
Qui nequit; hic niger est; hunc tu, Romane, caveto."

In Mr. B.'s translation, it has the appearance of burlesque:

' Who vilifies an absent friend,
Or fails, when censured, to defend,
Or seeks to raise loud laughs, and claim
At his expence a witling's fame,
Can feign what never pass'd, make known
Secrets disclosed to him alone,
Beware his mean malignant art,
Romans! that man is black at heart.'

The character of Tigellius has ever been admired as a masterpiece of moral painting, and is the model from which our two great poets, Dryden and Pope, took their characters of the Dukes of Buckingham and Wharton. How does it appear in the language of Mr. Boscawen?

' That man, 'tis true, was from his birth
The strangest character on earth.
Now he'd fly swifter than the wind,
As if some foe were close behind,
Now stalk with solemn steps and slow,
Like Juno's Priest at some grand shew.
Two hundred slaves now throng'd his gate,
Now ten proclaimed his humble state:
One while he'd talk of mightiest things,
Of Nobles, Ministers and Kings;
Then cry, " A table of plain wood,
One shell of salt, if pure and good,
With a warm cloak of coarsest kind,
Will satisfy my modest mind."
But give to this contented Sage,
This model of a frugal age,
Ten thousand pounds; 'twould scarcely last
Till the fifth day were overpast.
Oft would he watch whole nights away,
Then snore throughout the live-long day.
No creature I e'er saw or heard,
So inconsistent and absurd.
" Are you then (Critics may exclaim)
Wiser than he whom thus you blame?
Have you no faults?" Yes, I confess,
But different perhaps, and less.'

In the famous epistle to Augustus, Mr. B. makes use of the English heroic verse of ten syllables. The following lines are

some of the best in the translation; and yet, on comparing them with Francis, we think them inferior to that writer:

'Yet this same folly (call it if you will,
A lesser madness) has some merit still.
The Bard is seldom as a Miser known:
He loves, enjoys and studies verse alone:
All common losses (as the flight of slaves,
Destructive fires) he ridicules and braves,
No ward, no partner, his contrivance cheats:
Plain herbs and coarsest bread alone he eats.
Though weak in war, he's useful to the state,
If small concerns can e'er assist the great.
The Bard can best the lisping infant teach
To form his accents, modulate his speech,
From vile obscenity divert his ears,
Instil kind precepts as he grows in years;
Which smooth all roughness, every heat assuage,
Can banish envy, and can soften rage.
He points th' example of each glorious deed,
Sooths us in sickness, solaces in need.
Whence could our youths and virgins learn to pray,
Did not the Muse inspire her poet's lay?
The sacred Chorus feels the heavenly powers
Kind to it's prayers, invokes celestial showers,
Instructed how it best may sooth and please,
Dispels dread danger and averts disease,
Obtains glad peace, and bids rich plenty flow.
Verse sooths the Gods above and ghosts below.'

In the introducion to the Epistle to the Pisos, Mr. Boscawen objects to the systems of Hurd and Wieland, respecting the object and design of that beautiful poem, and then delivers his own opinion in the following terms:

'Having expressed such sentiments on every system devised by others, it can hardly be expected I should produce any new discovery. Those sentiments, in effect, preclude so presumptuous and vain an attempt. The *notion* I have long entertained respecting this Epistle, is almost a counterpart of the opinion of many of the elder commentators. We have not any sufficient evidence (external or internal) of the circumstances that gave rise to it: but the probability, I conceive, is, that it arose from conversations which our Poet frequently had with the Pisos on the subject of poetry. In such conversations, we may suppose, many of the rules and opinions contained in this Epistle had been thrown out by Horace, and his noble friends (amused with the subject) had desired to have in writing the sentiments of so great a Master on this their favourite art. These he was surely at liberty to write, without professing to give an elaborate treatise, or binding himself to a formal arrangement. He writes, as he had probably spoken, just as his thoughts arose, adverting most to that part of the subject which appeared most to interest his friends, or which fashion had rendered the prevailing topick in literary conversations. He has

probably

probably in view, not only to instruct the Sons of Piso in the leading rules of Epick and dramatick poetry, but (as a *secondary* motive) to inspire the elder youth with a just diffidence in his own abilities, and to repress his immoderate ardour for publication.

'Circumstances like these may surely palliate the want of method in this Epistle; a defect which it has in common with many of our Poet's works; a defect which is more than balanced by the finished elegance which this Poem may boast, and the accurate judgment it displays, by the happy variety of its allusions, and the refined poignancy of it's satire.'

It is but justice to say that, in this introduction, the author displays considerable learning, and expresses himself with good sense and modesty. Unluckily, however, in his translation of this epistle, he resumes his favourite octo-syllabic metre; with a want of success of which, we think, the reader will be convinced by the version of the following admired passage:

> "*Aut famam sequere, aut sibi convenientia finge,*
> *Scriptor. Honoratum si fortè reponis Achillem;*
> *Impiger, iracundus, inexorabilis, acer,*
> *Jura neget sibi nata, nihil non arroget armis.*
> *Sit Medea ferox, invictaque; flebilis Ino,*
> *Perfidus Ixion, Io vaga, tristis Orestes.*"
>
> 'Or follow known report; or feign
> What may it's proper part sustain.
> Thus, if perchance you give to fame
> Achilles, ever-honoured name,
> Let him with passion wildly rave,
> Inexorable, fiercely brave,
> The curb of human laws disown,
> And give all sway to arms alone.
> Her fierceness let Medea keep
> Undaunted, mournful Ino weep,
> Ixion be a treacherous knave,
> Poor Io stray, Orestes rave.'

We must desist from farther quotations: but it remains to observe that the notes are in general learned, ample, and judicious. We regret, indeed, that we cannot speak more favourably of the translation: but it may be some consolation to Mr. Boscawen to be told that he has only failed (if our judgment that he *has* failed be right) in attempting that which, in the opinion of many scholars, is beyond the powers of the English language to effect. That we have no good translation of Horace is certain: yet, after having read that of the 3d Ode, 4th book, by Atterbury; 4th Ode, 4th book, by Lord Lyttelton; and 2d Ode, 4th book, by Gilbert West; we cannot doubt that there is a possibility of giving an English reader

some conception of the beauties of Horace; though it may be questioned whether there be any one man in England equal to the task; and yet more, whether, if that man could be found, he would meet with such a reward as would be requisite to stimulate his exertions for the undertaking, to excite his fastidious industry in the prosecution of it, and to crown his labours when concluded.

ART. V. *Roman Conversations;* or a short Description of the Antiquities of Rome: interspersed with Characters of eminent Romans; and Reflections, Religious and Moral, on Roman History. By the late Joseph Wilcocks, F.S.A. Second Edition. 8vo. 2 Vols. pp. about 700 each. 16s. Boards. Bickerstaff, Strand. 1797.

MORE than five years have elapsed since the first volume of this work made its appearance, and was in a short time followed by a second. Each of them we perused with much pleasure, and allotted to them a well-merited tribute of approbation *. If the work had a good title to our regard from its own intrinsic worth, it has a still farther claim from the excellent spirit and character of its author, who is now without scruple revealed to the public. He was the son of Dr. Wilcocks, formerly Bishop of Gloucester, and thence translated, in 1731, to the see of Rochester: he died in 1736, and was succeeded by Dr. Zachary Pearce. Joseph Wilcocks, son of the Bishop, was born in the beginning of the year 1723, and died in the latter end of 1791. 'His estate was considerable, but his character [remarks the editor] derived a far brighter lustre from the native and exemplary goodness of his heart.'

From the memoirs now prefixed to this work, we are led to form a very high and amiable idea of Mr. Wilcocks; who appears to have been the friend of piety, virtue, liberty, truth, and indeed of all that is valuable and useful to mankind:—but he seems to have thought that

"The post of honour is a private station."

'His life, like that of many other literary men, though to the highest degree exemplary in every particular, is not one of those which furnish to vulgar minds a series of brilliant or striking events. It was constantly his wish and pursuit

"Along the cool sequester'd vale of life
To keep the noiseless tenor of his way."

'But it was equally his aim to make his calm existence resemble the unassuming page of peaceful history, which, if not so highly coloured with atchievement as the more boisterous details of combats

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* See M. Rev. N. S. vol. ix. p. 71. and vol. xv. p. 419.

and

and campaigns, is generally found the most productive of social comfort and happiness.'

It is very far from being wonderful to us that a man who was so firm in the cause of liberty, whose philanthropy was so extensive, whose love of rectitude was so warm, and whose every principle and action were founded on the basis of rational and Christian piety, should have declined an appearance in those public characters to which numbers with eagerness aspire. Qualified not merely for the common office of a magistrate, (which is often so ignorantly or arrogantly exercised,) but for that of a senator and a statesman, it is with no surprise that we find him make choice of the *sequestered vale.* The views and principles, ascribed in these *conversations* to the *third* of the young gentlemen, were, we apprehend, those by which our author was himself actuated:—'when young, (we are told,) he had undertaken the duty of a magistrate in the country, but soon forbore to execute it, as if fearful of incapacity, or of error, in a sphere so truly important.'

Part of an account given of him in the unadorned language of an old servant is as follows: 'One of his very amiable qualities was to consider himself as a citizen of the *world,* and mankind in general as his brethren and friends: consequently, he endeavoured to do them all the good in his power. I think I may also safely say, the great rule of his life and conduct was, to be a true disciple and follower of all the beneficent actions of OUR SAVIOUR, and to interweave HIS example into his daily exercise and practice.' Two other old servants, also, were requested to present their contributions towards the biography of this excellent man; one of them says,—'Wherever he was, or whatever he was doing, his mind and actions seemed always fixed to this great point: (*of being useful:*) and the more good he did, the more he was still desirous of doing: all ages, all conditions, all countries, friends and enemies *—no difference to him: if they wanted or desired his assistance, all partook of his universal love and charity. It would be impossible to give the particulars of his good actions, they being continued through his whole life to the last. His common observation to me was, "Let me do all the good I can:" I think his meaning was, 'Do not hinder any object from coming to me:' and indeed if they did not come to him, he would be sure to seek after such; as his relations and friends can testify, no less than his tenants and cottagers, his servants and all who had any connection with him. The retirement of his life did not confine his good actions to one spot; as he visited, at

* Strange, if *such* a man *had enemies!*

times,

times, most parts of his own country, and took that opportunity to do good, wherever he was.'

Charity, according to that extensive meaning in which it is inculcated by Christianity, appears to have taken possession of his heart: for he was gentle, forbearing, forgiving, liberal, and munificent, to all persons, and on all occasions.—'We are credibly assured, (says the publisher,) that the annual revenue of his Hurley estate was disposed of, by him, as it arose, in works of compassionate liberality. To which purpose also our good Samaritan devoted a full third, at least, if not one-half, of all his other landed and funded property, to the yearly amount of two thousand pounds and upwards.' He visited many prisons, particularly that of Newgate; where the late Mr. Akerman was a frequent and almost continual witness to his benevolence. From prisons, his kindness naturally carried him to *hospitals*; and 'although his donations and subscriptions while living were very constant and considerable, he could not with life give up his beneficence, but at his death made handsome bequests to several.—He moreover provided comfortably for all his old and faithful domestics, and excepting a few specific legacies, he left the residue of an ample fortune to his executors and their families, who were his nearest relatives.'

Besides the assistance which he so freely afforded in many different ways for the relief of distress, he was also disposed to the encouragement of the arts and sciences, or any scheme that might contribute to the melioration and improvement of mankind. Among other instances of this nature, we find that Dr. Kennicott's collations of the Bible partook of his bounty. Some reader, perhaps, may think that his compassion was not sufficiently guarded when it extended to objects the most unworthy: a friend who was present when a person of this stamp presented himself to partake of a distribution, could not avoid the exclamation, 'Sir, that man is one of the greatest rascals we have in the parish!' Mr. Wilcocks said nothing for the moment: but, after some time, he sent again for the man, and was heard to say to him; 'I find you have behaved so ill as not to have a friend in the world: there is half a guinea for you to keep you from immediate want; and now endeavour to behave better.'

To the above anecdotes concerning this modest, unknown, yet eminent man, we cannot refrain from adding the following letter to the editor, dated *Finedon*, 17th Dec. 95. It is as follows:

"Sir, It occurs to me that you might wish to know, if you do not already, that our late valued friend Mr. Wilcocks, when at Rome, under the pontificate of Clement XIII. (Rezzonico) was styled by that

that pope, "the blessed heretic;" so singularly well did he discharge his duties, both to God and man, though on principles purely Protestant! So far was he from indulging the doctrine of merit, that, if it were possible, he was too *poor in spirit*: But his humility gave way latterly to the comfortable cordial of Christian confidence. Thus much I felt myself bounden to say of one, whose memory lies very near the heart of Sir, your's faithfully, John English Dolben."

Mr. Wilcocks is said to have compiled 'Sacred Exercises,' now in use at Westminster school; also to have been the writer of several good verses in the '*Carmina Quadragesimalia*;' as he was without doubt of an article in the *Philosophical Transactions*; which, being short and curious, is very properly introduced in the preface to this work. It is an account of some subterraneous apartments, with Etruscan inscriptions and paintings, discovered at *Civita Turchino* in Italy *. We are given to understand that these apartments were explored, as here described, at the sole expence of the *author*. It is the work intitled *Roman Conversations*, however, which will chiefly entitle him to literary distinction. The editor very properly concludes this short biography of Mr. Wilcocks with these two lines,

Αφνειὸς διοτρεφὴς, φίλος δ' ἦν ἀνθρώποισι·
Πᾶσι γὰρ φιλέεσκεν. Il. Z. 14.

thus freely translated,

'Wealthy and good; friend to the human race:
In life and death beloved.'

Though the Greek lines certainly contain nothing respecting *life* and *death*, yet the general sense is given; and what Homer says of Axylus might justly in the present case be applied; *beloved by men, for he loved all*; or, as Mr. Pope translates or rather paraphrases,

"Hospitable, rich and good—
—— —— a friend to human race;
Fast by the road his ever open door
Oblig'd the wealthy, and reliev'd the poor."

As the author's spirit and character have here a true description, it is also with strict propriety added concerning his *work*, that 'it is an elaborate and singular composition; calculated to excite religious and moral reflections on the Roman history, and adapt and direct the study of it to the best and wisest purposes of a Christian education.'

It is unnecessary for us to add much to those remarks on this work which we have formerly offered: one short passage we will here insert, because it indicates the writer's opinion as to public affairs, and his regard to truth and liberty. It is

* An abstract of this paper may be seen in our 31st vol. p. 269, among

among the observations on the character and conduct of Cato the elder *:—'For the welfare of every society, it is necessary, in the first place, that it be originally well founded; and secondly, that there should from time to time arise some persons, who, by their doctrines and examples, may support and revive (may we not also say, *correct or improve*) its first original principles; and thus secure it from mutability, degeneracy, and decay.'

Though we have little farther to say on the work itself, it is requisite to add a few particulars respecting this second edition. Besides the enlargement of the preface, we observe what appears to us a real improvement, and which we before ventured to propose, viz. a translation of the several quotations from Greek and Latin authors, and sometimes from other languages, with which the work abounds. This no doubt will prove acceptable to most readers. From a cursory view of these versions, they seem to have been made with freedom, though just to the sense and meaning. We have observed what seems to be a little mistake as to the two following lines of Horace †,

> "*Raro antecedentem scelestum*
> *Deseruit, pede pœna claudo:*"

which are rendered, 'Punishment treads close on the heels of the offender.' The poet intends to express not the *speed*, but the *certainty* of that evil which in one way or another awaits the criminal: it may approach slowly, *pede claudo*, aut *tardo*: but in time it is generally sure to arrive. The lines are quoted in application to Perseus, the last king of Macedon, subdued and taken prisoner by L. Paulus Æmilius; after which, from the greatest opulence, he sunk into all the misery, stench, and hunger of the worst of common jails, in which state he died: this wretchedness might be regarded as a kind of retaliation for the horrid crimes of which he had been guilty: 'Let us not forget, (says the author,) that the dispensations of Providence were just, in this dismal *punishment:*' to this punishment the lines above are applied, and it is added, as signifying their meaning, 'Leaden, perhaps, were its feet,' (it was some time in coming;) 'but iron were its hands;' heavy and dreadful was the blow when struck: as it is expressed in an elegy of Tibullus, *Sera tamen tacitis pœna venit pedibus.*

Some inaccuracies which were discovered in the first edition are here rectified. Many, we are informed, who admired the work, and yet more the man, have cheerfully engaged in the correction of errors; to whom the proprietor acknowleges great

* Vol. i. p. 365. † Lib. iii. Od. 2. l. 31.

obligation;

obligation; 'and, in particular, for the invaluable and unsolicited assistance of a gentleman, personally unacquainted with the author, but in studies and habits perfectly congenial, who has left scarce a page or a paragraph unimproved.' These volumes are also now furnished with a plan of the city and suburbs of Rome, in its present state, just sufficient to mark out the principal scenes of the dialogues; with a regular table of contents, and a general index; and with a handsome print of the author. The editor expresses a hope that 'reverence for his memory, and the encouragement given to extend his benevolence by a new edition, will be deemed a sufficient apology to the purchasers of the former, should the present copy appear in a dress more neat and sightly, and in some instances, perhaps, more truly valuable.'

We observe that in these volumes the distinguishing names of places, persons, and nations, are commonly begun, as they should be, with a capital letter: but in other instances, particularly when the name becomes an adjective, we meet with *roman* state, *athenian* power, *carthaginian* fleet, *asiatic* neighbours, *punic* war, *spanish* armada, *british* government, &c. &c. and sometimes we find *carthaginians*, *athenians*, &c. To us this is unpleasant, as well as unusual.

ART. VI. *Fragments: in the Manner of Sterne.* Crown 8vo. 6s. Boards. Debrett. 1797.

THE benevolent sentimentality, the exquisite pathos, the happy abruptness of transition, and the peculiar felicity of expression, which gave to the *whimsical romances* of Sterne such a pleasing air of originality, are in a great measure caught by his present imitator; who, to the best of our recollection, after the lapse of so many years, approaches nearer to his prototype than any of that admired writer's former copyists.

These *Fragments* consist of Dialogues or Conversation-pieces; in which our former friends of the Shandy family are once more brought forwards, like the heroes of the drama, to entertain and instruct the public. The original tone of sentiment in the interlocutors is respectively well supported in *most*, if not in *every one* of them;—particularly in the dialogues between the faithful Trim and his worthy master, (we name the Corporal first, because, of the two, he is certainly meant for the principal *character*,) we with pleasure at once recollected our old acquaintances: still the same good and amiable creatures that they were when we formed our first estimate of their virtues, and took them by the hand.

The

The morality of the work now before us is, throughout, perfectly unimpeachable. Some readers, however, may, *in the present temper of the times*, censure the author for giving to it the appearance of a *party* production, in which occasion is often taken to glance at the ambition of princes, to display the cruelty of war, and to expatiate on the distress and destruction which it ever brings to individuals, with the desolation of countries and the ruin of nations.—In a word, the political cast of this performance will appear to different persons in different lights, according to their several attachments and principles. "It is all humanity and benevolence," says the whig; "it is sedition!" exclaims Dr. Slop.—Let us, however, proceed to an extract from the performance, and leave our readers to form their own judgment, in some measure, from a specimen. For this purpose we have selected the *Fragment* entitled "WAR."

'——That spirit—cried my father—which fired the Athenian soul when Aristides led forth his legions, seems to animate them:—they are fighting for Glory!——They are fighting for Freedom, brother—quoth my uncle Toby, (wishing to set my father right.)——They are fighting for the evacuation of the body politic—exclaimed Doctor Slop.——They are magnanimous—cried my father.——They are brave—said my uncle Toby——They are Infidels—quoth Doctor Slop;——they have melted the blessed images of our Saints, and converted them into the wages of blasphemy:—they are Murderers!—they are Atheists!——They pay mere worship to the GREAT BEING who made us—cried my uncle Toby—by defending the cause, and promoting the good of his creatures—than all the knees that ever bent to idols.——(Here Yorick entered the parlour)—

'They fight for Glory!—cried my father, raising his voice.

'Glory!—said Yorick, (while benevolence reddened on his countenance)—Glory blooms on the Olive! I never see a Laurel but methinks there's blood upon its leaf:—the Laurel springs near the Wolf,—the Olive is a shelter for the Lamb! To bind up the wounds of Affliction—to feed the Hungry—to make Woe forget her troubles—and Misery to smile—is Glory! It is Glory to shelter our fellow-creatures!— but AMBITION and RAPINE, retired behind the walls of their castles, level their engines of destruction on the heads of the Helpless;——myriads actuated by them, and blind to fear, rise with the Sun, and mingle with the blessed dews of Heaven the blood of their fellow-creatures!

'I would not fight under such commanders—quoth Trim, (in a low voice to my uncle Toby, while standing beside him)—though I were to be made a General for it!——A corporal, Trim—quoth my uncle Toby—with Mercy at his side, and Valour in his heart, is a braver soul.—Courage not guided by Humanity (continued he) is not the bravery of a Man, but the ferocity of a Savage.——An' so it is, an' please your Honour—replied Trim—Why, there's the long-whisker'd mercenaries, though a woman with her baby

baby at her breast were to cry quarter, they wouldn't grant it.—— They have more whiskers than pity, then—cried Yorick, smiling.

'I wish—cried my father, (looking stedfastly at Dr. Slop)—I wish that one example held out by this Nation of Plunderers and Atheists, may be followed in every other,—that the *pleasure-grounds* of Priests may be converted into the grounds of usefulness, where INDUSTRY may smile upon her plough, while the Dove resteth upon it.

'Here Doctor Slop was filled with inflammable matter: The holy ground of Priests—cried he—encroached upon! the Scriptures spurned at! the Cross despised! the Saints sneered at!—Religion! Religion! what will become of thee?——Time will *improve* it—quoth my uncle Toby, in the simplicity of his heart.———As if an electric shock had been conducted to the body of Doctor Slop, his movement could not have been more sudden: he struck his feet on the ground, and bolted as upright as his uncouth form would let him: his curses on Obadiah, and the green-baize bag, were nothing to this—curses flashed from his eyes—curses sat on his forehead;——every nerve, every vein, every ligament, seemed to unite in his frame, and utter with his lips, "O GOD! in mercy to thy holy Religion, eternally d—n this Toby Shandy!"

'My uncle Toby *felt* this insult——but said nothing.

'Are these arguments!—cried my father.

'Peace!—exclaimed Yorick.

'Peace!—cried Doctor Slop——though Germany were depopulated—England starved,—though the blood of Nations stained the seas—War!!——for it is a War of Religion!

'It is a *Crusade*—cried my uncle Toby.

'It is the sentiment of COWARDICE—of CRUELTY,—exclaimed Yorick—to force opinion by invective, by the dungeon, by the bayonet—(Yorick sigh'd)—or by any force, but force of REASON! If there be any absolute power, let it be the power of TRUTH!——it yields to none—it conquers all, sooner or later.—Let Blood be banished!——I see the starving children of thousands torn from their home to fight AMBITION'S quarrels——I see the supplicating eye of Want ask its famished mother for a morsel!—"Cling not round her knees——for she has nought to give you!"——I see—continued Yorick, (casting his eyes on Dr. Slop)—I see, in this War of Religion, her best duties profaned!——I see the virgin ravished before the eyes of age—eyes filled with a father's tears:—I see his silver locks spotted o'er with blood—his hut in flames—his field trampled on—his heart broken. Ye Princes of the Earth! look down on this, and learn the novelty of feeling.

'What Yorick said had little effect on the mind of Doctor Slop;—persecution still lingered in his eye. My father shook his head in piteous eloquence. My uncle Toby seemed grieved that a Soldier could do these things: He had forgotten Doctor Slop, and his illiberality—for his soul was tempered with forgiveness.—He would say, that an insult had the same effect upon the feelings, as a wasp had upon the skin;—both irritated the surface, but did not endanger the fundamental principles, either of our happiness or our health.

To an injury (he would say) that puts the means of my well-being or existence in alarm, I would apply the Laws of my Country.—INJURY is an assassin who levels his pistol at my head; but for INSULT, who is but a deserter from the ranks of Honour, my own bosom should be the Court-martial that I would try him by——And a merciful Court it is, brother Toby—(cried my father one day as my uncle said this) – a thousand drops of blood would sooner flow from thy feeling heart, than the sentence of a hundred lashes fall from thy lips!

'But discipline!—cried my uncle Toby———The discipline of Humanity!—said Yorick—

'My uncle Toby blushed deeply; for he blushed from two distinct causes: My father's eulogium on his Court-martial touched that natural diffidence so predominant in the mind of my uncle Toby—he blushed from modesty: He blushed too on the reflection of Yorick—The discipline of Humanity, (thought he to himself,) and the discipline of an Army, are not the same things, then.——

'——Doctor Slop quitted the room.—Trim followed him. How often do we see a composition of worthlessness in front, with modest merit lagging in the rear!—

'My father, my uncle Toby, and Yorick drew closer round the fire, which seemed to burn brighter—while the Genius of Humanity hovered over their heads!

'O BENEVOLENCE! eternal ocean of our joys! source divine of pure delight! what being would not cast his cup within thy stream, and drink the precious draught!—Thou art the SPRING of comfort, which bloweth to birth all the blossoms life can give, or mortal enjoy! 'Tis thou who causest the lovely dew-drop of Gratitude to gem the eye of Human Nature, promptest thy children to relieve the hopeless, and shed the tear of fellow-feeling!—Thou art the noblest link in the great chain of existence; and when thou breakest, NATURE must divide!'

This little elegant volume concludes with a more substantial imitation of Sterne's manner than that of his *breaks* and *dashes:* we mean his exquisite art of unfolding the circumstances of a pathetic *Tale:* but we fear that even the piteous story of the unfortunate ANNA will be liable to the censure of those who, though they may, with our compassionate advocate for "Peace on earth, and good-will towards men," consider war as an evil, will yet contend that war is at times a NECESSARY evil. On this head, Sir Roger de Coverley, were he still living, would probably observe that "much may be" (indeed, much *is*) "said on both sides."—To what purpose, however, is all this *saying?* Shall we ask the Seceders from the House of Commons? Their answer is already given.

ART.

ART. VII. *The Poems of Caius Valerius Catullus*, in English Verse, with the Latin Text revised, and Classical Notes. Prefixed, are Engravings of Catullus and his Friend Cornelius Nepos. 8vo. 2 Vols. 12s. Boards. Johnson. 1795*.

THESE volumes are introduced by a preface, in which the translator expresses his surprise that no complete English version of Catullus has yet appeared; mentions the principal translations into other languages, and the best editions† of the original; and explains his own design and plan. In regard to his having now presented to us a complete and unmutilated edition, he observes:

'Those indecencies occurring so frequently in our poet, which I have constantly preserved in the original, and ventured in some way to translate, may be thought to require apology; for I have given the whole of Catullus without reserve. The chaste reader might think them best omitted; but the inquisitive scholar might wish to be acquainted even with the ribaldry and broad lampoon of Roman times. When an antient classic is translated and explained, the work may be considered as forming a link in the chain of history: history should not be falsified; we ought therefore to translate him somewhat fairly; and when he gives us the manners of his own day, however *disgusting to our sensations and repugnant to our natures* they may oftentimes prove, we must not in translation suppress, or even too much gloss them over, through a fastidious regard to delicacy.'

We think that there is little plausibility in this attempt to apologize for republishing, without any reserve, the poems of Catullus, and for 'in some way' translating them all. Every scholar of refined taste, and not too 'inquisitive,' must regret the gross ribaldry and the nauseous obscenity which disgrace so many pages of this licentious poet. We deem it unbecoming to pursue in detail our objections to many of his poems and passages: but he has yet many beautiful verses, many delicate and elegant sentiments, much brilliant imagery, and many instances of the sublime and the pathetic in his writings; and though we may appear fastidious to the present translator, we confess that in our opinion a judicious selection of his poems would have been more acceptable to the public.

To our English readers, we shall, on this occasion, offer those passages which, we think, will at the same time give them amusement, and a fair opportunity of judging of the merit of the translator's versification. The following short poems express amorous effusions with warmth of feeling and an

* Though this date stands at the bottom of the title-page, the work has but lately come to our knowlege.

† He has, however, omitted the correct edition printed, a few years ago, by an Alderman of London:—but it was not sold.

energy of expression, yet with great delicacy and simplicity of sentiment,

'*To Lesbia.* 72.

'No nymph, amid the much-lov'd few,
Is lov'd as thou art lov'd by me:
No love was e'er so fond, so true,
As my fond love, sweet maid, for thee!

'Yes, e'en thy faults, bewitching fair!
With such delights my soul possess;
That whether faithless, or sincere,
I cannot love thee more, nor less!'

'*On Lesbia.* 88.

'Lesbia rails without ceasing at me the whole day;
And yet, hang me, if Lesbia don't love me sincerely:
"How d'you know it?" you cry;—why, 'tis just my own way;
Tho' I rail without ceasing, I still love her dearly!'

'*To Calvus, on Quintilia.* 91.

'If ever to the dumb sepulchral urn,
The tribute of a tear could grateful prove;
What time each recollected scene we mourn,
Each deed of ancient friendship, and of love:

'Less sure, fond youth, must thy Quintilia grieve
That she by Death's cold hand untimely fell;
Than joys her parted spirit to perceive
How much her Calvus lov'd her, and how well.'

The following poem will convince the reader that the unrestrained libertinism of Catullus had not extinguished in his breast the amiable feelings of fraternal love and friendship:

'*On the Funeral Ceremonies at his Brother's Tomb.* 96.

'Thro' various realms, o'er various seas I come,
To see that each due sacrifice be paid,
To bring my last sad off'ring to thy tomb,
And thy mute dust invoke, fraternal shade!

'Yes, hapless brother! since the hand of Fate
Hath snatch'd thee ever from my longing sight;
As us'd our ancestors, in solemn state,
I'll bring each mystic gift, each fun'ral rite:

'With many a tear I will the ground bedew—
Spirit of him I lov'd, those tears receive!
Spirit of him I valued most, adieu!
Adieu to him who sleeps in yonder grave!'

The fourth line of the original is very tender;

"*Et mutum nequicquam alloquerer cinerem.*"

The parallel line in the translation is deficient in pathos by the omission of the term *in vain*.

We

We are prevented by its length from presenting to the reader the fine epithalamium written on the marriage of Peleus and Thetis, (vol. ii. p. 2.) in which the translator has shewn considerable powers of correctness and energy; though we think that, in the noble and pathetic episode of Theseus and Ariadne, the two following beautiful lines are not accurately turned:

" *Aut ut eum* tristi *devinctam luminа somnо*
Liquerit immemori discedens pectore conjux?"

' Or how the obdurate youth forsook her charms,
While sleep yet lock'd her in his *silken* arms?'

L. 149 and 150.

The ample notes of the translator are in general compiled with a diligence which proclaims him a scholar, and they are in most instances applied with judgment. The following perhaps are questionable:

" *Ad Pocillatorem Puerum.* 24.

" *Minister vetuli: Puer Falerni;*
Inger mi calices amariores," &c.

' With Falernian, that's old, let the goblet be crown'd;
Bring it hither, sweet boy, be the bitter draught mine!'

The translator has adduced the following passage of Cicero, in support of the *bitter* taste of old wine: " *vina primo dulcia austeritatem annis accipiunt, et rubra fiunt.*" We cannot think that the *harshness*, which Cicero ascribes to old wine, is synonimous to the *bitterness* of Catullus. We know that old wine contracts a tartness, and that the language of poetry is not always precise in describing sensations: but bitter wine seems a solecism in taste.

In poem 49, addressed by Catullus to himself, we think that the translator has totally mistaken the sentiment of his author. To explain our meaning, we will transcribe the original, with the English copy.

" *Quid est, Catulle, quid moraris emori?*
Sellâ in curuli Struma Nonius sedet:
Per consulatum pejerat Vatinius.
Quid est, Catulle, quid moraris emori?"

' *To himself, on S. Nonius and Vatinius.*

' Catullus, prithee, tell me why
You thus despair and wish to die?
' See Nonius seated in the chair;
That perjur'd wretch Vatinius see,
Because thro' thick and thin he'd swear,
Rais'd to a consul's high degree!
Then, dear Catullus, tell me why
You thus despair, and wish to die?"

We conceive that Catullus means to say, 'Why do I delay to die,' when "impious men bear sway,"—in the spirit of Cato; and to repeat the question why he should despair and wish to die, after he had stated these objections to living among such wretches, appears in the translation a great oversight, and renders the dignity of the sentiment and expostulation feeble and impertinent.

Though we would praise this translator for his general correctness with respect to the English version, yet his inattention to rhime is too gross and too frequent not to incur censure. Such unlucky attempts at rhime as the following very often occur: *throne, town; beheld, reveal'd; wed, maid; goes, vows; word, regard; too, bestow; transferr'd, ador'd; far, tear; theme, flame;* &c.

The Greek quotations introduced into the notes are scarcely ever spelled rightly; and we were surprised to find, in line 13 of poem 12, a Greek word (if it be one) so written, as to militate both against the sentiment meant to be expressed, and the metre which the verses have adopted. In the note on that word, the translator has reprinted it with the mistake; though the Latin term at the beginning of the note might have directed him.

The frontispiece of each volume is ornamented with an engraving, the one being a portrait of Catullus, and the other of his friend Cornelius Nepos, taken from the statues of these two authors over the *Palazzo di Consiglio* or council-house at Verona; though, as the translator's preface informs us, their authenticity is doubtful. The figures are in good taste:—the classical reader will observe that the books which the statues hold in their hands are unusual, and of square forms.

This edition is enriched by a life of Catullus, by a delineation of the various metres which he adopted, and by a general index of persons, places, and subjects mentioned in the two volumes.

ART. VIII. *Remarks on the Antiquities of Rome and its Environs:* being a classical and topographical Survey of the Ruins of that celebrated City. Illustrated with Engravings. By Andrew Lumisden, Esq. Member of the Royal and Antiquary Societies of Edinburgh. 4to. pp. 478. 1*l.* 11*s.* 6*d.* Boards. Nicol. 1797.

IF we have been rightly informed, Mr. Lumisden was for many years domesticated at Rome with the chiefs of the unfortunate house of Stuart; and in this situation enjoying much leisure, he availed himself of the best opportunities of acquiring

acquiring information, as well by consulting rare books as by constant intercourse with the many literati who were in pursuit of similar knowlege. He now offers to the world this elegant work, as the result of the long inquiry thus induced and thus prosecuted. To the general reader it will afford no common gratification; and it may excite a greater ardour in some minds to visit the Imperial city, the curiosities of which no description can exceed, and no anticipation can reach.

It is well known to travellers, that in Rome are found many literary characters, styled "*Ciceroni*;" who attend them, for a moderate gratuity, during their examination of the numerous vestiges of antient splendour. To elucidate these, they quote largely from the classics with local application, or describe the subject of investigation from the most accurate topographers, or critical antiquaries. They recite, in fact, a course of lectures on antient history and the fine arts, illustrated by the several remains. The English visitant will therefore owe singular obligation to Mr. L. for concentrating, in our language, the labours of his many predecessors. In his collation of their varying opinions, he discovers a laudable candour; and in those of his own authority, an intimate acquaintance with his subject is equally conspicuous. The more fastidious reader, who, not having the power of applying them to locality, may consider these remarks in certain instances as tedious or minute, might be induced on the spot to retract that censure, and to acknowlege their inexhaustible utility.

In the introduction, Mr. L. gives a succinct account of the foundation of Rome,—the origin and progress of her architecture, as peculiar, and as borrowed from the Grecians,—the form and materials of domestic buildings,—and the series of important events to which are attributed her unrivalled superiority and lamentable decay. He labours, not without success, to divert the charge of having destroyed the Pagan temples from the institutors of Christianity, and to fix that obloquy on the Gothic invaders. He then proceeds to the grand division of his subject; treating methodically of the gates and the most remarkable antiquities seen on the roads which lead from them, the seven hills and the plains within the city, and (by way of appendix) describing the most renowned places and antiquities in the vicinage of Rome.

Of the twelve antient gates, the ninth (or gate of St. Sebastian) has environs of the greatest interest and curiosity. Near to it is the Cornelian sepulchre discovered in 1780; the inscriptions of which, accurately copied, throw new light on the genealogy and history of the Scipios, as well as on antient geography. The Catacombs (or 'subterraneous Rome') are next

visited, in which we may wander an incredible distance among the mansions of the dead; and then the circus of Caracalla, the most perfect of the fifteen within and without the city, for combats of gladiators and wild beasts, chariot races, &c. and sometimes, as in theatres, for naumachia or naval engagements. After having noticed the Capo di Bove, or tomb of Cæcilia Metella, with its concise and singularly elegant inscription, the author favours us with a view of the public *Ustrina*, and with a scientific account of the *Asbestos*; which is worthy the perusal of those who are curious with respect to natural history.

The tenth (or gate of St. Paul) engages our attention from its vicinity to the pyramid of Caius Cestius, the only one remaining in Europe.

'Almost joining to the gate, there is an elegant pyramid, which is built up in, and serves for part of the city wall. It had certainly stood without the city, before Aurelian extended the walls. This is the only pyramid remaining about Rome: but which conveys to us, though in miniature, an idea of those in Egypt!* It was built to perpetuate the name of C. Cestius, one of the *septemvir Epulonum*. But who this Cestius was, other than the title given him on this monument, is uncertain. The *Epulones* were a college of priests, of great dignity, who prepared these feasts to the gods, called *Lectisternia*, where their statues, laid on rich beds, were placed at table as the principal guests. One of those beds, of bronze curiously wrought, has been found in Herculaneum. These sumptuous entertainments were devoured by the seven noble gormandizing priests. It was to appease the gods, in time of a plague, that the Romans first instituted these feasts, in the year of Rome 356†. As the ground about the pyramid is much raised, we have not so advantageous a sight of it as formerly. It is 164$\frac{3}{4}$ palms high, all incrusted with white marble, and rests on a base of Tiburtine stones, whose height is 3$\frac{1}{4}$ palms. The breadth of the square, on which it stands, is 130 palms. Agreeable to the testament of Cestius, this vast monument was built in 330 days. The sepulchral chamber had been finely painted: it is now much defaced; more perhaps from the smoke of the torches used in showing it, than from the humidity of the place. These figures and ornaments seem all to relate to the sacred ceremonies of the *Epulones*. The monument was judiciously repaired, without altering its form, by Pope Alexander VII.'

Among the seven hills, the boast of Rome, the Capitol claims the pre-eminence. The asylum of Romulus, two temples dedicated to Jupiter Feretrius and Capitolinus, and the Tarpeian rock, are severally described.

'* Pliny, mentioning the pyramids of Egypt, justly calls them—"regum pecuniæ otiosa ac stulta ostentatio."—Hist. Nat. l. 36. c. 12.

'† Livius, l. 5. c. 13.'

From

'From the *Tarpeian rock* the Romans threw down many of their criminals.

——— "Et horribilis de saxo jactus deorsum."

A mode of execution used by the Jews, and other ancient nations. But its situation, like that of many of the Roman antiquities, is disputed by the antiquaries. The precipice at the corner of the Caffarelli palace, and which overlooks the convent of the *Tor di Specchi*, is commonly shown as such. And, notwithstanding the quantity of rubbish with which it is filled up, its height is not so contemptible as represented by Bishop Burnet, who seems, unhappily, to have had a reluctancy to tell truth, even when he had no interest to do otherwise. This precipice is still about sixty feet of perpendicular height: and if we add to it twenty feet, which seems to be the height of the rubbish accumulated at the bottom above the modern street, and twenty feet more, the height of the latter above that of the ancient street; the height of the whole was about an hundred feet. Others again have placed this *rock* on the side of the hill towards the *Forum*. And, indeed, there is a considerable rock, on that part of the hill called *Monte Caprino*, which overlooks the *piazza* of the church *della Consolazione*, where formerly was the *Forum Romanum*. This rock, no doubt, might have served for this dismal purpose. But the former seems more probably to have been the *Tarpeian rock*, because from it the criminal was thrown properly out of the city, into the *Campus Martius*, which was, as I have already observed, only inclosed within the city walls by Aurelian. Yet Dionysius of Halicarnassus tells us, that Cassius, condemned for conspiring against the state, in the twenty-third year after the expulsion of the kings, was thrown down, in presence of the people, from the rock that overlooked the *Forum*.'

The remains of the baths of Antoninus Caracalla are seen on the plain below the Aventine, and opposite to the Cælian hills.

'Many of the fine pieces of sculpture, preserved in the Farnese palace*, had ornamented Caracalla's baths: particularly the celebrated Hercules. This statue is well known by the name of the Farnesian Hercules. It is the work of Glycon, the Athenian†, and is justly reckoned a model of masculine strength. Horace‡ might have alluded to this statue, when he says—

"Invicti membra Glyconis."

Hercules is here resting from one of his labours. Whether the sculptor could have represented strength better in action, than he has done at rest, as remarked by a very ingenious and eloquent writer‖, I shall not decide. Strength is here wonderfully expressed: and perhaps it shows more genius in the artist to have done so at rest than in action. Permit me only to observe, that this statue was not intended to have been

'* These noble works of art, I am informed, are now carried to Naples, by order of his Sicilian majesty.

'† It is inscribed—ΓΛΥΚΩΝ ΑΘΗΝΑΙΟΣ ΕΠΟΙΗΣΕΙ.

'‡ Epist. 1. v. 30.

'‖ Dr. Moore's View of Manners in Italy, vol. 2. p. 11.'

placed, as it now is, on the ground, and consequently level with the eye. It should have been placed in an open gallery, perhaps thirty or thirty-five feet high, and seen from the street, or from a court. This is evident from the muscles of the breast and belly being so much swelled; but which would appear in their just proportion were they thus viewed: whereas the muscles of the back part of the statue, which were to be seen near, by those who passed along the gallery, are in their natural state, and not exaggerated like those in front. The position of the head, bending forward, adds weight to this observation. Had a modern but inaccurate traveller * adverted to this circumstance, he might, without blaming the great artist, have easily accounted for the disproportion of the muscles, of the back and fore parts, of this noble statue. Few of the ancient statues are preserved entire, Thus the legs of this Hercules are restored by Guglielmo della Porta: and though the real ones were afterwards found, and which, it is said, are now at the villa Borghese, the modern were so well proportioned and executed, that Michael Angelo Buonaroti advised not to change them; in order to show, perhaps, the merit of modern artists †.

'Here too stood the surprising group, now at the Farnese palace, cut out of one piece of marble, called the *Toro*, which was brought from Rhodes, and is the work of Apollonius and Tauriscus, renowned sculptors ‡. It had belonged to Asinius Pollio. It represents Amphion and Zethus, the sons of Lycus king of Thebes, tying Dircé to the horns of a furious bull, in order to precipitate her into the sea; in revenge for having enticed their father to marry her, and to divorce their mother Antiopa. This vast group has indeed been repaired by Giovanni Battista Bianchi; and many parts of it are modern: viz. the head and arms of Dircé; the head and arms of Antiopa; the statues of Amphion and Zethus, except the bodies and one leg; and the legs and cord of the bull. But it is easy to distinguish the superior merit of what is antique, from the modern additions, in this wonderful monument.'

On the Cælian hill the Lateran palace was situated, and now it is adorned by the Lateran church, with its pompous inscription, "*Omnium in urbe atque in orbe ecclesiarum mater atque caput.*" The justly celebrated equestrian statue of M. Aurelius in bronze, now in the area of the Campidoglio, was disco-

'* Sharp's Letters from Italy. Letter 15.

'† Before this statue was carried to Naples, the modern legs were taken away, and replaced by its own ancient ones; which being of uniform style of sculpture with the whole, adds, I am told, to its beauty, and does not justify the partial opinion of the great modern artist.

'‡ Plin. l. 36. c. 5.—"Zethus et Amphion ac Dircé et taurus, vinculumque, ex eodem lapide, Rhodo advecta, opera Apollonii et Taurisci. Parentum ii certamen de se fecere: Menecratem videri professii, sed esse naturalem Artemidorum."—That is, they were brothers, the sons of Artemidorus, and scholars of Menecrates.'

vered near the church, where his most magnificent palace once stood.

Mr. L. proceeds with his remarks on the baths of Titus on the Esquiline hill.

'Titus, having finished and dedicated the amphitheatre begun by Vespasian, built, with great speed, his baths hard by it. They stand on the *Esquiline hill*, and many of their ruins are still extant in the vineyards of the convent of St. Peter in Vincula, Laureti, and Gualtieri. From these remains architects have endeavoured to make out the general plan of this great work: Serlio in particular had done so, prior to Piranesi and Barbault: how then could Abbot Ridolphino Venuti say, that Piranesi was the first who gave a plan of these baths? Inaccurate, however, as their plans may be, they all agree in making this a regular building, nearly resembling the other baths. But as I intend to give a detailed account of the various parts of the baths, when I come to treat of those of Dioclesian, I shall not now anticipate the subject. Some authors have ascribed these baths to Domitian, and others to Trajan. To reconcile these accounts, we may reasonably suppose that these emperors had repaired or added to the baths of Titus. Here were found the two large *labra*, or bathing-tubs, of granite, preserved in the villa Medici.

'A little to the east of the baths, there is a ruin commonly called the *sette sale*. It should be called the *nove sale*, as it consists of nine galleries, though seven of them are only open; the other two being filled up with rubbish. These galleries all communicate with each other, by means of doors or arches placed in a transversal line, which affords an agreeable prospect. They are built with great solidity, and the walls are incrusted with a cement of an extraordinary hardness. This building, which is entirely out of the plan of the baths, has no doubt served for a reservoir of water, and not for the *tepidarium*, as mentioned by Piranesi.

'Adjoining to the baths, there are some very considerable ruins, which the antiquaries call the *palace of Titus*. As a proof, we are told, that the famous group of *Laocoon* and his sons, preserved in the Belvedere of the Vatican, was found here, in the time of Leo X. by Felix de Fredis; a fortunate discovery, which is recorded in his epitaph, in the church of the *Ara-celi*. For Pliny assures us that this statue, so much admired when he wrote, stood in Titus's palace.—"Sicut in Laocoonte, qui est in Titi imperatoris domo, opus omnibus et picturæ et statuariæ artis anteferendum: ex uno lapide eum et liberos draconumque mirabiles nexus de consilii sententia fecere summi artifices Agesander et Polidorus et Athenodorus Rodii."—How pathetically has Virgil related the story of Laocoon! He was the son of Priamus and Hecuba, and priest of Neptune. In the act of sacrificing to Neptune, he and his two sons were strangled by two monstrous serpents, in revenge for having sacrilegiously thrust a spear into the fatal wooden horse, consecrated to Minerva, and left by the Greeks; but in which the destruction of Troy was artfully concealed.—

——"Scelus

——"Scelus expendisse merentem
Laocoonta ferunt; sacrum qui cuspide robur
Læserit, et tergo sceleratam intorserit hastam."

It has been doubted, whether the statue was taken from the poet's description, or the description from the statue. The latter is evident, since the artists who executed it lived some centuries before Virgil. For we are informed by Pliny, that Athenodorus was a scholar of Polycletus, who flourished about the 87th olympiad, that is, near the 320th year of Rome. The poet has not servilely copied the statue: he has given us progressively the whole action. We see the serpents advance gradually: they first seize the sons and then the father: whereas the statuaries, confined to a single point of time, were obliged to make the serpents kill father and sons together. Such is the advantage the poet has over the statuary and painter! It is impossible to look upon this group without horror and compassion: we seem to hear their dying shrieks.

"Clamores simul horrendos ad sidera tollit."

'Near to the church of St. Martino, on this hill, was found, in the time of Leo X. the elegant statue, long preserved in the Belvidere of the Vatican, commonly reckoned to represent Antinous, but which the learned Visconti makes a Mercury.

'Scrambling among these ruins, I observed the remains of some ancient paintings. Indeed, sixteen rooms, or *cryptæ*, long concealed by earth and rubbish, have been lately discovered; and which were ornamented with paintings of various kinds. But I shall not enter into a detail of them, because they are now published by Mirri.

'Whether Titus's baths were erected in the gardens of Mæcenas, as Piranesi supposes, or whether these gardens, and his celebrated tower, lay farther east on the hill, I shall not venture to determine. I cannot, however, but observe, that Mæcenas's gardens stood in the *campus Esquilinus*, which was given him by Augustus, as well to beautify the city, as to free it from the stench of the bodies of the slaves and low people buried there. When employed as burying-ground, this field was without the walls of the city.—"Puticulus, quo nunc cadavera projice solent, extra portam Esquilinam."—Now this field is generally reckoned to have lain towards the *agger* of Servius, and the high ground in the villa Negroni. But is it probable that Mæcenas's gardens took up the whole length of the hill? The height of the tower, as well as its situation, made Horace say—

"Molem propinquam nubibus arduis."

It was from hence that Nero had the cruel pleasure to behold Rome in flames; and, in his actor's habit, to sing the tragedy of the destruction of Troy.

'Among the ruins of Mæcenas's gardens was found, about two hundred years ago, a picture, probably part of a cornice, representing the bedding of a new married pair. It is preserved in the villa Aldobrandini, and from that circumstance is known by the name of the *Aldobrandini marriage*. It is supposed to express the marriage of Thetis and Peleus. Be this as it may, it is, no doubt, the work of an

an able artist. The figures are elegant, and painted with much freedom: when seen at a proper distance, they produce a great effect. Struck with the beauty of this picture, Poussin made a fine copy of it, which is to be seen in the Pamphili palace. It is likewise engraved by Pietro Santi Bartoli, and published in the "Admiranda Romanarum Antiquitatum," No. 61.—Bellori calls this picture—"unicum veteris artis exemplar et miraculum."

The baths of Dioclesian on the Viminal hill were of far greater extent; and, in the minute account here given of them, Mr. L. has taken a wide and scientific view of the plan and arrangement of these stupendous edifices, which contributed so greatly to the health and luxury of the masters of the world.

After having given us information relative to the forum of Trajan, the author adds, from various documents, a corrected detail of the famous historical column:

'Although none of these buildings have escaped the rage of barbarous hands, and all devouring time, yet the most remarkable monument of this *forum* still remains: viz. the historical column erected by the senate and people to the emperor, after his Dacian conquests; and on which the progress of both these wars are represented in basso-relievo. After many actions, and reduced to the last extremity, Decebalus, their king, put an end to his own life; and Trajan erected Dacia into a Roman province*.

'Over the door, in the pedestal, by which we enter into the column, we read the following inscription:

SENATVS . POPVLVSQVE . ROMANVS
IMP . CAESARI . DIVI . NERVAE . F . NERVAE
TRAIANO . AVG . GERM . DACICO . PONTIF
MAXIMO . TRIB . POT . XVII . IMP . VI . COS . VI . P . P
AD . DECLARANDVM . QVANTAE . ALTITVDINIS
MONS . ET . LOCVS . TANtis † . operiBVS . sIT . EGESTVS.

This inscription shows, that Trajan had caused part of the Quirinal hill to be cut down to give more extent to his *forum*; and that the height of his column was the measure of that level. The ground, indeed, is now much raised here, the modern pavement being about twenty feet above the ancient; as appears from the excavation made to show the height of the column.

'This column stood in the centre of the *forum*, and was terminated with a statue of Trajan, as appears from a medal. Thus it served

'* Although the *Getes* were the people who inhabited the country, along the mouth of the Danube, yet the Greeks gave them the name of the *Daces*, that is, the Transilvanians, the Valakians, and the Moldavians. They were conquered by Trajan; in whose reign the Roman empire was in its greatest extent. To the north he added the country of the Dacii; and to the east he added Armenia, Mesopotamia, and Assyria. He gave a king to Parthia, who acknowledged the Roman power.

'† The letters *tis* and *operi* had been defaced in the barbarous ages, and are thus supplied.'

for

for a sepulchral monument to that great man; for it is generally supposed that his ashes were put into a ball of metal, which he held in his hand. But Sixtus Quintus, in place of the statue of this respectable emperor, caused that of St. Peter to be erected on this imperial monument, and which can have no connection with the history of Trajan's wars, there represented.

'The height of this monument is 115 feet 10 inches English—viz. the pedestal 20 feet 10 inches, and the shaft of the column 95 feet. Eutropius says, that this column is 144 feet high. To make up this measure in Roman feet, the historian probably included the height of the statue, and the base on which it stood.

'It is composed of thirty blocks of white statuary marble, which seems to be that of Carrara; and each block forms the diameter of the column: viz. eight for the pedestal, nineteen for the pillar, and three for the base of the statue of St. Peter.

'There is a staircase, consisting of one hundred and eighty-four steps, which leads to the top of the column, and which is lighted by forty-three narrow slits or windows. This staircase is cut out of the blocks of marble, which form the diameter of the column.

'On the four square sides of the pedestal, I observed the shields and arms of the Daci, the Sarmati, and their allies. They had been copied from the originals, brought to Rome by the emperor, and which he had displayed in his triumph. They are elegantly executed: nor had the sculptor occasion to embellish them; since Pausanias, mentioning a Sarmate cuirass, preserved in the temple of Æsculapius, informs us, that the Sarmati excelled in the fine arts, and in this respect might be compared with the Greeks themselves.

'It is commonly said, that the basso-relievos on this monument increase in size as they approach towards the top, in order to appear the same to the eye of the beholder from below. But that this is not so, is evident from the plaister casts of this column; the general height of these figures being two feet and an inch English.

'That the eye might not be interrupted, in tracing the connection of the sculpture, the column is carried up, from the bottom to the top, in a spiral line or screw. Hence it is called *Columna Cochlis*.

'Besides the elegancy of the sculpture, executed at the period when that art was in high perfection at Rome, we may consider this wonderful monument as a system of antiquities. For here we remark the manners, dress, discipline, arms, marches, forages, and encampments of the soldiers of that age; the Roman standards, as well as those of the enemy; bridges, passing of rivers, and the form of their ships; sieges, battles, victories, congresses, and peace; adlocutions of the emperor, triumphs, sacrifices, libations, victims, altars, the dresses of the priests, and various religious rites.'

In the baths of Constantine on the Quirinal hill, of which no vestige can be traced, the two Collossæan marble horses, each held by a man, now placed on and giving name to the '*Monte Cavallo*,' were originally found. As the works of Phidias and Praxiteles, or as the representation of Alexander and Bucephalus, their claim is combated by the proof of an anachronism, and their nearer resemblance to Castor and Pollux.

The

The obelisk, set up as the gnomon of the meridian line which Augustus caused to be delineated in the Campus Martius, is particularly noticed; and it introduces some interesting observations on the Roman method of computing time.

'On the authority of Varro, Pliny informs us, that the first *sun-dial* set up for public use at Rome, was brought from Catania in Sicily, by the consul M. Valerius Messala, in the year U. C. 491, and was placed on a column near the *rostra*: but as this dial had been projected for a more southern latitude, it did not show the hours with exactness. However, such as it was, the Romans regulated their time by it, for the space of ninety-nine years, when Q. Marcus Philippus, who was censor with L. Paulus, caused another dial, constructed for the latitude of Rome, to be erected near the old one. But as a sun-dial did not serve in cloudy weather, Scipio Nasica, five years after, remedied this defect, by introducing a method of dividing the night as well as the day into hours, by means of a water machine, a *clepsidra*, which Pliny calls an *horologium*.

'I do not indeed conceive how a sun-dial, or any other instrument, could point out the various hours, as time was computed by the ancient Romans. The time the earth takes to revolve once round its axis, or the space between the rising of the sun till its next rising, which makes a day and a night, divided into twenty-four equal parts, we call hours. Now, the Romans divided the day and the night into twenty-four hours. Twelve of these, from the rising of the sun to its setting, constituted their day; and the other twelve, from the setting of the sun to its rising, constitute their night. Thus as the seasons changed, the length of their hours must have varied. In winter the twelve hours of the day were short, and those of the night long; in summer they were the reverse. How then could these hours, of an unequal length, and which daily varied, be measured by an instrument? I have not been able to discover any method by which this could be done. However, they had two fixed points, viz. mid-day and mid-night, which they called the sixth hour. So that a meridian line would always point out the sixth hour, or mid-day.

'Neither have I been able to discover when the modern Romans changed this method of computing time. In the course of the day and night they reckon twenty-four hours, which are all of an equal length in every season of the year. No inconvenience can arise in reckoning twenty-four hours, in place of twelve and twelve, as we do. Perhaps so far the modern Roman method is preferable to ours. But the difficulty is, that they do not begin to reckon their hours from a fixed point, viz. from mid-day, when the sun crosses the same meridian line every day in the year. Thus they call half an hour after sun set the twenty-fourth hour, and an hour and an half after sun set the first hour, or one o'clock *. Hence the nominal hour

'* To reckon time from the setting of the sun was a very ancient custom: it was practised particularly by the Germans and Gauls: it seems

hour of mid-day constantly changes with them: in June it is called sixteen, and in December nineteen o'clock. To regulate, therefore, a time-piece, by this method of computing, it must be daily altered.'

We might be considered as too diffuse in our excerpts, if the very judicious and most perfect account of the Pantheon were transcribed at length; and, as it might suffer from abridgment, we must omit it, though with regret; as it is the best specimen that we could offer of the spirit and ability with which these investigations have been pursued.—we refer our readers to the work at large.

Near the portico erected by Augustus in honour of his sister Octavia, the Venus de Medicis, so called as being now preserved in the Medicean gallery at Florence, was first discovered. Mr. L. gives his opinion that it is the statue mentioned by Pliny, l. 1. c. 14. and l. 36. c. 5., and executed by Phidias.

It cannot be supposed that any objects of curiosity so remarkable as the theatre of Marcellus, the triumphal arches of Septimius Severus, Titus, and Constantine, or the *Circus Maximus*, should have been dismissed by our intelligent author without an accurate inquiry. They are investigated with equal success.

The *Collosseo* or amphitheatre of Vespasian, the wonder even of the most inattentive observer, is well examined.

'Although the terms *theatre* and *amphitheatre* have been often used without distinction, by writers both ancient and modern, yet the difference of their form, as well as their use, is well known. The first was half of a circle or oval, and served for the representation of dramatic compositions: whereas the second was an entire circle, or oval, and appropriated for exhibiting the combats of gladiators, the hunting of wild beasts, and sometimes for those naval fights called *naumachia*. Hence the amphitheatre was a double theatre. Both were admirably contrived for these different uses.'

Some new and useful information may be collected from the author's architectural details: but for these we must refer to the work, as the extract would be too large for our limits.

Another equally splendid monument of the magnificence of Vespasian was the Temple of Peace, built in the year of Christ 71, at the general pacification after the conquest of Judæa. It was the largest of the Roman temples, and of a quadrangular form, three hundred feet long, and two hundred feet wide. It consisted of three naves, with as many niches or tribunes on

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seems to be connected with the ideas which establish the existence of a *chaos* or *night*, before the *world* or *day*. See "Recherches sur l'origine et les progrès des arts de la Grèce, par M. d'Hankerville," l. 1. c. 2. p. 134.'

either

either side, and one opposite to the portal. The eight fluted columns of white marble, a part of its decoration, are said to have been brought from Nero's golden house. One alone remains entire; the shaft of which, independently of base or capital, is about forty-eight English feet high. It was removed by Paul V. who erected it to support a Madonna before the church of St. Mary, on the Esquiline hill.

The Appendix contains six letters connected with the general subject, as referring to Roman antiquities. Mr. L. commences with the Nasonian sepulchre, which contained the ashes, not of the poet, but of his family. It is cut out of the rock which adjoins the Flaminian way, about three miles from Rome, and was discovered in 1674. Its chief curiosity was a series of painted compartments elegantly finished, representing the state of the dead in the Elysian fields.

The second letter contains a very pleasing account of Tivoli, (the Tibur of Horace,) and of the sumptuous villa of Hadrian, which was once the favoured repository of all that was exquisite in the arts of Greece, and in which many of the most esteemed vestiges have been recovered from long oblivion. To the lovers of *vertù*, the dissertation on a sarcophagus, with basso relievos which describe with uncommon accuracy the hymeneal ceremonies of the antients, will be an acceptable addition. The plates of them resemble the originals more than those published by Ficorini and other authors.

Although the date of the last letter be so distant as 1750, it affords remarks on Herculaneum which are novel and highly entertaining. Mr. L. points out, with reason, the ineligible mode adopted of clearing these ruins from the incumbent masses thrown on them by mount Vesuvius.

We must acknowlege that the degree of entertainment to be found in this volume will be greatly enhanced to those who have had the happiness of inspecting the remains of dilapidated Rome, of retracing their sites, and of renewing in imagination the pleasure which the first view of them communicated; and the classical anecdotes with which it is replete, bearing so exact a relation to places and circumstances, otherwise obscure, will not convey less valuable information.

From so long an absence, and a probable disuse of his native language, Mr. L. has universally adopted a foreign idiom; which supersedes, in his style, even moderate pretensions to accuracy and elegance. The *ore* is nevertheless equally valuable, although it may not have been *refined* to all the perfection of which it is capable.

The plates which embellish this work are *few*, but well selected, and executed with judgment. The "sublime dreams

of Piranesi," as Horace Walpole emphatically called them, and the happy conjectures of Desgodetz, (lately republished by Mr. Marshall with an English translation *,) may be compared with the accompanying verbal descriptions, and consulted with additional satisfaction.

ART. IX. *Secret History of the French Revolution*, from the Convocation of the Notables in 1787 to the First of November 1796. Containing a vast Number of Particulars but little known; together with Extracts of the most remarkable Publications on the Revolution, which have appeared in France, Germany, and England. Translated from the French of Francis Pagès. † 8vo. 2 Vols. 14s. Boards. Longman. 1797.

WE know not why this work should be entitled *secret* history, for the author does not appear to have been possessed of any important information that was not very generally known to the public. The introductory part contains, in four books, a short and desultory account of the French government, and of the States General under the first three dynasties to the end of the reign of Lewis XV. From that period downwards, the history ought to have been written by the public executioner, being a perpetual repetition of crimes and punishments. The author, professing himself a friend to moderation and true liberty, arraigns with equal severity royal tyrants and republican terrorists. His rage against the former betrays him into contradictions. Thus, p. 22. vol. i. Henry IV. is said to have fallen a victim to the revenge of the duchess of *Verneuil*, his forsaken mistress: but, p. 32 of the same volume, the death of that prince is ascribed to Mary de Medicis, who is called the assassin of her husband.—In the page last mentioned, the mild and timid Lewis XIII. is said to have avenged the death of his father by parricide.

In p. 31, 'the soul of Lewis XV. is said to have belonged to vice; and, in a despot, vice is nearly allied to ferocity.' After such a remark, it will not appear surprising that M. Pagès should find a second Lewis XI. in the weak and unfortunate, but certainly inoffensive and humane Lewis XVI. This extraordinary parallel is supported by evidence as ludicrous as the parallel itself is absurd. The late king of France is said, p. 92, to have killed, with his own hand, a cat of which the Princess de Lamballe was very fond, and afterward to have made inquiries of the lady concerning the health of this favourite!

The author's narrative is too vague and general to afford information. It is not a history, but rather a series of reflections

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* See M. Rev. vol. xxi. N. S. p. 40.

† The original is imported by De Boffe, Gerrard-street.

on history; which supposes a previous knowlege of the facts which it pretends to relate. The sentiments are not lofty, but gigantic: the style is not animated, but inflated. Of the author's candour, (and candour has been always considered as one principal merit in an historian,) the following extract will afford a striking specimen:

'It seemed as if every day was to present some new obstacle to the progress of the revolution. Scarcely had the five first articles of the decree of the 4th of August been discussed, when M. Necker came to state to the assembly that the public receipt was unequal to its expenditure. Amongst other remedies he proposed to require of each citizen a patriotic contribution of the fourth part of his income. The assembly was struck with terror at the idea; but Mirabeau, with more than his usual eloquence, with an animation of gesture and countenance, and with a voice of thunder, prevailed on the assembly to decree with confidence the measure proposed by the minister; a measure which, presenting no grandeur of conception, no system of renovation, afforded a standard of his diminutive genius, and annihilated his pretensions to glory. The enemies of the public weal, observing the finances embarrassed, the executive power paralised in all its parts, the tribunals without force, the magistrates without authority, and the whole empire a prey to the violence of the multitude, still nourished the parricidal hope of beholding the nation reduced to a total disorganization; but light suddenly beamed from the midst of darkness, order sprung from the womb of chaos. New bonds of subordination extended themselves from one extremity of the kingdom to the other: each city revived within its walls that municipal government which was esteemed so salutary, so desirable by our ancestors. Necessity, and the desire of a common defence, accelerated the establishment of this paternal administration, which, joined to the formation of the national militia, in a great measure subdued the anarchy, and inspired terror into the banditti and the counter-revolutionists. It is no less true than consoling to observe, that so complete a revolution in the existing manners, laws, and prejudices would probably, in a nation less civilized and less social, have caused greater torrents of blood to flow, and would have been sullied by a greater number of crimes; for those committed at a subsequent period by the decemvirs and their agents were directed against the majority of the nation, and are not to be laid to its charge. We ought not therefore to be astonished that such disorders followed the revolutionary crisis; but that those disorders were not infinitely greater. After eight centuries of oppression, of languor, and of lethargy, the people awoke, and beheld themselves suddenly invested with sovereign power; they used it as a new weapon, which it is impossible to handle without danger; they drank out of the cup of liberty, which was to them as an intoxicating draught to a savage. They abused their power, but there is scarcely another nation which, in the career of victory, would have displayed so much moderation. Consider the conduct of the English when excited by Gordon against the Catholics, even in presence of a

consolidated and vigorous government! Suppose them placed in the absence of all authority and all law, in the state of anarchy in which we were, and you would see them spill oceans of blood. Remember the barbarous wars which the English carried on in India! Remember, that in America they offered the savages a reward for every American scalp which they should bring in!'

The volumes are not enriched by many original documents: but the address of the unfortunate Bailly, the celebrated author of the history of astronomy, which, we believe, has not before appeared in the English language, will be considered by the future historians of the French revolution as a monument equally interesting on account of its author and of its subject. We cannot refuse to make room for it, with M. Pagès's well-founded introductory remarks:

'We shall have occasion, in the course of this work, to scatter some flowers on the tomb of the celebrated but unfortunate Bailly; and we shall render to his innocence and probity all the justice which they deserve. It is very satisfactory to us to exhibit them in still more striking colours, by means of the irrefragable proofs contained in the following production, which is almost unknown, though printed at the time, under the title of *J. S. Bailly to his Fellow-Citizens*; because this memorial, though written with the most perfect moderation, though it accused no one, and was confined solely to the defence of a person accused, was not suffered to appear: no bookseller, no newsmen dared to sell it; and this circumstance is one of the most striking proofs of the universal oppression which was exercised over a people who were only free in name. Alas! the spectre of calumny seats itself but too often on the tomb of a great man. He is persecuted whilst living; he is even pursued after death. We have thought it our duty to repel the attacks which calumny might bring against the memory of one of our most illustrious citizens; of the man whose part in the revolution was most honourable, and whose sufferings were most acute. He sustained all the ferocity of a populace, whose idol he had been, and he was shamefully abandoned by a people whom he never ceased to esteem. He died, like the just man described by Plato, overwhelmed with ignominy. They spat upon him, they burned a flag under his eyes: some hired ruffians even approached to strike him, in spite of his executioners, who themselves were ashamed of such brutality. He was covered with mud; he was detained three hours at the place of execution, and the scaffold of the President of the Tennis Court was erected in the midst of filth and ordure. A chilling rain, which fell in torrents, added to the horrors of his situation. With his hands bound behind his back he sometimes begged for an end to his sufferings; but these words were uttered with a calmness worthy of one of the first philosophers in Europe. To a man, who said to him, "Bailly, you tremble!" he replied, "My friend, it is with cold."

'His death recalls to mind that of Condorcet, another most virtuous philosopher, who employed himself, when in chains, on the improvement of the human race; who died with the same calmness

as Bailly; and who, like him, was one of the victims of those monsters, hideous with crimes and stained with blood, by whom we were governed.

'The following paper is the more valuable, as it throws a great light upon the events which preceded the flight of the king; on the artful, prefidious, and ambitious conduct of M. La Fayette, and on the famous day of the Champ de Mars:

'J. S. BAILLY *to his Fellow-Citizens.*

'I was summoned, as a witness, on the trial of Marie-Antoinette: I found myself named and inculpated in the act of accusation directed against her. In the course of my deposition, I was interrogated respecting the events of the 17th of July at the Champ de Mars: I was also questioned respecting my connections with la Fayette and la Rochefoucault. It was suggested that I had had criminal relations with the *ci-devant* court: and I was asked concerning certain secret meetings, said to have been held at the Castle. My answers, satisfactory as they were, could only be heard by the citizens present at the trial.

'He who has occupied an important post owes to the people an account of his conduct in the exercise of those functions with which they have entrusted him. I am going, therefore, at present to discharge this duty.

'The act of accusation against Marie-Antoinette contains the following passage: "It is manifest, from the declarations of Louis Charles Capet, and of the girl Capet, that la Fayette, a favourite, *in every sense of the word* *, of the widow Capet, and Bailly, then mayor, were present at the flight from the palace of the Thuilleries; and that they favoured it with all their power."

'It is false that I was at the Thuilleries on the day of the 20th of June. It is false, that I in any manner facilitated the flight of Louis's family. It is true, on the contrary, that I did every thing in my power to prevent it.

'Upon being informed of the declaration made by young Louis and his sister, I requested the President of the tribunal to demand of the accused: 1st, At what hour she and Louis left the Thuilleries on the 20th of June? 2dly, If I was present? The President replied, that the accused had, in her examination, anticipated my questions, by declaring, 1st, That they had set off, between eleven and twelve o'clock at night; and 2dly, That I was not present. Thus the testimony of the mother overthrew that of the children.

'For several months it had been rumoured, that the flight of Louis was at hand. I had constantly transmitted to the committee

'* Any one would conclude from this expression, that la Fayette was very much in the queen's good graces. She could not endure him, and often used to say to her friends, "Must I always have that coxcomb before my eyes?" I have this anecdote from persons of veracity. Recourse was had to la Fayette only because he was commander of the national guard, and might have disconcerted their projects.'

of research all the information that I received. These rumours were renewed on the 19th and 20th. I had been for seventeen days ill of a quinsey, from which I was beginning to recover. On the evening of Monday the 20th I received fresh information, which induced me to send for three of the nearest municipal officers to my house, that I might not have to decide alone on the exigencies of the moment.

'I sent for the commander in chief of the national guards; and in the meanwhile dressed myself at all events. The citizen Cochon de l'Apparent, at that time member of the constituent assembly, and of the committee of research, came to communicate to me what he knew: he was witness to what passed at my house, and can give testimony of my conduct. Upon the arrival of the commander in chief, we communicated to him the information which we had received, and the apprehensions which we had entertained. We reminded him that it was his duty to guard the Thuilleries. He answered, that he was going to the palace; that he would give the strictest orders; and that, though he thought the supposed project very improbable, he would take care to prevent the possibility of its execution. La Fayette went in fact to the palace, and returned a little after twelve o'clock to my house. He assured us that all the gates were fast; and that he had himself renewed the watch-word at all the entrances: he added, (an expression which I very well remember,) that a mouse could not get out of the palace. He further said, that Gouvion, the major-general, would pass the night at the gate of Villequier. These are the facts which are in the knowledge of the persons before-mentioned: besides which, the steward and porter of the house, Jean Baptiste Mousson my present servant, my former coachman named Bellanger, François the inspector of the lights, and all those who were in my service on the 20th of June, can attest that I did not leave my house on that day.

'Louis and his family, it is well known, travelled with a passport given by Montmorin, for a person named, if I recollect right, the Baroness de Knoff. Some days before the flight, in looking over my letters, I found that M. Simolin, the Russian ambassador, had applied to me for a passport for the Baroness de Knoff. I had some passports ready signed which had been delivered to me by the minister. After a moment's reflection, I said, "But why does the Russian ambassador desire a passport from me for a foreigner? he ought to apply to the minister for foreign affairs." I referred him, therefore, to that minister: and thus escaped, by good fortune, the snare which was laid for me. Montmorin, it is known, declared that he gave two passports, on an assurance that the first was burnt.

'It is, therefore, false, that I was present at the flight of Louis, and that I favoured with all my power this liberticide project. It is, on the contrary, most indisputable, that I did every thing in my power to prevent it.

'I was interrogated respecting certain private meetings said to have been held at the Thuilleries, and composed, as it was asserted, of intriguers, and members of the constituent assembly, Mirabeau, Barnave, Lameth, &c.: it seemed that I was supposed to have assisted

sisted at them. I affirm that I never had any knowledge of such meetings; that I never assisted at them; that I was never connected with any of those who were considered as party-leaders, such as Mirabeau, Barnave, and the two Lameths; that my connections with la Fayette necessarily resulted from the mutual relation of our offices; that the confidence which I had in him, especially during the first year, was dictated by the whole nation; but that those connections were only official, and that I never possessed his peculiar confidence *.

'It was asserted, that some of these meetings were held at la Rochefoucault's. I answered, that I knew several deputies, and amongst others la Fayette, often met in the evening at the house of la Rochefoucault; but that I was never there myself.

'The unfortunate day of the Champ de Mars was mentioned: and it was termed a conspiracy to assassinate the true patriots. I answered, that neither I nor the municipality of Paris had any knowledge or suspicion of a plot against the patriots. The national assembly being informed that mobs were collecting to resist the decree passed on the preceding evening, and judging that every appearance of resistance against the law was criminal, ordered the department and the municipality to restrain those mobs by all the means with which the constitution had invested them. The official accounts, which are preserved among the archives of the national assembly, and of the municipality, prove that the municipal body had in the morning employed all the means of persuasion to disperse the multitude.

'When the municipality in a body afterwards entered the Champ de la Federation, every one knows that the magistrates had not time to make the summonses prescribed by the law; but that the municipality and the national guard were assailed with a shower of stones; that one of the rioters fired a pistol shot against the municipality; and that the ball, after passing by me, struck the thigh of a dragoon of hte troops of the line, who had joined the national guards, and who afterwards died of the wound.

'It has been said that the authors of those disorders, and of this murder, were not at all connected with the citizens assembled round the altar of their country. But in fact the national guard only fired upon the bank from which the stones and the pistol shots had proceeded. It is added, that the men who occupied this bank had been sent by la Fayette and me. This accusation is without proof; and it is absolutely false. I make this affirmation as far as regards myself. It is, moreover, evident, that if these men had been our agents

'* In fact, what point of contact, what union, except that resulting from official intercourse, could there be between an intriguer, a courtier, a man of perfidy and dissimulation, and a philosopher confining himself strictly to the duties of his place, and a stranger to all intrigues; but, perhaps, on that very account less able to guard against them? It must be owned, however, that if la Fayette was blameable on the 5th and 6th of October, and on the 20th of June, neither he, nor the court, were at all so on the day of the Champ de Mars.'

they would doubtless have avoided firing either on me or on the municipality.

'But, it is said, la Fayette was reconciled, in June 1791, with Lameth and the others, and they altogether plotted the downfal of liberty. I know not what plots may have been formed by men with whom I never had any connection. I remarked, indeed, that reconciliation, and I was surprised at it *; but it cannot be said that I was reconciled with the Lameths, since I had neither any quarrel nor connection with them. I do not recollect that I have spoken with either of them for two minutes together since the revolution. I have never had a continued intercourse with any of the deputies, unless it was what the affairs of the city gave me in the different committees. If la Fayette engaged in any intrigues, he was too well acquainted with my patriotism to make me his confidant.

'With regard to my connections with the court, a circumstance, which fully proves my innocence, is, that amongst the numerous papers belonging to Louis, which were found both at the house of Laporte and in the iron closet, papers in which a great number of persons are implicated in affairs more or less culpable, there is not one which can draw on me the smallest reproach. What is more, I am named in some of those papers, but it is as an enemy. Some attack me by sarcasm, and endeavour to place me in a ridiculous point of view (see Cazotte's Letters); others, such as Talon, say, "Sire, if you make such sacrifices, Bailly will come and make you a fine harangue." Others say, and that of the date of 1791, "The mayor of Paris will be managed, so as to prevent him from giving us any further trouble." Finally, some of them talk of the necessity of taking off my head.

'I have gained nothing in the revolution: on the contrary, it has caused me to lose some valuable places: and it has almost entirely destroyed my fortune. I have need, my dear fellow-citizens, of your esteem: I am sure that you will sooner or later do me justice, but I have need of that justice whilst I am alive and in the midst of you. I had previously deserved it by 50 years of continued probity; and my claim cannot but be augmented and confirmed by nearly three years of entire devotion to your interests with no other recompence than your esteem. (Signed) BAILLY.'

Notwithstanding the imperfections that we have mentioned, the work before us, viewed under a certain light, may be numbered among the spirited and useful performances to which the revolution has given birth. By painting in strong colours the excesses of contending factions, by magnifying their errors, and emblazoning their crimes, the author suggests considerations well calculated for bringing men to a sense of justice and propriety; and for making them hold, in their political career,

'* Bailly has, indeed, a little before observed, that la Fayette alone possessed his particular confidence during the first year. Notwithstanding Bailly's unsuspecting simplicity, he soon discovered the duplicity of la Fayette.'

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the middle and safe course between two blameable and dangerous extremes. The practical result of the whole performance is contained in the following citation:

'Those who will take a general survey of the whole of our revolution, will consider above all how crime engenders and perpetuates crime. The guilty have no hope of absolution, but by means of fresh offences. It will be remarked, that the massacres of September, which took place in order to procure the election of Robespierre, Marat, and Danton, and other furies of the same stamp in the deputation of Paris, were the first links in that immeasurable chain of crimes under which we so long groaned: the sum of our miseries was the produce of those choices, and they were the sad result of those murders. We owe to that nomination principally, the proscriptions, the requisitions, the maximum, the arbitrary taxes, the destruction of Lyons, the siege of Toulon, and the massacres of the South and La Vendée. We never, however, abounded more than then, in pompous maxims. Justice and probity were the order of the day, at least in words. Robespierre violated every principle and every law, while he was incessantly saying, *Let the universe perish rather than one principle be violated.* These wretches destroyed the morals of the people, vandalized France, and did so much mischief that many persons still look on the return to good order as problematical, or rather impossible: they are the agents of those who were elected after the massacres of September, who are continually agitating the public, in order to insure themselves impunity. A man who did not observe that the republican government was not established, and that the great tyranny, for perhaps there still exists too much, did not cease till the commencement of the existing legislative body, said to me with a groan, "They say that Switzerland and English America are happy under republican governments; why are not we?" I could not make a number of observations to him, which he would not have understood; I contented myself with saying, that the constituent assembly had overturned too much, and had undertaken too much at once; that it had committed the most serious errors, and that the convention was still more impetuous; that we had had no government till the legislative body met, and that the conduct of the new governors and of those who would succeed them, would decide the question whether this form of government were equally adapted to all nations *, whatever might be the basis of their character. It results from this conversation, that even the royalists, for this man was so, would cherish the republic, if a good government would induce them. This end will be an-

* There is no question of it; governments modify, at their pleasure, the character of a nation. The question reduces itself to the inquiry, whether it will answer in a state which the constituent assembly, by demolishing too much, and afterwards the proconsuls, have peopled with malcontents? This miracle can only be effected by good laws and the extreme wisdom of the governors. They should never forget this maxim: That every government which protects is good; and every government which destroys is bad.'

swered,

swered, not by terror but by good laws. Royalism has few resources: the anarchists are more powerful and more audacious: the same desire to injure the press, the same thirst of blood consumes them: but all the citizens are ready to rise against them. The priests..... protect them all, without distinction between those who have and those who have not taken the oath, and they will cease to be dangerous; it is persecution which procures them partizans. Be just, if you wish to be happy. When we say just, we mean just to all, even to those whom you believe to be, or who really are your enemies. These are the true principles of government: the exclusives excite apprehensions with respect to the elections of Germinal; no longer, undoubtedly, will men be elected who are covered with the leprosy of crimes for which it was necessary to invent new names, and who would wish again to take up arms and to bring on a new revolution; they will no longer chuse the half-instructed, ignorant babblers, men of nothing, apostles of the agrarian law of a civil war.'—

'But, say the exclusives, the emigrants return in crowds, and the tribunals acquit them. I know there are judges who think it good policy to shut their eyes upon their return, resolved to punish them if they disturb the country; they think that those who emigrated after the 31st of May cannot be blamed, nor those whom the peasants compelled to seek elsewhere for safety. We wish not to say much on this subject; but the following calculation may renew every one's courage. Supposing that in Germinal a fourth or a moiety should be elected from among the royalists, will there not still remain the other half of the third to counterbalance them? Will there not remain the two-thirds of the legislative body, of which a great majority are more sincerely attched to the republic, than those who pretend to be the only patriots? We must, therefore, believe, that the revolution, in spite of the anarchists, will resemble those violent and terrible claps of thunder, which, after having been for a considerable time prolonged, after having borne with them devastation and death, finish with purifying the atmosphere, and bringing back serene weather.'

This, we fear, is one of the many false prophecies concerning the French revolution.

The translation, as the reader must have perceived from the passages above cited, is executed with spirit, but abounds in gallicisms: some parts of it, indeed, cannot be readily understood without the aid of the original.

ART. X. *Archæologia:* or Miscellaneous Tracts relating to Antiquity. Published by the Society of Antiquaries of London. Vol. XII. 4to. pp. 440. 1l. 11s. 6d. Boards. Nichols, &c.

Two articles by Hayman Rooke, Esq. introduce this volume. They relate to Roman antiquities discovered, a few years since, in the county of Derby: the heads of spears and arrows, together with an iron dagger, found in a place unfrequented till

till very lately, where there could have been no camp, station, &c. afford an opportunity for some ingenious speculation. About a mile from the spot, an urn had been deposited in a barrow, and, as is rather singular, it was covered by a rough stone bearing the inscription of *Gellius*.—The present proprietor of the estate has the name of *Gell!*—Whether the antient sculptured stones in Bradburn church-yard be really Roman, certainly admits of doubt: a tract of land called *Lombard piece* has more claim to the title, since several *denarii* have there been found, besides some other vestigia.

We scarcely expected that the whimsical ornaments on the porch of Chalk church, Kent, would find a place here *: but the Rev. Mr. Denne writes a dissertation on *bride*-ales, *clerk*-ales, *church*-ales, *scot*-ales, and *give*-ales, and concludes that, in the diversions abounding on these occasions in church-yards, some grotesque figures might occur, which the sculptor has imitated and recorded in the front of this church. A handsome niche, which presents itself between the *tumbler* and the *merry toper*, is thought to have contained a statue of the virgin Mary. Mr. Denne seemed disposed to be more severe on the *Iconoclasts* of the last century, (or rather, may we not suppose, the century foregoing,) than on the ludicrous erection of a scaramouch and his drunken companion at the entrance of an house of prayer!

Mr. Astle's letter on the tenures, customs, &c. of his manor of Great Tey †, contains some curious remarks, but affords little which we can select; unless it be concerning the *marcheta mulierum*, commonly supposed to be a right which the lord had of passing the first night after marriage with his female villain, as different historians relate: this gentleman declares it to be his opinion, on diligent inquiry, that no such custom ever existed; and he adds that, in labouring to support such an account, much learning has been misapplied.

Mr. Rooke, in the next paper, directs our attention to some *Druidical* remains in Derbyshire,—Rock-basons, rock-idols, rocking-stones, &c. which have been repeated and reviewed, almost to fatigue. *Graned Tor* and *Stanton Moor* ‡, are brought fresh to our attention: Mr. Rooke has considered and reconsidered them with laborious care: but, after what has been formerly said on these subjects, we can now only mention them, and proceed to the next article.

* See Biblioth. Topogr. Britannica, No. vi. See also M. Rev. for Nov. 1783. vol. lxix. p. 368.

† In the county of Essex.

‡ See M. Rev. Oct. 1788. vol. lxxix. p. 299. and references there.

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An epistolary Dissertation on the Life and Writings of ROBERT WACE, *an Anglo-Norman Poet, of the 12th Century.*—This letter is addressed to the Earl of Leicester, and signed De la Rue, royal professor of history to the university of Caen, 1794. The name of *Wace* is almost strange to the literary world. He was a native of Jersey, and lived in the reigns of Henry I., Stephen, and Henry II.; the latter of which monarchs seems to have favoured him considerably. At the head of his writings is placed a translation of the famous *Brut* of *England*. For more than two centuries, it appears to have been the fate of this author to have his name mutilated by the unskilfulness of transcribers, and of course to have been but little known in the republic of letters. Mr. Tyrwhitt was the first who attempted to vindicate him from the errors or injustice of modern writers; Dr. Burney also has contributed to this service *. Several copies of this, after all, chimerical and fabulous history are still in being: nine other productions, of which copies now remain, by this historian and poet, for he writes in verse and chiefly history, are here distinctly considered. Some farther works are mentioned; and it is observed that Monsieur Lancelot, in his explanation of the tapestry of Queen Matilda in the cathedral of Bayeux, contends that Wace borrowed several facts, which he could not elsewhere have found, from that valuable monument: but the truth seems to be, in opposition to this, that all the circumstances described in the tapestry † are happily explained by the works of the poet.

The inference intended to be drawn from the article which follows is, we suppose, that the expence of his present Majesty's household is not more, when due regard is given to the value of money, than it was in the time of Queen Elizabeth, and less than it was in the days of her extravagant and despotic successor: for which purpose, the expenditure under Henry VII. and most of his successors is distinctly enumerated.

The succeeding extract from a proclamation of Henry VIII. will be interesting only to those who are deeply engaged in inquiring after *Roman roads*. It is communicated by the Rev. Mr. Wrighte, and is but short; as is also the next by Craven Ord, Esq., which describes a *carving* in the church of Long Melford, Suffolk. This carving is of alabaster, richly gilt and coloured, and represents the offerings of the *Wise-men*: it was dug from under the pavement a few years ago, and is now replaced on one of the church walls.

* Hist. of Music, vol. ii. p. 230.

† They respect the battle of Hastings and the conquest of England.

A Roman

A Roman sepulture lately found in Lincolnshire is described by Sir Joseph Banks: a free-stone chest, with a lid neatly fitted, containing an urn of strong glass, well manufactured, of a greenish colour, and nearly filled with small pieces of bones much burned, together with fragments of a small lachrymatory of very thin and very green glass: it is *Roman*, without doubt: but its not being near to a highway, and in a spot on which no traces remain of a family burial-place, is singular, and suggests the idea that hereafter the site of a Roman villa hereabouts will be discovered, especially as the chest and contents rather indicate that it belonged to an opulent family.

Notices relating to the parish of Llanvetherine are short, but not wholly uninstructive; in the chancel of the church is a stone, discovered many years ago in digging a grave, on which, over a rude effigy, is inscribed *S. Veterinus:* the Veterani or Vavassores were feudal vassals 'of greater and inferior rank;' whence it is concluded that some great feudal lord, styled as above, founded the church, dedicated certainly, *not to himself*, but to God and his service; which, it is observed, was the true *antient* custom of dedication. Thus in obscure parts of the kingdom a memorial of practices, bearing a very remote date, may be preserved; in support of which it is added that, among the common people in this parish, when persons appear as chief mourners at a funeral, a dirty cloth is tied about their heads.

The Rev. Mr. Denne presents farther remarks on the stalls in churches, occasioned by a *triple stone* seat at Upchurch in Kent *.

Sepulchral monuments at Lincoln form the next article: an account of them being communicated to Mr. Pownal by the Rev. J. Carter. They were discovered in February 1794, in the same field with others formerly described †, and are remarkable. Among them, we find a jar of very fine glass, on which there appeared a coat of silvering, full of earth, with a *stylus* stuck into it; and, which is more singular, a hollow globe, of coarse earthen ware, of eighteen inches diameter, with an aperture of nine inches, just large enough to admit the urn placed within it. This uncommon and curious receptacle for the ashes of the dead was broken to pieces in its removal: but the parts have been carefully re-joined; and the subject is attended with some remarks which are pertinent, though they may not prove wholly satisfactory.

Mr. Denne's *Observations on Paper-marks* are accompanied with five plates: the *marks* are in number 64, the earliest

* See M. Rev. N. S. vol. x. p. 169. † Ib. p. 171.

dated

dated 1473, collected by Mr. T. Fisher, from letters and papers deposited in a room over the town-hall in Rochester. Mr. F. also specifies the quality and size of the paper. With these are united five other marks from the leaves of an old damaged book, written in Latin and indorsed, *Cash Book*. These are about the year 1473: but we derive very little instruction as to the occasion or signification of these *marks*. The *Post-horn*, A. D. 1670 and 1679, is allotted to *Post*-paper, one description of which still retains it, with little alteration in its texture and size: it has probably a reference to the general post-office, an act for erecting which, though we do not observe it here mentioned, passed in the year 1660 *.—To this article are added letters, which may be regarded as rather curious, referring to the proposed arrivals of King Charles the First at Rochester, at the time of his marrying Henrietta of France. Autographs of several names in this slight correspondence are here exhibited.

An Essay towards a History of the Venta Icenorum of the Romans, and of Norwich Castle; with Remarks on the Architecture of the Anglo Saxons and Normans. By William Wilkins of Norwich. This essay consists of 48 pages, and, though exact and ingenious, can afford but little amusement or instruction to general readers. The *Venta* is supposed to have been *Castor*, near Norwich; here was a Roman station on the river Tese; when they deserted it, the castle of Northwic was some years afterward raised by the Saxons: the bridge over the inner vallum, which still remains, is thought to be the same which that people originally built: but the castle itself, as it appears at present, is conjectured to have been erected by Canute. Mr. W. briefly relates its history, and then considers its architecture; he bitterly laments that 'this venerable pile of antiquity, (now employed as a gaol,) the seat and castle of defence to British, Saxon, and Norman kings, and powerful baron chieftains, the boast and pride of the province for ages past, not less the admiration of the stranger than the antiquary, and one of the few remaining models of Antonia at Jerusalem,—by a recent change, is bereft of its ancient beauty, under pretence of giving more internal convenience for the accommodation of its miserable tenants!' Mr. Wilkins proceeds to detail and explain various specimens of Saxon and Norman architecture: the Norman was an improvement on the Saxon; and what is styled the Gothic succeeded them both. He concludes with a farther account of this favourite castle, and adds some elevations of the keep. The engravings attached to this one number are twenty-three.

* Rapin. 8vo. vol. xi. p. 201.

Gardening

Gardening is a pleasant subject to most people; and its history gratifies curiosity and affords entertainment, when we can acquire any exact knowlege concerning its state in distant times. A short account of several gardens near London is communicated by Dr. Hamilton, from a manuscript in his possession: it relates indeed to a period not very remote, and the descriptions are brief: but, as it carries us back more than a century, it cannot fail of yielding some information. The date is in December 1691.—The orangery at Beddington, belonging to the Carew family, is remarkable: we are told that the trees grew in the ground, and had done so nearly one hundred years, and that the gardener had gathered from them at the last season (1690), at least ten thousand oranges.—We find it observed concerning green-houses, in several instances, 'that they built in summer, and thought not of winter,' and consequently the situation proved unfavourable.—In two of the gardens, vines were productive, and 'yielded a deal of wine.' Of Clements, of Mile-end, it is said, 'he made wine this year of his white Muscadine and white Frontinac, better, I thought, than any French white wine.'—This paper is signed, J. Gibson.

An inscription on marble in the council-chamber of the tower of London is imparted by George Nayler, Esq. The marble is enclosed by a pair of folding doors, but the inscription appears to have suffered: it was intended to commemorate the gunpowder plot, and was erected about that time by Sir William Wade, lieutenant of the Tower; it is in Latin, consisting of five divisions, in one of which the names of the conspirators are related, in another those of the commissioners appointed for their trial, and the fifth contains conceits and flatteries, in Latin verse, according to the taste of the times. To the above is added, from the original in the paper-office, a *fac simile* of the letter to Lord Monteagle, to which the discovery of the plot is ascribed; and this is followed by other memorials, particularly a relation of the plot, in the same office, corrected in the hand-writing of the Earl of Salisbury, then secretary of state.

Francis Douce, Esq. presents to the Society what is called a *Calendar*, or we should rather suppose a Missal, or book of prayers, with an illumination; which, with other circumstances, fixes the date of the manuscript to a period between the reigns of Henry II. and Edward III.—Edmund Crouchback, Earl of Lancaster, second son of Henry III. is the person to whom the arms here delineated appear to belong, and who also might be proprietor of the Missal, on which he is himself represented; together, as it is farther imagined, with his patron, St. George. We should add that a similar remark is

here made concerning the word *Crouch-back*, applied to Edmund, as has been done when it is used of Richard III. viz.; that it does not indicate any deformity of person, but is nothing more than *Cross-back*, alluding to the cross which crusaders bore on the back of their garments: but this has been long and generally known.

Description of Reliefs on a Font at Thorp-Salvin, Yorkshire. By Mr. Holden, with an illustration by Mr. Douce. This is said to be an object which has attracted the notice of several antiquaries: but Mr. D. observes that he has not heard of any one who has ventured on an explanation. The first compartment in the sculpture very clearly represents the immersion of a child: but what is signified by the man with a sickle under his girdle tying up sheaves of corn, or by another riding over a bridge with a smoking censer, &c. is not easily determined; perhaps there is nothing more in it than the sculptor's fancy. The font appears to be of Saxon original, and very antient.

A short account is given, by Benjamin Incledon, Esq. of a charity at Pilton in Devonshire, distinguished by the name of St. Margaret's Hospital, formerly appropriated to the reception of *lepers*.—Its writings are said to be well preserved, and its benefactions numerous. After having had various possessors since the revolution, who, to their honour, it is observed, kept it on a charitable footing, it is now become part of the poor lands of the parish. The common seal, made of tin or some such metal, has an inscription perfectly legible on its face, but not so on the impression.

The same gentleman writes *Observations on certain Ornaments of Female Dress*: 'a purse, a pincushion, and a pair of knives,' presented to him by an old lady. The purse and pincushion are of purple velvet embroidered with gold: the handle of one of the knives is of amber, the other of coloured glass; all suspended together at the girdle; the date 1610 occurs on the handles. From some old plays, it appears that knives were formerly part of the accoutrements of a bride; and the practice of wearing knives and purses was pretty general among European women at the end of the sixteenth century; *wedding* knives were presented among other articles of a domestic nature. Knives found their way from Italy to England about the time above mentioned, (1610,) but forks not till a considerable time afterward, though said to have been known in Italy some years before.—The remainder of this volume must be considered in another article.

[*To be continued.*]

ART.

ART. XI. *Observations relative chiefly to the Natural History, Picturesque Scenery, and Antiquities, of the Western Counties of England,* made in the Years 1794 and 1796. Illustrated by a Mineralogical Map, and Sixteen Views in Aquatinta by Alken. By William George Maton, M. A. Fellow of the Linnæan Society. 8vo. 2 Vols. pp. 336 and 216. 1l. 16s. Boards. Robson, &c. 1797.

THERE are scarcely any readers, perhaps, who are not gratified by works of the nature of that which is now before us, when they are the result of taste, of science, or, above all, of accurate and impartial examination. To the inhabitants of any district so described, a general view of its beauties or peculiarities, which may have escaped former observation, must be rendered at once interesting and useful: while those who rationally employ their time in visiting the curiosities of our own country, whatever be the particular pursuit, will owe and acknowlege no common obligation to tourists who have preceded them with fidelity and judgment; or will re-trace with satisfaction the subjects of their own investigation. The county-historian, limited in his plan, and frequently either dull or diffuse in the execution of it, must be contented to be occasionally consulted rather than perused:—but, in the tour, a greater variety presents itself; new objects attract notice as we advance; the matter, though sometimes desultory, can scarcely be tiresome, if conveyed by the vehicle of an easy diction; and it may become engaging by the apt arrangement of anecdote, scientific hints, and elegant description.

Mr. Maton observes, in his preface, that

'There is certainly no portion of the kingdom, of equal extent, that exhibits such a diversity of interesting objects as the western. For the study of mineralogy, in particular, and the mining art, this district possesses superior advantages. Cornwall, a county of quite a primeval aspect in regard to the stratification of substances, contains an inexhaustible store of metal in its bowels. The bold mountains of Dartmoor and Mendip also are not without their metallic treasures, and here too nature appears in her rudest and wildest form,——

"——— immunis rastroque intacta nec ullis
Saucia vomeribus."

Of sublime as well as decorated scenery the most striking specimens will be found; with respect to the former, some parts of Cornwall and North Devon cannot be exceeded in our island, and, as to the latter, the southern coast of Devonshire and many spots in Somersetshire are perhaps unrivalled.—The stupendous remains of ancient architecture,—of structures erected in the earliest ages; the extensive military works; and the more modern relics of monastic grandeur scattered on all sides must be in the highest degree interesting

to the antiquary, and cannot but awaken the feelings and meditations of the man of general taste.'

The journey commences in Dorsetshire; and after having passed Wareham and Corfe Castle, we arrive at Lullworth, the seat of Mr. Weld. For a very curious biographical account (too long for transcription) of Mr. G. Hussey, an eminent artist whose works are found in Mr. Weld's collection, we refer the reader to p. 35. He ascertained likenesses of the human countenance, after he had sketched them, by a *musical* scale.

Of a *new* establishment in England, we have the following view:

'Within Mr. Weld's grounds, there is an house appropriated by him to the accommodation of some emigrant Monks of *La Trappe*, who wear their proper habits, and practise undisturbed all the rigid duties prescribed by the founder of their order. The situation of the monastery * cannot fail to foster that religious enthusiasm under the influence of which alone so singular an institution can continue to gain or preserve votaries. A fine vale in front of it affords an uninterrupted prospect along the quiet banks of the Frome to Poole-harbour, and through a most beautiful opening, formed by a sudden sinking of the hills which bound the view to the south, the main sea displays itself, either in the serenity of a calm, or the awful horrors of a tempest. The woods of the park screen and close in on the monastery to the north.

'The monastic order of *La Trappe* is of French origin, and one of the most austere and self-denying of all the institutions of this nature. One strong instance of their unsocial and unnatural discipline is the profound silence which is enjoined them, and which is never broken, unless on very extraordinary occasions, and with the leave of the superior of the convent. They shun the sight of women, and in their diet are so abstemious, that they live solely on vegetables, never tasting flesh, fish, or wine. Their employment, in the intervals between their religious rites, is generally the cultivation of a garden, or any other manual labour.

'The founder of this order is said to have been a French nobleman, whose name was *Bouthillier de Rance*, a man of pleasure and dissipation, which were suddenly converted into the deepest devotion and melancholy by the following circumstance: His affairs had obliged him to absent himself for some time from a lady with whom he had lived in the most intimate and tender connections. On his return to Paris, he contrived a plan in order to surprise her agreeably, and to satisfy his impatient desire of seeing her, by going without ceremony or previous notice to her apartment. She lay stretched out an inanimate corpse, disfigured beyond conception by the small-pox, and the surgeon was about to separate the head from the body, because the coffin had been made too short! He was a few minutes

'* Since my visit to Lullworth Castle, I have been informed that the society now reside in a house built solely for their reception, near Warbarrow cliff.'

motionless

motionless with horror, and then retired abruptly from the world to a convent, in which he passed the remainder of his days in the greatest self-mortification and devotion *. The lively and sensible Lady Mary Wortley Montagu makes the following remarks, after visiting one of these societies established between Fierenzuola and Florence:—"I cannot well form a notion," (says her Ladyship,) "of that spiritual and extatic joy that is mixed with sighs, groans, hunger, and thirst, and the other complicated miseries of monastic discipline. It is a strange way of going to work for happiness, to excite an enmity between soul and body, which nature and providence have designed to live together in an union and friendship, and which we cannot separate like man and wife when they happen to disagree."

Leaving Exeter, but slightly noticed, we have a specimen of the author's scientific acquirements:

'The village of UPTON-PYNE is about three miles and an half north from Exeter. In the lanes leading to it we observed an unfrequent variety of *Hieracium umbellatum*, described by Haller as "*H. foliis pene ovatis, vix dentatis, caule humili pene unifloro* †.

'The manganese mine is not far from the village, the soil surrounding which is a deep red viscid clay, and in this the ore is dug. The deepest part of the mine ‡ seemed to be about twenty feet. There is no occasion for a shaft §, as the ore diminishes so much in richness in proportion to its depth, that it is worked only in an horizontal direction. We observed that the ore was in nodules of various dimensions, and generally crystallized in the inside. It is very productive,—at least what is dug at the upper part of the pit, and was used in the glass-houses formerly established at Exeter, but it is now sent chiefly to London. The manufactory at Bristol undersold that of Exeter.—Judging by the colour of manganese, and the martial earth with which its surface is often covered, several mineralogists have supposed it to be a meagre ore of iron, but from the experiments of Bergman, Gahn, and others, and from its appearing to possess properties common to no other metallic substance, it should certainly be considered as a peculiar semi-metal. It is remarkable, however, that many, even of the first chemists, have never succeeded in the reduction of it. The black oxyde, (generally called *black magnesia*,) is used in glass-houses to take away the yellow, green, or blue tinge from glass intended to be of a clear white. Too large a proportion of it gives a violet colour.'

The right of sinking mines, and the whole process of extracting the ore, the mechanism used, and the customs of the miners, are minutely and satisfactorily detailed. Particles of

* See Lady M. W. Montagu's Letters, vol. 3, p. 126.

† *Stirp. Indig. Helvet.* p. 15.

‡ It is improperly called a *mine*, for, the top being open, it is merely a pit.

§ By a *shaft* is meant a chimney-like perforation leading to the bottom of a mine; it is seldom much larger than to admit a person.'

gold are found near Lestwythiel in Cornwall, the purity of which is nearly the same as that of Wicklow; affording about twenty-one parts out of twenty-four. The largest piece ever found in Cornwall was that which belonged to Mr. Lemon, grandfather of Sir William Lemon; it weighed fifteen pennyweights and sixteen grains. We have likewise the subjoined historical remarks:

'From observing the pits, (called in Cornwall *coffens*,) I imagine the ancient miners must have opened the ground to obtain tin in the same manner as we do stone-quarries. Whether the Phenicians, or Greeks, who traded to Cornwall, interested themselves in the digging of mines it is not easy to determine, but there can be no doubt that the Romans did, and that the Britons were much instructed in the mining art by that people.—The produce of the Cornish mines has been very variable. In the time of King John they yielded but a trifling emolument, the right of working being then wholly in the sovereign as Earl of Cornwall, and Jews farmed them for an hundred marks. When Richard, King of the Romans, had the earldom, the tin-mines became extremely rich, and the Spanish ones being stopped by the Moors, and none discovered in Germany, the Malabar coast, or the Spanish West-Indies, Cornwall supplied all Europe. The Jews being banished from the kingdom in the reign of Edward I. they were again neglected, until a charter was obtained from Edmund, Earl of Cornwall, son of Richard, King of the Romans. This charter seems to have been the first that traced out a sort of regular constitution for the stannaries, and by it very considerable privileges and immunities became the inheritance of the Cornish tinners, who were now stimulated by a spirit of speculation to commence numerous adventures. The mines henceforward became more and more productive, and of late have yielded a profit from one hundred and eighty thousand pounds to two hundred thousand pounds *per annum*, though in the last century, it appears by Carew's *Survey*, forty thousand pounds were the *utmost* annual produce. The Prince of Wales, as Duke of Cornwall, receives about ten thousand pounds yearly as his duty; and the bounders or proprietors of the soil are supposed to gain about one sixth at a medium clear, or about thirty thousand pounds.'—

'The only silver mine in this county is HUEL-MEXICO, situated to the left of the road leading from St. Agnes to St. Michael, and not far from the sea, the sand of which covers all the adjacent country. The rocks on the coast, quite from St. Ives, seem to consist chiefly of killas, which, with nodules of quartz, is the prevailing substance in the mine.—*Luna cornea*, or *horn* silver ore, has been found here, though in very small quantities, and consequently specimens of it yield a high price *. A good deal of silver, however, has been procured from Huel-Mexico; some masses of the ore, we were informed, have produced as much as half their weight of it.

'* It is of a yellowish-green colour, and is found in small specks consisting of minute cubic crystals.'

The

The *matrix* is an *ochraceous iron-ore*, and the yellow oxyde covers the whole of the mine.—I conceived at first that the silver might be afforded by a decomposed *galena*, but could not find any appearance of lead upon examination of the lode. The course of the latter is almost perpendicular to the horizon, in a direction from north to south. It is about ten years since the mine was first worked, and the depth is now nearly twenty-four fathoms. I found it very dangerous to descend, on account of the ladders continuing quite strait to the bottom, and there being no resting-place except a niche cut on one side in the earth *. Should one unfortunately miss one's hold of the ladder in this shaft, there is nothing to prevent a fall to the very floor of the mine.'

Some inaccuracies, we apprehend, are discoverable in the descriptions of the fossils. P. 55, we are told of 'molds, or larvæ, of shells;' an expression which does not convey a correct idea; nor is it indeed that usually adopted by extraneous fossilists, when speaking of organic substances more commonly found in Portland stone, which are of the turbinated kind, oysters and fossil-wood. In the next page, 'entrochi and vertebræ must have been mistaken for casts of the turbo and buccinum;'—p. 253 'ochraceous iron-ore' and the 'yellow oxyde' almost amount to a pleonasm; *ferrugineous* for *ferruginous* occurs universally.

Of the Cornish language, now obsolete, Mr. M. gives a sketch:

'Having now nearly completed the tour of this country, and visited its most secluded parts, without finding any traces of the old Cornish language, we ventured to conclude that it must be nearly, if not wholly, extinct, especially as Mr. Ray could not meet with more than one person who wrote it as long ago as the year 1662. Mr. Barrington was fortunate enough to find an old woman that could scold in it, when he visited this county in 1768.—It was spoken so generally, however, down to the reign of Henry VIII. that Dr. Moreman, Vicar of Mynhinet, is said to have been the first who taught his parishioners the Lord's prayer, the creed, and the commandments in English.—According to the best authorities I have been able to consult, the Cornish must have been merely a dialect of that language which prevailed over all Britain before the arrival of the Saxons, and which was common (though not down to so late a period) to Ireland and Gaul. The Britons being driven into countries remote from each other, their language would in process of time become differently written and pronounced, and mixed in different degrees with other languages, so as to constitute the Armorican, Welsh, and Cornish, which seem to have never been *radically* distinct, for those who are versed in any one of these can interpret

'* Most of the ladder-shafts in Cornwall have what are called *landing-places*:—that is, the ladders do not often extend more than five or six fathoms in depth before you can stand, or perhaps walk some way, safe on your legs, and then proceed to another course.'

the others with tolerable facility *. Many causes have operated to occasion the extinction of the last. In the first place, no more than three books are extant in the language: one of them (Gibson informs us) is written in an old court-hand on vellum, and contains the history of our Saviour's passion; the other two are in the Bodleian library, but I am ignorant of the subject of them.—Secondly, the cessation of all intercourse and correspondence with the people of Bretagne under Henry VII. before whose time there were interchanges of families and princes with them; and—lastly,—the jealousies that have existed between the natives of this county and Wales, since the latter has become a mining country, were the means of confining the Cornishmen to a communication in their original language only with each other. The Welsh having much less intercourse with their neighbours than the people of Cornwall, we cannot be surprised that the language of the former has survived that of the latter, and we have no need perhaps to take other circumstances into consideration.'

Few of the principal towns of Devonshire are passed without casual observation: but their topography is only incidentally mentioned. The antiquary will be sometimes disappointed, both with respect to historical information and criticisms on Gothic architecture: but enough will be found of either to satisfy the general reader.

In the second volume, after having described Torrington, Taunton, and Bridgewater, Mr. M. offers the following remarks on the cliffs of Chedder, which have long engaged the attention of the lovers of nature in her most romantic forms:

'Being desirous of bestowing particular observation on the productions of the Mendip hills, we established our head-quarters for a while at the romantic village of CHEDDER. The cliffs here had been too often described to us in terms of wonder not to attract our earliest attention. They certainly constitute one of the finest mountain scenes in the west of England; I do not recollect having ever seen any of an equal effect. The village is situated under the south-west side of Mendip, and yet much elevated above the level of the moors, so that the contrast between the lofty brows of the hills on one side and the fertile flats on the other is singularly striking. The chasm by which the cliffs are formed does not disclose itself until we come near a mill, turned by a rapid brook that gushes out near the entrance, and soon afterwards loses itself in the Ax. Proceeding by the side of this brook, we are suddenly struck by a gap in the side of the mountain, of the extent of which we no sooner form an idea than we find it erroneous, for the rocks project one behind another so as often to appear to prevent further progress. We are constantly deceived, and at length discover that this stupendous chasm extends quite through the south-west ridge of Mendip, from top to bottom, the length being at least two miles, at the end of which it

* See Gough's *Camden*, vol. I, p. 11.'

divides

divides into two branches, so as to allow an easy ascent to the top of hills. The direction is winding, but on the whole nearly from south-west to north-east. In many points the cliffs rise to the height of full three hundred feet quite perpendicularly, some terminating in bold pinnacles, others in irregular fragments like shattered battlements of vast castles, and others inclining as if about to crush the spectator as he passes under. Yews project out of several of the fissures, forming lofty canopies of a solemn shade; many rocks wear long mantles of ivy, which have the most picturesque and beautiful appearance, compared with the craggy nakedness of the others. The scenery varies continually, and to catch all its sublime effects it is necessary to traverse the gap backward and forward for some time. The width decreases gradually towards the termination, the bottom appearing more and more overspread with fragments of rock, which render it in some places with difficulty passable. On the right hand, the cliffs are much steeper than on the left, and for the most part inaccessible, but it may be remarked that, in general, the salient angles on one side correspond with the recipient ones on the other. Indeed every circumstance contributes to impress a belief that the mountain must have been here violently rent asunder, either in consequence of some remote part suddenly losing its support, and subsiding, or of some subterraneous force operating immediately below *this* part, and elevating it above the level of the rest. The inclination of the *strata*, which are from one foot to three feet in thickness, is to the south-west nearly, the general direction of them being from north-west to south-east; this is the course of the hills, the height of which seems to increase northward, and particularly near the village of Loxton, where is a prodigious eminence called *Crook's peak*. Though the cliffs are not so wide apart as those of Dovedale, yet (excepting that the latter are more profusely adorned with wood) there is a great resemblance between these two grotesque spots. The rocks of Chedder are certainly on the grandest and boldest scale; on the other hand, they have not the advantage of a beautiful stream, like the Dove, dividing them. Stupendous as they are, there is a contiguous part of Mendip some hundred feet higher, sloping from their tops with a gradual ascent, and commanding, particularly to the west and south, a most extensive prospect.

'Mendip may be called the *Alps* of Somersetshire, as the Peak may of Derbyshire, and both these immense, remarkable chains of mountains are extremely alike with regard to the materials that compose them. The rocks of the Peak abound with veins of lead and calamine, as do those of Mendip: both contain vast caverns and subterraneous vaults: and both consist of a similar species of stone. The limestone of Mendip contains various coralloid relics (like that of Derbyshire) to a certain depth, when the miners find it more compact and quite free from fossils.

'The Chedder cliffs produce several of the rarer plants. I must not omit mentioning *Dianthus cæsius* * (Chedder Pink) *D. arenarius*,

'* The trivial name of *cæsius*, which is extremely appropriate, first occurs in Sowerby's *English Botany*, vol. 1, p. 62.'

and *Thalictrum minus*. The history of the first of these plants has been more perplexed than that of any other British species perhaps, and it has been difficult to say which was the true Chedder Pink, and which was not. It is to be distinguished, however, by the stems being mostly single-flowered: the scales of the *calyx* roundish and short; the petals notched and bearded; and the leaves rough in the margin. This elegant plant has never yet been found but on the cliffs of Chedder, where it was gathered first by Mr. Brewer, in Ray's time. The flowers make their appearance in July, decorating the rocks most luxuriantly.'

Concerning Mendip and its mines of calamine and lead, much information is afforded, extremely creditable to Mr. M.'s industry of research and his acquaintance with mineralogy, in its improved state; and no science has made so great a progress in England in so short a space of time. We regret that our limits will not allow us to make an extract which would do justice to the subject.

The cathedral at Wells, and the architecture and monastic history of Glastonbury, are discussed at length; and we freely subscribe to the censure bestowed on the tasteless manner in which the inside of the former fine specimen of the Gothic style has been defaced by washes of lime and yellow ochre. To the Glastonbury thorn, so frequently the resort of the superstitious of old, our author attends only as a naturalist:

'On the south-west side of Glastonbury may be seen *Wearyall-hill* (represented in the view of the ruins) the name of which originated from a belief prevalent among the vulgar, and instilled by the monks, that here St. Joseph and his companions sat down *all weary* with their journey! From the stick the former stuck into the ground, say they, sprung the famous Glastonbury thorn, concerning which so many marvellous stories have been spread, and for fancied cuttings from which, even in times when monkish superstition might be supposed to have ceased, people of the first rank gave an extravagant price. The Bristol merchants (Collinson informs us) actually made a traffic of the plants, and exported them to foreign parts; the people of Glastonbury, to this day, cultivate slips of hawthorn imagined to have sprung from the sacred trunk, and offer them to visitors as valuable articles, though many a sprig is cut in the neighbouring hedges. I have never seen the Glastonbury thorn in fructification, but all the botanists who have examined it in that state agree that it is no other than the common *Crataegus monogyna*. It is a fact, however, that the shrub here flowers two or three months before the ordinary time, and sometimes as early as Christmas day, O. S. whence I conjecture it must be at least a *variety* of the above species, which may have been introduced originally by some pilgrim or other from the east.

'The various curiosities, together with the superstitious traditions, above enumerated, draw multitudes of visitors to Glastonbury, which has been benefited by pious impostures not a little. Before the

the year 1751, the town was generally crowded for the sake solely of seeing the thorn in bloom.'

That a general idea of the several transitions of substances may be obtained at one view, and to sum up the mineralogical remarks scattered through these volumes, a delineation in the manner of a map is added in conclusion. Each district is marked by lines, the position of which is varied or undulated, and exhibiting by different combinations the mixture of minerals where more than one species prevails.

We consider this work as a respectable addition to the stock of popular literature; and we wish that similar investigations were to be pursued in other provinces with equal success. Sixteen views in *acquatinta* embellish the work, which are extremely neat, and, as far as we recollect, have the merit of faithful representation.

ART. XII. *Philosophical Transactions of the Royal Society of London: for the Year 1797.* Part I. 4to. 8s. Elmsly. 1797.

THE papers here offered to the public are not very numerous: but some of them seem peculiarly to merit the attention of the scientific and curious reader. We shall notice them, (except those which belong to the Mathematical class,) according to the order of their insertion in the volume before us.

The Croonian Lecture; in which some of the morbid Actions of the straight Muscles and Cornea of the Eye are explained, and their Treatment considered. By Everard Home, *Esq.*

This paper is a continuation of two former lectures* on the subject of vision by the same ingenious writer. He begins with considering that affection of the eye which consists of *inability to see near objects distinctly*; and this he attributes to an overstraining of the straight muscles, in consequence of too great exertion in their usual action of adjusting the eye to view near objects. He illustrates this supposition by a case; and that case, by similar loss of power of other muscles from over-action.

Double vision is the next subject of consideration. Mr. H. agrees with Dr. Reid in attributing this disease to the falling of the visual impressions on non-corresponding parts of the retina of the two eyes. This may happen either from a want of correspondence of the action in the muscles of the different eyes, or from some change in the refracting media in one of them. It is the former cause which particularly belongs to

* See M. Rev. for April, p. 406.

Mr.

Mr. H.'s subject; and he illustrates it by cases, the circumstances of which seem to prove that the affection was owing to muscular debility alone.

Squinting is the third morbid affection here discussed. This is stated to take place where one eye has only indistinct vision, where its vision is less perfect than that of the other, and where the muscles of one eye have from habit acquired a power of moving it independently of the other. In the first of these cases, the disease is represented as incurable. In the second, hopes are given that, by confining the person to the use of the weak eye alone, its muscles may gain such strength in the action of adjusting the eye to an object, that it may afterward come to act in consonance with the stronger eye.

In the account *of the nature of the cornea, some of its diseases, and their mode of treatment*, Mr. Home begins by endeavouring to shew that the cornea is not, as Haller supposed, a lifeless substance like the nails or cuticle,—but that it is similar in structure to the elastic ligaments, which possess vital powers, though weak and sluggish. Hence is deduced the use of stimulating applications, in order to rouse the vessels to proper action in inflammations and other affections of the cornea; and the empirical practice of applying animal gall, proved to have been known as early as the apocryphal book of Tobit, is justified on scientific principles, and confirmed by modern instances.

On the Nature of the Diamond. By Smithson Tennant, *Esq.*

It is well known that the diamond has, by late chemists, been taken from the class of earths, and placed in that of inflammable substances, to which the sagacious conjecture of Newton had long ago referred it. The fact of its inflammability, however, for a time satisfied their inquiries; and Lavoisier was the first who endeavoured by experiment to ascertain to which class of inflammables the diamond belongs. The advanced knowlege of aeriform bodies has now afforded more certain means of deciding this point; and Mr. Tennant, by some well-conducted experiments, for the detail of which we must refer to the paper, has deduced the apparently extraordinary fact that the diamond consists entirely of charcoal, from the usual state of which substance it differs only by its crystallised form.

A Supplement to the Measures of Trees, printed in the Philosophical Transactions for 1759. *By* Robert Marsham, *Esq.*

After a few observations on the advantage, in point of time, of planting a grove rather than raising it from seed, this respectable veteran of the rural shades gives a table of the increase of different trees; and this table will be thought curious by those who are interested in similar inquiries.

Experiments

Experiments and Observations, made with the View of ascertaining the Nature of the Gaz produced by passing Electric Discharges through Water. *By* George Pearson, *M. D.*

The very elaborate course of experiment, instituted by this industrious and accurate chemist, cannot be described more concisely than is done by himself. The subject, however, is little more than put in train, and much is left to the researches of future experimentalists. In the mean time, Dr. P. thinks that he has brought evidence sufficient to prove, in a demonstrative manner, that hydrogen and oxygen gaz were produced by passing electric discharges through water.

An Experimental Inquiry concerning Animal Impregnation. *By* John Haighton, *M. D.*

No subject in animal physiology is involved in greater mystery than the important business of impregnation; and though, perhaps, less connected with practical utility than most other functions, none is more adapted to interest philosophical curiosity. The writer before us, who has already established a high character for the ingenuity of his experimental inquiries into the animal economy, has here carried his researches on the same plan into this difficult subject, and has particularly undertaken to explore the *proximate cause* of the impregnation of animals; and to trace, with more accuracy than has hitherto been done, its visible effects, to the lodgment of the fœtus in the uterus.

In his *first section*, he discusses the question, 'What are the evidences of impregnation?' By the repetition of some of De Graaf's experiments, he obtained a confirmation of the doctrine of that anatomist, that the formation of the *corpora lutea* is the true test of preceding impregnation. In *sect. 2d*, he inquires 'what is the proximate cause of impregnation?' For this purpose he instituted numerous experiments, calculated to ascertain whether the passage of the semen by the tubes to the ovaries be essential to impregnation; and, if not, what other means are employed. These experiments chiefly consisted in the division of one of the tubes previously to and after coition, and in a subsequent anatomical inspection of the effects on the ovaries. They seem to have been devised with great judgment, and executed with equal accuracy. The principal conclusions deduced from their results are, 'that the ovaries can be affected by the stimulus of impregnation, without the contact either of palpable semen, or of the aura seminalis;' and that all the successive steps of nature's operations, through the different stages of this process, 'are the product of that law in the constitution which is called *sympathy*, or consent of parts.'

Sect.

Sect. 3*d* inquires 'what is the form of that substance which passes from the ovaries in consequence of impregnation?' On this point, Dr. H.'s experiments and observations lead him rather to reject the vesicular form of the rudiments of the fœtus, as assigned by De Graaf; and to acquiesce in Haller's assertion that nothing is at first discoverable but irregular masses of mucus, which receive their circumscribed form from the membranes inclosing them in the uterus.

Experiments, in which, on the third Day after Impregnation, the Ova of Rabbits were found in the Fallopian Tubes; and, on the fourth Day after Impregnation, in the Uterus itself; with the first Appearance of the Fœtus. By W. Cruikshank, *Esq.*

These experiments, which might rather be called anatomical dissections, had for their object the determination of the dispute mentioned in the close of the last article, concerning the existence of the ova supposed by De Graaf to descend from the impregnated ovary through the Fallopian tubes into the uterus, where they became the rudiment of the embryo. It was not till after a number of examinations, that Mr. C. was so fortunate as to discover these ova, in their proper form, actually in their passage through the tubes; a circumstance which their very minute size, as expressed in the figure annexed, renders not at all surprising. His general conclusions are the following: 'The ovum is formed in, and comes out of the ovarium after conception. It passes down the Fallopian tube, and is some days in coming through it. It is sometimes detained in the Fallopian tube, and prevented from getting into the uterus. It comes into the uterus on the fourth day.' We cannot but observe a difference in the discoveries of De Graaf and Mr. C. which may excite a suspicion that what they saw was not the same thing. The former saw one ovum only in the Fallopian tube of a rabbit. The latter saw thirteen in one instance, five in another, seven in a third, and three in a fourth.

Letter from Sir Benjamin Thompson, Knt. Count of Rumford, &c. This letter contains an offer to the Society from the distinguished philosopher abovementioned, of the very liberal donation of £.1000 in the three per cent. stock, for the purpose of founding for ever a biennial premium 'to the author of the most important discovery, or useful improvement, which shall be made and published by printing, or in any way made known to the public, in any part of Europe, during the preceding two years, on *heat* or on *light*.' The Society has thankfully accepted the donation, with the conditions specified; and every friend to useful knowlege must concur in wishing, that it may produce all the good effects that can possibly be expected from such an institution.

In

In this Part of the Philosophical Transactions, we have three papers which relate to the *Mathematical* and *Astronomical* division of subjects: but they are such as will not admit of an account much in detail. One of them, 'on *Horizontal Refractions which affect the Appearance of terrestrial Objects, and the Dip or Depression of the Horizon of the Sea,*' is given by Joseph Huddart, Esq. F.R.S. A circumstantial account of this paper would require figures; which it would be inconvenient for our printer to furnish.—Another very elaborate article, written in French, is the work of Don Josef de Mendoza y Rios, F. R. S. which has for its subject *the principal Problems of Nautical Astronomy.* It consists of a great variety of analytical processes, which could not be advantageously introduced into our Review.—The third paper in this class is written by Edward Pigott, Esq. and relates to *the periodical Changes of Brightness of two fixed Stars,* viz. one in *Sobieski's Shield,* the other in the *Northern Crown.* It is sufficient that we announce the discovery; referring, for the curious particulars, to the paper at length. The observations relative to both these 'far distant suns' are extracted from the author's journal.

The publication is, as usual, closed by the Meteorological Journal kept at the Society's apartments, for the past year. In this we observe the very remarkable degree of cold of 4° by Six's thermometer, and 5° by the common one, in the morning of December 25th last.

ART. XIII. *Practical Observations on the Treatment of Ulcers on the Legs,* considered as a Branch of Military Surgery. By Everard Home, Esq. F.R.S. Surgeon to the Army and St. George's Hospital. 8vo. pp. 300. 4s. 6d. Boards. Nicol, and Johnson. 1797.

PERHAPS no branch of surgery has hitherto been more under the control of mere empiricism than the treatment of ulcers in general, and those of the legs in particular. We have seen the most opposite methods recommended with confidence, and with little distinction of cases; and the practitioner, who has found his expectations disappointed by pursuing one favourite plan, has seemed to have had no other guide than to run through all the rest, in the order in which chance presented them to his notice. The ingenious surgeon before us has laudably attempted to introduce more precise and scientific views into this part of practice:—a part, of the great importance of which he was made fully sensible in his double capacity of a military and an hospital surgeon. For this purpose, after some preliminary observations on ulcers in the legs in general, in

hot water: with the following results. When the cylinder was charged with pure water, of which it contained about 2470 grains, 597 seconds elapsed in the process of raising the thermometer from 32° to 200°. When 192 grains of Eider-down and 2276 grains of water were employed, 949 seconds were required. When to the same quantity of water were added 192 grains of starch, 1109 seconds were required; and when stewed apples were used, 1096½ seconds were required. The thermometer having become nearly stationary at 200°, the charged cylinder was taken out of the boiling water, and plunged into a mixture of ice and water; and the time which the heat from 200° to 40° took in passing *out* of the thermometer being noted, it was found to be,

when surrounded by pure water	-	1032″
by water and Eider-down	-	1541
by water and starch	-	1548
by stewed apples	-	1749½

The fact being thus ascertained, that whatever impedes the internal motions of fluids weakens their power of transmitting heat, the author proceeds to relate the following experiments.

Having procured a large thermometer tube, with a bulb two inches in diameter, and a cylindrical neck ¼ of an inch in diameter, and twelve inches long, he put into it a quantity of coarsely pounded amber; filling up the tube with a dilute alkaline solution of exactly the same specific gravity as the amber, and closing its top with a cork. The instrument thus prepared, was plunged into boiling water, and instantly two currents in opposite directions began to move with great celerity in the liquor; the ascending current occupying the sides of the tube, and the descending, its axis:—as the liquor of the thermometer grew warm, the velocity of the currents diminished, and entirely ceased when the temperatures of the hot water and thermometer became equal. The thermometer being now taken out of the water and exposed to the cool air, the currents again became apparent: but their directions were reversed, that which occupied the axis being now the ascending current; and when the liquor in the tube became of the temperature of the surrounding air, these motions entirely ceased. A partial motion might be produced in any part of the tube, on the application of any body either hotter or colder than the liquor; if the body applied was hotter than the tube, the motion of the liquor nearest to the hot body was upwards: if colder, downwards; and either of these currents being produced caused a contrary current in the opposite part of the fluid. If the middle of the tube was inclined over a flame, a rapid motion was observable in the upper part; while the liquor in the lower end and in the

bulb had no perceptible motion. On continuing the heat, the fluid in the upper part could be made to boil, while that in the lower was not to the hand palpably warm.

Reasoning from these facts, the Count concluded that the ice, *floating on the surface of water*, does not suffer the water to rise above 32°, and is readily melted *on* boiling water; yet, if the ice *were fixed to the bottom*, that the superincumbent water might be heated to any temperature; and even that boiling water standing *above* ice ought not to dissolve any of it. This deduction was submitted to the following experiments.

Into a high cylindrical glass he poured 6lb. 1¼ oz. of boiling hot water; and a cake of ice, 3½ inches thick, weighing 10½ oz. being put gently on it, was entirely melted in 2 min. 58 seconds. This experiment was repeated, the ice being fastened to the bottom of the jar; when, after *two hours* were elapsed, the water was poured off, and the ice on weighing it was found to have lost 5 oz. 6 grains; whence it appears that ice melts more than *eighty times slower* at the bottom of a mass of boiling water, than when suffered to swim on its surface. According to the theory, however, not a particle of the ice ought to have been melted: but this fact was satisfactorily explained by new experiments, and by the late discovery of M. de Luc and Sir Charles Blagden, that, though all bodies are condensed by cold, yet in regard to water there appears to be a very remarkable exception to this law; for, though water is condensed by cold at every descending degree of temperature which is considerably higher than that of freezing, yet its condensation does not go on till it is changed into ice: but when, in cooling, its temperature has reached to 40° Fahren. or eight degrees above freezing, it ceases to be farther condensed, and, on being cooled still farther, *actually expands* till it freezes; and, when become solid, it expands still more on growing colder.

Now, as water in contact with melting ice is always at the temperature of 32°, it is evident that it must be specifically lighter than water at the temperature of 40°: the ice, therefore, which disappeared in the preceding experiments, was melted by the hot water *after having been cooled down to* 40°. Hence it follows that boiling hot water does not thaw more ice when standing quietly on its surface, than water at the temperature of 41°, or nine degrees only above freezing. This deduction being submitted to repeated experiments, and the results being averaged, it appeared that, when boiling water melted 150 grains of ice, an equal quantity of water at the temperature of 41°, in the same time and under the same circumstances, melted 189½ grains.

The general laws resulting from these grand discoveries,—namely, the non-conducting power of water with regard to heat, and its exception from that otherwise universal law of Nature, the unlimited condensation of bodies by cold,—are applied in the third Chapter to the satisfactory explanation of many important and curious facts in the process of congelation; and to some highly probable conjectures on the final cause of the saltness of the ocean, and the freshness of lakes and inland seas in high latitudes. These bring to a conclusion the present Essay; which, for accuracy of experiment and clearness of reasoning, well merits a distinguished rank among the philosophical treatises of the age.

Art. XV. *Pædotrophia;* or the Art of Nursing and Rearing Children. A Poem in Three Books. Translated from the Latin of Scevole de St. Marthe. With Medical and Historical Notes; with the Life of the Author, from the French of Michel and Niceron; his Epitaph, &c. &c. By H. W. Tytler, M.D. Translator of Callimachus. 8vo. pp. 400. 6s. Boards. Debrett, &c. 1797.

It is to us a matter of serious regret, when we observe men of industry and ingenuity employing their talents in ways which cannot possibly conduce to obtain for them that return of reputation, nor of emolument, which they might justly expect from better-directed efforts. The task of translation is one of those in which this failure of judgment is most frequently made. All old works of established character having already undergone the process of naturalization, nothing is left but either to multiply versions,—probably with little chance of such a decided superiority as may engage the public attention,—or to hunt out some obscure originals, which their subject or other circumstances have doomed to neglect; and which, therefore, are little likely to become popular again in a translation. Of this last kind are many of the Latin poems which raised the reputation of scholars at the revival of literature, but which soon gave way to the works of the antients themselves, and to those of moderns who made a better application of their talents by writing masterpieces in their own language. As many of these scholars, too, had much more erudition than taste, and aimed at what was uncommon rather than what was beautiful, their choice of subjects was such as must infallibly, when the novelty was over, sink them into oblivion.

Of this fault, we conceive, a more striking example can scarcely be given than the "Pædotrophia" of Sammarthanus affords; for it is difficult to imagine any topic less fertile of the agreeable or elevated ideas of poetry, or more liable to excite images

images of disgust, than the detail of the nursery. As to the *utility* of such an attempt, a person must have extraordinary notions of the province and powers of verse, who would not prefer sober prose for any matter of scientific or technical instruction; and if, instead of reviving the work of St. Marthe, written two centuries ago, with all the errors and absurdities of the age, and by one who was *not a medical man*, Dr. T. had thought proper to create a didactic poem out of the writings of Smellie, Cadogan, and Underwood, we believe that he would even then have had few readers among midwives and nurses.

We are far, however, from wishing to preclude a fair judgment of the merits of St. Marthe and his translator, by those who can interest themselves in the inquiry. Dr. T., we are sensible, has taken pains to render his translation as good as the subject will admit; and though the long prefixed life of St. Marthe will not reflect great honour on the author's prose style, the following specimen may prove that the general strain of his verse is far from contemptible:—it is taken from a pleasing exhortation to mothers to perform the task of suckling their own children:

'Spontaneous still the grateful liquor glides,
And still the child sucks in the flowing tides,
Attempts with hands and mouth the breast to seize;
And drains the kindred juice, and lies at ease;
The Juice, swift-circling thro' his infant veins,
Diffuses health, and strength, and frees from pains.
Have you not seen, when little griefs engage
His infant heart, and hurt his tender age,
To soothe his soft complaints, the mother fly,
And bring the tempting breast before his eye,
Advance the nipple to his op'ning lip,
And give him still th' ambrosial juice to sip,
Then, strange to tell, new pleasure fill his mind,
And calm his griefs, and mingle with the wind?
The child delights his cure from hence to bring,
And lies immers'd amid the fragrant spring;
The same that, ere his eyes beheld the day,
While yet imprison'd in the womb he lay,
Was giv'n by Nature for his earliest food,
And fill'd his slender veins with circling blood.
The dye just changes, when, by winding ways,
Swift thro' the breast the vital current strays;
Thro' glands pure white th' exulting juices flow,
Leave the firm red, and melt in tides of snow;
Of milk the colour, and the name, they take,
But yet their ancient nature ne'er forsake.
So, when the Cyclops haste their work to frame,
And the huge bellows blows the rapid flame,

The sooty coal to living sulphur turns,
And bright the mass within the chimney burns;
But, if the metal gentler heat require,
And sprinkled water quench the liquid fire,
The changing coal its former hue regains,
But red, or black, the substance still remains.'

Verse, we find, cost little to this translator; for he has given this form to a dedication to the Earl of Buchan prefixed to his work, and consisting of nearly 400 lines. We are afraid, however, that he is too much disposed to be liberal in *quantity*, to be sufficiently solicitous about *quality*.

We observe an odd mistake in the life of St. Marthe, p. 87, where the name of the celebrated chancellor *de L'Hopital* is rendered, 'Monsieur the chancellor of the hospital:' but it afterward occurs properly printed.

ART. XVI. *An Essay on Burns*, especially upon those which happen to Workmen in Mines from the Explosions of Inflammable Air; containing a View of the Opinions of ancient and modern Authors upon the Subject of Burns, and a variety of Cases conducted upon different Principles, &c. &c. By Edward Kentish, Surgeon. 8vo. pp. 180. 3s. 6d. sewed. Robinsons. 1797.

THOUGH we think that this little volume contains much which might have been spared, and though the author appears to us too confident in his theoretical opinion, and somewhat affected in the use of philosophical language, yet we cannot but warmly recommend his publication to the attention of medical practitioners, as containing a fund of ingenious reasoning, and some very striking and important matter of fact. The first part of it is occupied by long quotations to shew, what is certainly not difficult to be shewn, the inconsequent and contradictory doctrines maintained by authors at different periods concerning the treatment of burns. Mr. Kentish then proceeds to state the progress of his own reasonings on the subject, and of his consequent practical trials. The law which he was at length led to establish, as the foundation of an improved practice in these cases, is the following: 'That any part of the system having its action increased to a very high degree, must continue to be excited, though in a less degree, either by the stimulus which excited the increased action, or some other having the nearest similarity to it, until, by degrees, the extraordinary action subsides into the healthy action of the part.' The application of this law leads him to the employment of strong stimulants externally, and cordials and opiates internally, immediately on the reception of the injury; which are gradually exchanged for more lenient applications, and for a cooler plan of diet and medicine, as the inflamma-

tion

tion abates and the suppuration advances. The success of this method, which is so much the reverse of the common practice, is exemplified in some cases; one of which we shall transcribe:

'CASE.

'G. H. a pitman, aged about 36, belonging to a coal-work in the neighbourhood, in the month of November 1792, was exposed to the action of disengaged caloric, from the combustion of a large quantity of hydrogen gas, which, from the neglect of keeping up the circulation of the atmospheric air, had been allowed to collect in a part of the work he had to pass with one of the small-lighted candles they work with, which acting as a combining medium of the oxygen and hydrogen gasses, caused the explosion: He had on a flannel shirt, drawers, and shoes and stockings, so that the parts exposed to the contact of the flame were his face, neck, and part of his breast, also his hands, and some part of the arms; from the whole of the face being much burnt, particularly the lips and the nostrils, there was as much reason to suppose this man as much burnt internally as any I ever saw; the hands in several places appeared deeply burnt, and he had very severe shivering fits, and all the bad symptoms which indicate a very rude shock to the system: the whole of the burnt parts were liberally washed with spirit of turpentine, and covered with plasters spread with a liniment composed of basilicon, made very thin with spirit of turpentine; he had a cardiac draught with fifty drops of laudanum to take instantly; a pint of oily emulsion with an ounce of camphorated tincture of opium, to take a tea-cup full every three hours; and a bolus at night with two grains of opium; the diet was ordered to be generous and stimulating.

'*Second day.*—Had several paroxysms of pain during the night, and also some short intervals of repose; slight vesications appeared in different parts of the neck and face; the serum of these was discharged by puncturing them with the sharp point of a probe; it was not thought necessary to repeat washing the parts with the essential oil of turpentine, but to use something less stimulating; tincture of opium was thought of and applied, after which the dressings as before; a decoction of the bark, with the proportion of two ounces of the tincture to a pint, was ordered to be taken in the quantity of a tea-cup full every two hours; the bolus, with opium at night, was repeated, with the addition of five grains of calomel to obviate constipation; he continued the diet as at first ordered.

'*Third day.*—Had more sleep last night, and less pain than the night before; the redness of the neck and breast had a good deal disappeared; where the vesications were, a kind of secretion had taken place, such as may be remarked upon the second or third day after the application of a blister; some of the redness had also disappeared about the wrists, but the hands seemed to remain much in the state they were in at first; the redness was not so perceptible as before, and the parts secreting had nothing applied to them but the plasters as before; the parts of the hands which appeared little changed, were again washed with the tincture of opium, and treated as before;

fore; the medicines were continued, except the calomel, which had procured a stool.

'*Fourth day.*—Was not so easy last night as he had been before; pulse 110; tongue dry with thirst; the parts which had been red, and ceased to appear so, were now reassuming that appearance, and the secreting surface under the vesications was dry; from these circumstances I supposed that the stimulating applications to the absorbents being continued after they had re-absorbed the secreted fluid, might be the cause of this re-appearance of inflammation, accordingly I ceased the digestive liniment, with the basilicon and oil of turpentine, and applied plasters spread with *ceratum é lapide calaminari* to the face, neck, and breast; the hands were tumified, but as there had been no appearance of pus upon them, I judged that to be an effort of the system to throw of the eschar; with this view I therefore continued the former dressings to the hands; the same medicines and diet were still ordered.

'*Fifth day.*—Has passed an easier night; pulse 100; the new inflammation upon the face, neck, and breast not so violent as before, and a little moisture on the part which had been secreted; the dressings to those parts the same as yesterday; the hands still much tumified; they are dressed as before; continue medicines as before.

'*Sixth day.*—Continues easier; the face, &c. much better; some parts beginning to skin; the hands remain much swelled, but the skin is beginning to separate, and a degree of moisture to be secreted round the edges of the burnt parts; the same means continued.

'*Seventh day.*—The upper parts are healing very rapidly, and there is a greater secretion of pus from the hands.

'*Eighth day.*—Appearances still as favourable; the hands secrete a great quantity of pus, and the eschars are loosening; both external and internal stimulants having brought about the state of the system I wished, that is, a sufficient secretion of pus, it now appeared from my former experience to be necessary to desist urging the system any further, therefore the diet was changed in its quality, and the tincture of bark was omitted; one half the quantity of opium was given, and the dressings on the hands were changed for the same cerate as the face.

'From the eighth to the fifteenth the same means were continued with the best effect; the change of diet moderated the discharge, and brought on the disposition for healing in a much better and more rapid manner than I was ever before capable of producing: Notwithstanding the use of every topical astringent, the quantity of pus formerly secreted, and for the length of time, brought on such a state of surface, as resisted every effort of art to heal; and the very means pursued to prevent the patient sinking under the discharge appears, if not to have been the only, at least the most hurtful, cause of the complaint it was meant to remedy. The face and neck being now skinned, they are anointed once or twice a day with some camphorated oil to prevent the cracking of the new skin, which is likewise of much use in taking away that unpleasant redness which sometimes

times remains a long time after the cure. The sloughs upon the hand come away kindly; three of the nails of the left hand have been thrown off, and the ulcers are healing at the edges.

'From the fifteenth to the thirtieth day nothing particular happened; the ulcers gradually cleaned, and after the formation of granulations when there was a loss of substance, they healed kindly; a little fungus now appearing, required to be touched with the common *aqua cerulea*, and in about ten days more the cure was compleat, that is to say, the whole was covered with a cuticle, but which as yet was very tender, and required time and caution both to give it strength, and to restore the motion gradually and safely to the flexors and extensors of the fingers, which, from want of use, had acquired a degree of rigidity; by the use of camphorated oil, and keeping the parts from the external air by the use of gloves, in the course of a fortnight more he was perfectly cured.'

The other cases are at least equally remarkable; and, as we see no reason to doubt the fidelity with which they are narrated, we presume that they sufficiently entitle the author's plan to the notice even of those who may not place much confidence in his theoretical principle.

MONTHLY CATALOGUE,

For NOVEMBER, 1797.

EDUCATION.

Art. 17. *An Abridgment of L. Murray's English Grammar.* With an Appendix, containing an Exemplification of the Parts of Speech. Designed for the Use of the younger Class of Learners. By Lindley Murray. 12mo. 1s. bound. Darton and Harvey. 1797.

THIS abridgment 'is not intended, in any case,' as the author observes in the preface, 'to supply the place, or supersede the use, of the original grammar;'—of which we gave an account in our Catalogue for July 1796. 'If, however, (adds Mr. M.) the teachers of such children as can devote but a small part of their time to this study, should think proper to make use of it, they will not, it is imagined, find it more defective than abridgments are in general. It exhibits a general scheme of the subjects of grammar; and contains definitions and rules, which the compiler has endeavoured to render as exact, concise, and intelligible, as the nature of the subject would admit.—The tutors who may adopt this abridgment merely as an introduction to the larger grammar, will perceive in it a material advantage, which other short works do not possess; namely, that the progress of their pupils will be accelerated, and the pleasure of study increased, when they find themselves advanced to a grammar which exactly pursues the plan of the book they have studied.'—The remark is certainly just and well founded.

Art. 18. *A new Classical Dictionary*, for the Use of Schools, containing, under its different Heads, every Thing illustrative and

explanatory of the Mythology, History, Geography, Manners, Customs, &c. occurring in the Greek and Roman Authors, generally read in all Public Seminaries, and intended as a Medium between the scanty and defective Descriptions of proper Names subjoined to Latin Dictionaries, and a more voluminous Work of the same Kind. By Thomas Browne, A. B. Pocket 4to. 5s. Boards. Robinsons, &c. 1797.

The encouragement, which Mr. Lempriere's *Bibliotheca Classica* has justly experienced, seems to have given birth to this more abridged account of persons and places mentioned in antient authors. Mr. Browne very properly acknowleges, that 'to arrogate to himself a superiority in the execution of this work over any existing one of a similar kind would be presumptuous; he only designs it as a substitute for the meagre appendix of proper names annexed to our Latin Dictionaries, and as an *epitome* of the voluminous, but elegant *Bibliotheca Classica* of Mr. Lempriere, the price of which obstructs its entry into the generality of seminaries where the Greek and Roman languages are taught. The Author thought, that if a Dictionary were compiled, containing a certain portion of explanatory matter, which might, in a great degree, instruct the student, without surcharging his memory, and which was, at the same time, reduced to such a price, as to render it generally attainable, a work correspondent to the wishes of many teachers would be then furnished.'

This task Mr. B. seems to have performed in a manner which bids fair to recommend his performance, as he wishes, into schools. He seems, also, to have entertained some expectation that young ladies 'may possibly find it a pleasing book of occasional reference in the ordinary course of their reading.'

Art. 19. *The Juvenile Speaker*: or Dialogues and Miscellaneous Pieces, in Prose and Verse, for the Improvement of Youth, in the Art of Reading. 12mo. 2s. bound. Bent. 1797.

The first edition of this compilement appeared in 1787, and was noticed in our Catalogue for July in the same year. Some useful additions are now made, particularly a chapter on 'common improprieties in writing the English language.' A list of such books as the author deems proper for the amusement and instruction of youth is also added: besides which we observe some other materials, prose and verse, that were not in the former impression.

HUSBANDRY.

Art. 20. *The Orchardist*: or, a System of Close Pruning and Medication, for establishing the *Science* of Orcharding, as patronized by the Society for the Encouragement of Arts, Manufactures, and Commerce. By Thomas Skip Bucknal, Esq. Extracted from the 11th, 12th, 13th, and 14th Vols. of the Society's TRANSACTIONS, with Additions. 8vo, 3s. sewed. Nicol. 1797.

Our former notices of Mr. Bucknal's useful papers on the improved culture of fruit-trees in orchards, &c. render it unnecessary for us to expatiate on this collective edition of them. We have, therefore, at present, (besides repeating what the author mentions in his title page, with respect to '*additions*,') only to refer to our preceding Reviews, viz.

viz. vol. xiv. p. 55. vol. xvi. p. 51. and vol. xxii. p. 138. Mr. B. certainly deserves well of his country, for his attention to a branch of rural œconomics which has been too much neglected.

NATURAL HISTORY.

Art. 21. *The Birds of Great Britain*, systematically arranged, accurately engraved, and painted from Nature; with Descriptions, including the Natural History of each Bird: from Observations, the Result of more than twenty Years Application to the Subject, in the Field of Nature; in which the distinguishing Character of each Species is fully explained, and its Manner of Life truly described *. With Figures engraved from the Subjects themselves, by the Author, W. Lewin, Fellow of the Linnean Society, and painted under his immediate Direction. In Eight Volumes. 4to. Vol. IV. 2l. 2s. coloured. Johnson. 1797.

It is with pleasure that we mark the progress and infer the encouragement of this elegant work, by the frequency of its appearance in the regular succession of its periods of publication †. The present volume consists of ORD. III. Gen. xi. *The warblers*; of which there are 19 species‡. *Titmouse*; 7 species. *Swallows*; 5 species. *Pigeons*; 3 species. Many of the subjects are very beautiful. Of the eggs of each species there are seven quarto plates, neatly engraved, and, we believe, accurately coloured.

LAW.

Art. 22. *The Defence of the Prisoners in York-castle*, for not paying Tithes, against the Charges of *George Markham*, Vicar of Carlton in Yorkshire, contained in his Book intitled "Truth for the Seekers." 8vo. 4d. Phillips. 1797.

On perusing this Defence, we were naturally reminded (as indeed we often are) of the Horatian maxim, *audi alteram partem*; the excellence of which is strongly exemplified in the remarks that have been made in the tract before us, on the pamphlet lately published by the Rev. Dr. Markham; see M. R. for Sept. p. 109. There seems to be, generally, something very powerful, if not invincible, in the simplicity, plainness, and perspicuity, of the Quaker-style; on which account it must ever be deemed a very hazardous adventure in any controversialist, who would, in an appeal to the public, take the field against an opponent, or opponents, of that sturdy sect. No *abilities* will avail him, if he have not the clearest, the most manifest truth on his side: TRUTH, to which, sooner or later, all opposition must bow.

The Quakers§, late prisoners in York-castle, are indeed shrewd reviewers. In *their* cool and temperate manner, they are rigid and severe critics. They roundly charge Dr. Markham, at whose suit they were cast into prison, with having, in *his Defence*, grossly mis-

* In French and English.

† See Rev. N. S. vols. xix. xxi. and xxii.

‡ Nightingale, red-breast, black-cap, wren, &c.

§ Five, in number, have signed their names to the present pamphlet,

represented their cause and their conduct;—and we are of opinion that, if he does not clear himself from their accusation, the public will conclude that these men of peace have, indeed, been very ill treated; and that the palm of victory, in regard to the present contest, ought to be adjudged to them.

We cannot enter into the points of disputation that are brought forwards in this little pamphlet;—which every reader who is a friend to humanity will close with peculiar satisfaction, (as we do, and as does the editor,) with the following note of information: viz. 'The prisoners are now liberated from their confinement, by the kind interposition of the legislature. Last session of parliament, a clause was added to the insolvent act then passed, by virtue of which, the prisoners, on appearing before the justices, at the adjournment of the quarter sessions for the West-Riding of the county, held at the castle of York, on the 6th instant*, were then set at liberty.

'On discharging them, the justices directed warrants to be made out for the amount of the sums decreed against them, respectively, by the Court of Exchequer; with the proportion of costs upon each.'

Art. 23. *Reports of Cases argued and determined in the Courts of Common Pleas and Exchequer Chamber*, in Easter and Trinity Terms, 37th George III. 1797. By John Bernard Bosanquet of Lincoln's Inn, and Christopher Puller of the Inner Temple. Folio. Part I. pp. 92. 5s. Butterworth. 1797.

Mr. Henry Blackstone began his valuable Reports of Cases determined in the Court of Common Pleas, in Easter term in the twenty-eighth year of his present Majesty, and continued them down to the end of Hilary term in the year 1796. Since that time Mr. Abraham Moore has advertised a continuation of these Reports, from Easter term 1796 to Hilary term 1797; which work, however, has not yet appeared. The present publication commences at the period at which Mr. Moore's was to conclude, and it is proposed, we understand, to publish the numbers regularly till a volume is formed. We shall wait for the completion of the volume, before we enter minutely into its merits; observing only, for the present, that the cases which are comprised in this part appear to be given in a distinct and accurate manner.—In the case of *Kirby* against *Sadgrove*, p. 14, we observe an erroneous reference to the same case in the 6 Term Rep. p. 683; that case is reported in p. 483.—Great care should be exercised in law publications, in respect to references.

Art. 24. *A Summary of the Law of Bills, Cash Bills, and Promissory Notes*. By John Bayley, Esq. Barrister at Law. Second Edition. 8vo. pp. 140. 5s. Brooke. 1797.

We are informed in the preface that the former edition of this work, (which we noticed in our lxxxth vol. p. 456,) 'was a collection of principles only, and did not state the cases from which those principles were deduced: that statement is now added, and extracts are supplied from such acts of parliament as relate immediately to the subject. This is done in the notes, and the text continues as before,

* October, 1797.

except that in some instances principles which had no authorities to support them are expunged, and others which have since been established are introduced.'—The many modern determinations, on the subject of the present treatise, are alone sufficient to render this work very useful to the profession. We may add that Mr. Bayley has shewn the same accuracy and judgment in this publication, that we have noticed on former occasions.

Art. 25. *A Treatise upon the Law of Usury and Annuities.* By Francis Plowden, of the Middle Temple, Barrister at Law. 8vo. pp. 590. 9s. Boards. Butterworth. 1797.

In a commercial country like this, in which the extensive circulation of property must affect so many individuals, both by heaping advantages on those who possess money, and by accumulating distresses and hardships on those who want it, a treatise on the subject of the present work must be an useful publication. An account of the laws which have been enacted in different periods of our history for the prevention of usury, or, in other words, for the regulation of national interest, with the decisions of the Courts on those statutes, is desirable both to the lawyer and the merchant. All this will be found in the present performance: but Mr. Plowden has not contented himself with giving that information which was necessary for the use of the practitioner, or the safety and direction of the moneylender;—he has indulged himself in speculations which are interesting to the antiquary, and amusing to the philologist.

In the various chapters which compose the present work, Mr. P. has considered the nature 'of usury in general:' in which part many curious particulars, but not of a description to be practically useful, are brought together; he then proceeds to treat 'of usury by the common law of England;' and in his third chapter he gives an account 'of the Jews and Judaism by the law of England.' In this division of his work, he notices the introduction of the Jews into this country, with some observations on their state of vagrancy, the prejudices of our historians concerning them, and the oppressive laws which were at different times passed against them; for the last five hundred years, no acts have taken place in England respecting this persecuted people, but such as are of a beneficial nature. '*Judaism*, as an object of the common law,' our author represents as consisting 'in the profession and exercise of the Jewish laws, rites, and ceremonies.' 'The offence (continues Mr. P.) which was punishable by the common law, was not the denial of Christianity; otherwise every heathen, infidel, or Mahommedan, would be equally objects of the rigour of the law with the Jews, which was not the case. It was truly therefore said, that *Jew is a name of profession, not of country or nation.*' In this chapter, the author discovers much diligent investigation, and equal candour in his remarks on laws concerning religious belief. The fourth chapter treats 'of usury by the statute law;' and the fifth and last section of this division of the work is 'upon the determinations of the courts in cases of usury.'—The reader will immediately perceive, from the subjects discussed, that this portion of the book is best calculated for use,

Mr.

Mr. Plowden proceeds to consider, in the second grand division of his performance, annuities in general; annuities for the lives of the grantors; the statute 17 Geo. 3. c. 26. commonly known by the name of the Annuity Act; and lastly, the determinations of the courts on this act of parliament. We have read the whole of the publication with pleasure, and can recommend it to our professional readers as containing full information on a subject more particularly addressed to them, but at the same time mixed with matter of a more miscellaneous and more generally entertaining nature.—The history of the Annuity Act, as introduced by Mr. Wedderburne, now Lord Loughborough, in the year 1777, and the alterations which it underwent till it assumed its present form, we deem interesting and curious in a high degree.

RELIGIOUS *and* POLEMICAL.

Art. 26. *Sermons on Practical Subjects.* By Robert Walker, late one of the Ministers of the High Church of Edinburgh. To which is prefixed a Character of the Author, by Hugh Blair, D. D. Vol. IV. 8vo. pp. 382. 6s. Boards. Kay. 1796.

This set of sermons (of which the *last* volume, as we suppose, is now presented to the public) has moved towards completion by steps uncommonly slow. The first volume passed under our notice in M. R. vol. xxxiv. p. 484. After an interval, the author published a second, which was announced in vol. liii. p. 90. On his death, his friends favoured the world with a posthumous volume, and a short memoir prefixed by Dr. Blair: this, in course, demanded our attention; and we gave to it the portion of commendation which we judged to be its due in our lxxiid vol. p. 476, without entertaining any expectation of farther communications from this quarter. Several years, however, having elapsed since the publication of the third volume, a list was discovered, in the author's own hand-writing, of sermons designed by him for posthumous publication; and sixteen of these, which were not among the number selected by the editor for the third volume, together with five others, inserted to make this volume nearly of the same size with the former, are now published.

To save our readers the trouble of turning back to the several references mentioned above, we shall repeat, in a few words, our idea of this collection of sermons. Though said to be on practical subjects, they are by no means to be classed with those moral discourses to which that epithet is now commonly appropriated; and they have a strong tincture of orthodoxy, according to the settled meaning of this term in the church of Scotland; nevertheless, the points of faith which the preacher introduces are not discussed argumentatively, but taken for granted as the grounds and motives of Christian obedience, and urged with a considerable degree of energy under that view, and therefore may be said to be treated practically. The discourses, in general, are not tediously long; and, though methodical, they are not often encumbered with subdivisions. The style is neat, unaffected, and sometimes animated. Through the whole, the author appears a sensible and pious preacher, teaching with earnestness that which he judges to be important truth; and inculcating, on these principles,

principles, the virtues of the Christian character. The publication therefore, we have no doubt, will be acceptable far beyond the limits of the author's personal connections.

Art. 27. *Seventeen Discourses on several Texts of Scripture:* addressed to Christian Assemblies in Villages near Cambridge. To which are added Six Morning Exercises. By Robert Robinson. 8vo. pp. 436. 7s. Boards. Vernor and Hood. 1796.

Though this publication is not announced in the title-page as a second edition, it is our business to inform our readers that it is such, and that we believe it differs from the first only in the addition of another discourse; which, an advertisement informs the public, is printed from a copy prepared for the press by the author. We have had frequent occasions of expressing our sentiments concerning the talents, spirit, and professional character of Mr. Robinson; and the peculiar features of this publication our readers will find delineated in an account of the first edition, in our Rev. vol. lxxv. p. 77. We have therefore only to add that the single sermon, now *first* published, is a plain and spirited address on the subject of persecution, in Mr. Robinson's best manner.

We are glad to see a re-publication of a volume of discourses which, as a specimen (not altogether faultless indeed, but in many respects excellent) of the manner in which villagers, &c. may be addressed intelligibly, and with impressive effect, ought never to be out of print.

Art. 28. *Sermons on Important Subjects.* By David Lamont, D.D. Minister of Kirkpatrick Durham, and one of the Chaplains to his Royal Highness the Prince of Wales for Scotland. 8vo. Vol. III. 7s. Boards. Cadell, &c. 1797.

For the character of Dr. Lamont's pulpit discourses, our readers may be referred to the lxiiid vol. of the M. R. p. 476. and vol. lxxviii. p. 266. Suffice it, therefore, that, on the present occasion, we repeat what we observed on the appearance of the first volume, that 'if the writer has not all that engaging and winning manner which renders some productions of this kind peculiarly acceptable in these days of refinement, his sermons are, however, plain, serious, and sensible.'

Art. 29. *Select Essays on Scriptural Subjects.* By N. Meredith. 12mo. pp. 185. 2s. 6d. Boards. Matthews.

The subjects of these essays are: 1. An inquiry into the nature of Our Lord's prophetic office. 2. On the office of the Holy Spirit. 3. On the nature and design of the gospel ministry. 4. On fasting. 5. Reflections on the human nature of Christ.

They are well calculated for the meridian of the Tabernacle; where, we have no doubt, they will be welcomed for their unction, and recommended for edification. In the essay on fasting, the author laments that 'believers, by the neglect of this duty, deprive themselves of some of the greatest advantages, not to say the sweetest enjoyments, that religion itself affords:' on which we find the following note: 'The author has been informed, that a judicious and pious minister of the gospel, now living, in discoursing on the subject not long since, exclaimed, "O the *luxury of fasting!*" It is well

well that the author has here taken care to designate this pious minister by his function; otherwise, we might have been led to suppose him to have meant another *minister*, who, on one of our late fast-days, is reported to have enjoyed the luxury of fasting in a very eminent degree, so as naturally to have drawn from him that rapturous exclamation, *O the luxury of fasting!*—However, as this report has been formally and solemnly contradicted; and as Mr. Meredith acquaints us that the words were ejaculated by a judicious and pious minister of the gospel; we may, with the strictest propriety, imagine them to have proceeded, on a similar occasion, from the lips of some eminent dignitary of our church.

It is but justice to add that these Essays seem to be written with very sincere intentions, and that the style is not so inelegant as that which some years ago characterised the productions of the class to which they belong.

Art. 30. *Three Sermons*, addressed to Old, Middle-aged, and Young People. By John Townsend. 8vo. pp. 92. 1s. 6d. Matthews.

The author, in an advertisement prefixed, modestly assures us that these sermons are inferior to thousands of discourses which never have seen, and probably never will see the light; that they are 'very plain sermons indeed, and suited only for plain serious readers.' To this we shall add that, though other divines may shine more before their polished hearers, by the brilliancy of their style and the harmony of their periods, yet there is such a strain of interesting and honest zeal in these discourses, that Mr. T., after having turned many to righteousness, may hereafter shine (together with more courtly preachers) like a star of no inferior magnitude.—They are, however, composed somewhat too much in the methodistic strain, to please those who are more attached to what is understood by the denomination of rational Christianity.

Art. 31. *A Word of gentle Admonition to Mr. Gilbert Wakefield:* occasioned by his Letter to William Wilberforce, Esq. on the Subject of his late Publication. By J. Watkins, LL.D. 8vo. pp. 50. 1s. Cawthorn. 1797.

We believe that neither Mr. Wakefield nor the public, nor, perhaps, Dr. Watkins himself, will be much benefited by this admonition. In spirit and language, it is at least as *ungentle* as any of Mr. Wakefield's remonstrances. As a reply to what Dr. Watkins calls 'this abominable address to Mr. Wilberforce,' it contains no apology for that gentleman's political conduct, the chief point on which Mr. Wakefield insists; and it offers no justification of his notions concerning the present state of religion, that can claim the attention of any intelligent and dispassionate inquirer.

Art. 32. *Two short Discourses on the Manner of Christ's Teaching, and the Resurrection.* 12mo. 4d. Johnson. 1797.

Art. 33. *A Sermon on Religious Faith*, abridged from the Rev. J. Orr, D.D. By a Member of the Society for promoting Christian Knowledge. 12mo. 3d. Johnson. 1796.

The two former of these sermons are abridged from Dr. Leland and Mr. Bourne. The editor, who is, we believe, Mr. Charlesworth,

worth, is performing a good work, in thus providing short and useful discourses for families or the pulpit.

Art. 34. *The Ordination Service at Bishop Stortford,* on the Settlement of the Rev. W. Chaplin in the Co-pastorship of the Rev. John Angus, A. M. August 23, 1797; containing an Introductory Discourse, by John Jennings. Mr. Chaplin's *Avowal* of his leading Sentiments in Theology. The Charge addressed to Mr. Chaplin, by Nathaniel Jennings. The Sermon to the People, by Samuel Palmer. 8vo. pp. 73. 1s. 6d. Jennings.

This publication contains the usual parts of an ordination service among the Dissenters. The introductory *discourse,* by Mr. Jennings, concisely and sensibly explains the nature of a Christian church and the province of its offices. *The charge,* by Mr. N. Jennings, offers to the *ordained* serious and, on the whole, judicious advice, on the discharge of his duty as a Christian minister, from 1 Tim. iv. 16. The sermon, by Mr. S. Palmer, explains, from Luke viii. 15, how and with what views the people ought to hear the word, or come to church for instruction. In this address, Mr. P. has suggested many things which merit the attention of the great mass of professing Christians; and among these he has inculcated an early attendance on divine worship,—a point on which exhortation is become peculiarly necessary. Under the fear of arriving *too soon* at church, persons are generally too late: but this fear results from a want of consideration. The younger Pliny says, *Mirè enim silentio mens alitur;* and perhaps, if people were to acquire the habit of assembling in our churches and places of worship some minutes before the service began, and employed those minutes in silent meditation, their minds would be better prepared for devotion and instruction.

The *confession,* or, as it is called in the title, the *avowal,* displays Mr. Chaplin's genius and ingenuity. It will, however, lead some to think that the faith of which he made a confession will undergo some alteration, as he proceeds in his endeavours, which he promises to do, 'to renounce the prejudices of education and to shun the trammels of system.' When he fairly weighs the power and meaning of words, he probably will not be so partial as he now is to certain fashionable theological expressions. There is an important sense in which the righteousnees of Christ may be asserted to be a benefit to his disciples: but when it is considered that righteousness is a moral quality of the mind, as health and strength are physical qualities of the body, is the idea conveyed by the word *imputation* strictly correct?—what should we say of imputing roundness to a triangle?

Mr. C. mentions his decided conviction of the plenary inspiration of the Scriptures; and, as a proof how well this was founded, he takes notice that God must have presided over the prophets and apostles:—but what then? The great question is about the historians. Is it necessary that the author or compiler of the books of Kings and Chronicles was inspired? Is there any evidence of the fact? Is it even probable?

MATHE-

MATHEMATICS, &c.

Art. 35. *The Almanack for the Year* 1797, *according to the true Time*, as regulated by the Sun's Course and the Seasons: with corresponding Days of the usual (though false) Style. 12mo. Dublin; printed. 1797.

The imperfection of every existing Calendar is well known; and it is therefore needless to cite authorities on a point so obvious and so generally allowed:—but reformation of every kind is a difficult and hazardous undertaking. Innovations, even, that are manifest improvements, alarm prejudice and excite opposition. We need only appeal to the history of the alterations that have taken place with regard to the Calendars of different countries, for the truth of this observation. How slow was the progress of the Gregorian reformation! with what opposition and clamour it had to contend before it was generally adopted! "To change the observance of certain religious feasts, which have been long fixed to particular days," says a popular writer, "is looked upon as an impious innovation; and though the times of the events, upon which those ceremonies depend, be utterly unknown, it is no matter: the Glastonbury thorn blooms upon Christmas-day, and this country has never flourished since that festival was altered."

The plan suggested by the author of the pamphlet now before us would be a real improvement: but we doubt whether it would be of sufficient importance and utility to engage public attention and support, and to induce any vigorous efforts for its introduction. Trivial as it may seem, and easy to be established, it would probably at the present period require more than the mathematical reasoning of a Macclesfield, and the popular eloquence of a Chesterfield, to ensure the adoption of it. Our author's very reasonable proposal is, that the year should commence at the vernal equinox; that the month of March should include 31 days from the 20th of the present month to the 19th of April; that April should begin with the 20th day and terminate with the 19th of May, &c.; and that, with this alteration, the spring quarter should be the interval between the vernal equinox and summer solstice, and comprehend the three months of March, April, and May; the summer include the months of June, July, and August, or the period between the summer solstice and the autumnal equinox; the autumn, the next 3 months, from the autumnal equinox to the winter solstice; and the winter, the interval between the winter solstice and the vernal equinox, or the 3 months of December, January, and February; and that the public festivals, &c. should be assigned to their appropriate days in the Calendar according to this reformed state of it.

We cannot but observe that such a Calendar would have no fixed period for its commencement, as the vernal equinox is a variable epoch; and that it would not serve the purpose of indicating the seasons in different latitudes.

Many temporary inconveniences would attend the alterations that must take place with regard to holidays, &c.; nor do the advantages accruing from such a Calendar seem to be sufficient to counterbalance these

these inconveniences, and to furnish such pleas as would overcome the opposition of prejudice; which any innovation, however reasonable and useful, would unavoidably occasion.

POLITICAL, &c.

Art. 36. *The Voice of Truth* to the People of England, of all Ranks and Descriptions, on occasion of Lord Malmesbury's Return from Lisle. 8vo. 1s. 6d. Rivingtons.

An highly animated address to the general mass of the British public, exhorting them to persist with renewed vigor, and even with *a laudable excess of national animosity*, in carrying on the war against France; and never to sheath the sword till an honorable peace can be procured *by it*, in preference to the humiliating method of negociation. We question, however, whether the author does not himself defeat his own purpose, by dealing too much in exaggeration; for, if *every thing* that he has asserted against the French in the heat of declamation, and that he has advanced in order to blacken the mal-contents in England, (whom he constantly styles *Jacobins*,) should not be able to stand the most rigid scrutiny, the exposure of the smallest appearance of misrepresentation may do much towards invalidating the credit of his whole performance.—Thus, for instance, should it *seem*, (whether with sufficient reason or not,) to any of his readers, that, in the overflow of his abhorrence, he has visited the sins of the *Robespierrian tyranny* on the moral characters of the living rulers in France, will it not be natural for them to conclude that even to the *Voice of Truth* it is not always safe to listen without some degree of caution?

Art. 37. *The Impolicy of partial Taxation demonstrated;* particularly as it respects the Exemption of the Highlands of Scotland from a great Part of the Licence Duty chargeable on the Distillation of Corn-Spirits. 8vo. 1s. Printed at Edinburgh, and sold by Debrett in London. 1797.

This well-written pamphlet exposes the impolicy of our legislation respecting the distilleries, with great strength of argument, though in moderate and respectful language. The whole of the contest between the Scotch and the English distillers, respecting the distilleries and the modification of the excise laws, would afford a most interesting study to the man who wished to obtain a clear idea of the way in which concealed influence usually operates in affecting the laws of a great nation, were the whole developed with perspicuity in a separate work, by a person who had this object chiefly in view. To the minister, if ever such an one shall be found, who should have the advancement of the revenue and the general prosperity of the people at heart, such a performance would prove still more interesting; because it would enable him to perceive the arts that were employed to give plausibility to falsehoods, and the powerful manner in which iniquitous laws operate in decreasing the revenue; by depressing one set of men, and thus rendering them incapable of affording even a portion of those taxes which they could otherwise have been well able to pay, and by exalting on the other hand another set of men above the influence of the officers appointed to enforce the law, and thus enabling them to accumulate immense wealth by putting into their

own pockets enormous sums, which the law had appropriated to the public exigencies of the state. From the little tract before us, a slight idea of these consequences may be obtained: but to exhibit them fully would require a work on a much more extensive scale.

The chief scope of this pamphlet is to shew the impolicy of making a distinction between the duties imposed on stills in the highlands and the lowlands of Scotland; and, from the representation here given, it seems difficult to withhold our assent to that proposition. We are fully satisfied that, at the present crisis, when the difficulty of devising ways and means for public exigencies is confessedly great, no one measure that could be proposed would tend more effectually to augment the revenue, and at the same time to promote the internal peace and prosperity of the nation, than that of putting the distilleries in every part of the kingdom on the same footing, and subjecting the whole to the payment of an equal duty on the contents of the still: but we have not the most distant idea that the minister, even at the present time, will venture on this measure, when opposed by such a powerful body of men as the *London distillers;* who have been so long accustomed to lead the legislature, in regard to this particular, wherever they pleased.

NOVELS.

Art. 38. *Azemia;* a descriptive and entertaining Novel: interspersed with Pieces of Poetry. By Jacquetta Agneta Mariana Jenks, of Belgrove Priory in Wales. 12mo. 2 Vols. 7s. sewed. Low. 1797.

The remarks which occurred to us lately in reviewing an ingenious Rhapsodical Romance intitled "*Modern Novel-writing*, by the Right Hon. Lady Harriet Marlow," will apply, with little variation, to the present production; which seems, in no small degree, an imitation of *Lady Harriet*'s performance *. *Azemia* [we mean the *Book*, not the *character* so named] is an entertaining compound of good taste and good writing,—just satire and whimsical fancy;—adjuncts which, under the direction of GENIUS, (as in the case before us,) whatever be the singularities or defects of the composition, can never fail of producing a work that will prove acceptable to many readers,—not of the class to which one of our poets of the last century alludes in the following characteristic line:

"The mob of Gentlemen, who write with ease."

To the present work, the writer has added what *he* † terms 'criticisms anticipated;' in which he *presumes* what the Reviewers will say of *his* Azemia; and in these pleasant anticipations, he takes care to make the *criticisers all run on the wrong side of the post:* or, to bring the comparison nearer home, we might say, he reminds us of Milton's sublime metaphysicians, who talked

"Much of the soul,—but all awry."

* See Review, N. S. vol. xx. p. 477.

† We beg pardon of Miss Jacquetta—what are the rest of her hard names?—but we believe that no more of the feminine gender belongs to her, than to her Right Hon. cousin, Lady Harriet Marlow.

Art.

ART. 39. *Joscelina*: or, the Rewards of Benevolence. A Novel. By Isabella Kelly. 12mo. 2 Vols. 7s. sewed. Longman. 1797.

Dr. Johnson somewhere remarks that, from a perusal of the Greek and Roman writers, we may derive many maxims of prudential wisdom, some of justice and fortitude, but very few of humanity.—This observation is certainly expressed in too general terms, and must be received with many limitations and exceptions:—but, even supposing it to be true in the fullest extent, it may well be questioned whether the defect is properly supplied by that effeminate softness dignified with the appellation of compassion and sensibility, which many modern novels inspire.—The performance before us, which is styled a novel, contains many of those wild and extravagant incidents that are peculiar to romance. The story is improbable, and affords little of that instruction which novels ought to convey to the young and inexperienced, for the regulation of their conduct in life.—The writer appears not to have given herself much concern about the preservation of the truth and consistency of her characters. Miss Balandine, who is supposed to be possessed of every female virtue, departs from the delicacy of her sex in assuming the garb and manners of a wild dissipated Irishman; and if we examine the motive that impelled her to this strange freak, viz. to prevent a young man with whom she was in love, from marrying her rival, it will be difficult to reconcile her conduct to any principles of honor or justice. The character of Lord Trecastle we conceive to be out of nature: it is not perhaps uncommon for a father to be angry with a son for refusing an advantageous match: but on that account to abandon an amiable young man to poverty and misery, and to be regardless of him and his descendants ever afterward, argues a degree of depravity not easily attainable even by the most profligate and corrupt;—and certainly very inconsistent with that family pride which, we are told, is a ruling passion in his Lordship. Mrs. Mortimore's concealment of the real name of the person, to whom she was married privately, may surely be reckoned among the many unaccountable things with which this novel abounds. The jealousy of Errington without any cause, and the mysterious secrecy of the heroine Joscelina, which afterward involves her in so many difficulties, are highly improbable. The characters of Mrs. and Miss Ponsonby are such as we too frequently find in the world, and on the whole are well supported. After the death of Major Ponsonby, who had always been a friend to Joscelina, that unfortunate young lady is reviled and calumniated by his widow and daughter, cheated of her fortune, and turned out of doors.—She soon experiences great distress, and determines, after a violent conflict in her breast between the pride of independence and want of the necessaries of life, to visit her friend Miss Balandine. The account of this interview we shall give in the words of the authoress.

'She will not, thought Joscelina, spurn me unheard, nor reject me unpitied. I am lowly now, and will even serve her for the blessing of a bit of bread, wait upon her with humiliation for the privilege of a shelter. Oh Errington, my all! sweet soother of my happier days! are these the scenes you promised, the blessings you pre-

pared for Joscelina? No matter now; I shall not suffer long; my broken spirit looks far beyond mortality for peace, and when the melancholy grave becomes my mansion, some kindly one may justify my guiltless ways, and then you may both pity and regret poor Joscelina!

'Though depressed and softened by these reflections, she yet persevered in her intention, and with slow trembling steps had reached the park, when a sudden faintness seizing her, she staggered to a tree, and had sunk to the earth but for the timely aid of a humane soldier, who not only supported her, but perceiving her pale and enfeebled, offered to attend her home. Feeling her indisposition encrease, she for the present laid aside her purpose, and as a coach was beyond the limits of her power, she was constrained through weakness to accept the soldier's offered arm.

'She had proceeded in this condition but a few paces, when the elegant form of Miss Balandine, with health and happiness glowing in her countenance, approached, leaning on the arm of the ever favored Mr. Cary.

'The eye of Joscelina was sunk and melancholy, her face pale and dejected, and her elegant figure habited in the remains of second mourning, before declining through illness, now gradually sunk, just as her once partial and admiring friend reached her.

'Her altered appearance could not conceal her from the eye of Miss Balandine; but the emaciated form, the mean dress, pallid looks, and above all, the support of so inferior a character, all combining with other circumstances, were sad confirmations of every fear and suspicion. To notice her was improper, to stop impossible; but to refuse her pity was yet more so to her generous feeling soul; only one step she past her, when Mr. Cary turned round.

'The arms of Joscelina were extended, her bosom heaved with convulsive throbs, and her spirit seemed bursting from its suffering abode.—"Miss—Miss"—she gasped,—"I—I"—but could no more.

"Lovely wreck! beautiful ruin!" exclaimed Mr. Cary, the tears of manly compassion glistening in his eyes as he threw his purse at her feet. But a crowd was now gathering around,—Miss Balandine was pale and fainting, supporting herself against a tree, and as he pointed to the purse, saying, "Soldier, be honest to that unhappy one," hastened to the aid of the agonized Miss Balandine.

'The soldier was under the necessity of mounting guard, but still a few minutes remained, and those he employed in attending her to a coach. When perceiving returning life had restored her to recollection, he presented the purse.

"Take it, hide it, young man; for ever," cried she bursting into tears, and clasping her hands; "take it; it was the boon of pity to imagined guilt, and conscious honor scorns it. I can but die,—no more." Swift as the lightning's flash, she then burst from the coach, and was out of sight in a moment.'

It seems to us rather extraordinary that Joscelina, who was so weak that she could not walk without leaning on the soldier's arm, should on a sudden recover her strength, run 'swift as the lightning's flash,'

flash," and be out of sight in a moment: but perhaps it is not more surprising than that the same young lady, whose delicacy would not allow her to accept of pecuniary assistance from a friend, should a few days afterward condescend to sing ballads at the door of St. James's coffee-house.—The distress of Mr. Errington, on beholding the woman whom he loved in a situation so low and so degrading, must doubtless be very great: but it is to be wished that our novel writers were not so fond of depriving their heroes and heroines of their understanding, when placed in difficult and trying situations. We are almost tempted to think that they fancy there is something very amiable in madness.

The good-natured critic might be inclined to pass over many defects both in the contexture of the fable, and the consistency of the characters, provided the moral were such as he could approve: but what shall we say of the history of St. Isabell, who is guilty of adultery at the time when she receives a considerable remittance, with a most affectionate letter, from a husband who adored her, and yet is represented as a woman of superior understanding and virtue; while we are taught to regard the adulterer as almost a model of perfection? If this does not amount to an apology for a crime of all others the most destructive to the peace and happiness of society, it certainly has a tendency to extenuate the enormity of its guilt. St. Evremond's assassination of Lord Glanarvon is an act which no provocation could justify, and is in its nature so mean and base that no man could be guilty of it, unless he was destitute of every moral and religious principle: yet before this fatal secret is revealed, he appears to the reader clothed with all the dignity of virtue, venerable from his age, and saint-like from his piety. The sad catastrophe of Lord Trecastle, who kills his son by mistake, is one of those events which inspire horror without answering any purpose, except that of enriching the heroine, who wanted no addition of fortune.

The language of the work, though impassioned, and sometimes rising above the style of ordinary novels, is incorrect. We do not remember that we ever before met with the word enfrenzied, which is a favourite with the authoress; and we also find *unremembered*, *unsuffering*, and almost as many *uns* as Martinus Scriblerus used in his dispute with Crambo. Mrs. (or Miss) Kelly delights much in description, but her imagination sometimes hurries her beyond the bounds of propriety.

Art. 40. *The Submissions of Dependence.* Interspersed with Poetry. 12mo. 3s. 6d. sewed. Hookham and Co. 1797.

The kind of dependence here meant is that of those country clergymen, who are so unfortunately situated as to have no prospect of preferment but from patrons of worthless characters; particularly if those patrons are young, unprincipled, and dissolute; and if the poor parson has a handsome daughter, or daughters, and the squire or his lordship *must not be disobliged*. The consequences that may be expected from such a situation are here exemplified, in a series of letters, intermingled with connecting narratives, sonnets, and other pieces of poetry: in which somewhat of the manner of Mrs. Charlotte Smith seems to be followed, but with very unequal steps. This

work we have perused with patience, (as in duty bound,) but we cannot commend it with integrity. The language is marked by great inequalities. Description and sentiment are sometimes well expressed; but the writer very often deviates into vulgarity, provincialisms, and other imperfections. The conduct of the story is all absurdity; and the characters that are introduced are chiefly fools or profligates, with whose nonsense or villainy the reader of taste is perpetually disgusted.

POETRY *and* DRAMATIC.

Art. 41. *Walter and William*, an Historical Ballad; translated from the Original Poem of Richard Cœur de Lion. 8vo. 1s. 6d. Boosey, &c. 1797.

This poem, according to the preface, was originally composed by Richard I. king of England, surnamed *the Lion-hearted*, in the German tongue, which he might easily have acquired during his involuntary stay in that country, where the Austrians confined him many years, not far from Olmutz, with exemplary perfidy. By all this, no more surely is meant than that the ballad relates to two companions of the English monarch's crusade, and aims at preserving the costume of that *æra*. Of its merit, the 13 concluding stanzas will sufficiently inform the reader:

' With horror sick, and shudd'ring pale,
With thrilling dread aghast,
WALTER at length his blood shot eyes
Upon his brother cast.

From off his brother on the ground,
The ringing armour crash'd;
His form of more than mortal size,
With heavenly radiance flash'd!

" Behold yon bodies cold in death!"
With thunder's voice he cried;
" Yon putrid mass ere while was I,
Yon beauteous form my bride.

" That bride, whom in this castle *thou*
With lustful phrenzy wild,
At midnight hour, with savage rape,
And incest damn'd, defil'd.

" And when against *her* unknown spouse,
Thou aim'dst th' assassin's knife,
Thou gav'st the weapon doom'd to drink
Thy absent brother's life.

" To-night she from her prison burst
And flew to seek her Lord;
She found him—thus—she kiss'd his cheek,
And fell upon his sword.

" Oh

"Oh WALTER! could that artless tongue
In vain a pleader prove?
Could not those tears, those piercing shrieks
Thy soul to pity move?

"Well did'st thou chuse the midnight gloom
Th' infernal deed to veil;
Yet deeds of rape, and deeds of blood,
Not midnight can conceal.

"Ah WALTER! did no heavenly voice,
Inform thy erring mind,
That glutting thy infuriate lust
Was rape with incest join'd?

"That when to the assassin's hand
Thou gav'st the sharpen'd knife,
And bade him pierce *her* husband's heart
Thou sought'st *thy* brother's life?

"The partners of thy guilt are gone,
Them Heavenly vengeance found;
Smote by the lightning's scorching blaze,
They press the blasted ground.

"What would'st thou, WALTER, on the man,
By whom our breasts were torn?
Thou would'st that in a whirl of fire,
His soul to Hell were borne!

"That ruin on thy head thou'st heap'd,
Thou had'st for others will'd;
'Tis thou, O WALTER, art the man—
Now—Be thy wish fulfill'd!"

Art. 42. *The Leaser.* A Selection of the best Poetic Effusions and Translations of that immortal Bard, Alexander Pope, Esq. With an Account of his Life and Writings. 24mo. pp. 274. 2s. sewed. Symonds, &c.

This very small but very beautiful edition of poems, selected from the works of Mr. Pope, will be an acceptable present to young readers who are blessed with good eyes. The type, however, though small, is very distinct; and, with the help of our spectacles, No. 36, we again perused with pleasure our old favorite, The ESSAY ON CRITICISM.

The poems here republished, [we have nothing to do with the question of copy-right,] besides the essay just mentioned, are the Essay on Man, the Rape of the Lock, Eloisa to Abelard, the Pastorals, the Temple of Fame, Windsor Forest, the Moral Essays, and most, if not all, of the small poems; with the translation from Statius.—The Life of the Author is a transcript of the copious biographical account given in *Cibber's Lives of the Poets*:—which article, we understand, was written by the late Mr. Shiells, who was associated with Cibber in that compilement; and who also, at the same time, assisted Dr. Johnson in writing his Dictionary.

Art. 43. *The Shipwreck:* a Comic Opera, in Two Acts. Written by Samuel James Arnold. As performed at the Theatre Royal, Drury-lane. The Music composed by Dr. Arnold. 12mo. 1s. Cawthorn. 1797.

In our juvenile days, we took some pleasure in these little dramas, these sing-song trifles!—but time produces many changes!—we still, and often, meet with these *nugæ canoræ*, but seldom enjoy the *pleasure!* Whence this alteration? We fear that it proceeds not altogether from *the trifles!*—"Oh the days when we were young!"

Art. 44. *The Reign of Liberty.* A Poetical Sketch. By Joseph Jackson. 4to. 1s. Parsons. 1797.

For a youth not yet seventeen years old, this writer has acquitted himself very tolerably; and when time and study shall have rendered his taste more correct, and his notions more moderate, his talent for versification may be applied in such a manner as to do him credit.

MEDICAL, *&c.*

Art. 45. *The Pupil of Nature;* or candid Advice to the Fair Sex, on the Subjects of Pregnancy; Childbirth; the Diseases incident to both; the fatal Effects of Ignorance and Quackery; and the most approved Means of promoting the Health, Strength, and Beauty of their Offspring. By Martha Mears, Practitioner in Midwifery. 12mo. pp. 160. 3s. 6d. Boards. Faulder, &c. 1797.

Though the great freedom with which this authoress has copied from the works of Leake, Denman, Johnson, and other writers, will not allow us to speak much in praise of *her* merits in the performance; yet the matter itself is such as may be safely recommended to the readers to whom it is addressed. The style, too, which a rigid critic might censure as being occasionally too flowery and oratorical, is perhaps not the worse adapted to its purpose on that account, and does not offend against either delicacy or correctness.

Art. 46. *A short Address to the Professors of Surgery*, throughout his Majesty's Dominions; on the Bill lately brought into Parliament for erecting the Corporation of Surgeons in London into a College. By a Member of the Corporation. 8vo. 1s. Sewell.

As it is by no means our intention to enter into the merits of a dispute which is interesting only to a particular order of men, it is sufficient for us to announce the present publication; adding only that it is in favour of the intended bill, but that it appears to us to be in every respect a slight performance.

BIOGRAPHY.

Art. 47. *The Life of M. Zimmermann*, &c. &c. translated from the French of S. A. D. Tissot, M. D. &c. 12mo. pp. 155. 3s. Boards. Vernor and Hood. 1797.

Art. 48. *The Life of J. G. Zimmermann*, &c. &c. translated from the French of M. Tissot. 8vo. pp. 104. 2s. Dilly. 1797.

Of these translations of M. Tissot's interesting life of Dr. Zimmermann, (see Appendix to M. Rev. vol. xxii.) either may serve the purpose of the English reader. The latter, however, is executed in a freer and more elegant style than the former, and yet appears sufficiently

ciently close to the sense of the original. The first, likewise, bears manifest tokens of being executed by a person who is little acquainted with science; of which, *epidemy* for *epidemic*, and *physic* for *physics*, or *natural philosophy*, are sufficient proofs. Both writers mistake in translating *seigle* by *barley*, instead of *rye*.

HISTORY.

Art. 49. *The History of the Puritans, or Protestant Non-conformists*, containing an Account of their Principles, their Attempts for a further Reformation in the Church, their Sufferings, and the Lives and Characters of their principal Divines. By Daniel Neal, M.A. New Edition, revised, corrected, and enlarged by Joshua Toulmin, D.D. Vols. IV. V. 8vo. 12s. Boards. Dilly. 1797.

We have here a completion of this history, extended to the act of toleration in the reign of King William and Queen Mary in the year 1688. After the account * which has been given of the former volumes, it will be the less requisite to add much concerning these now before us.

The fourth volume, besides the additions made to it in the form of notes, is considerably enlarged by supplements to the different chapters, comprising the history of the English Baptists, and also of the Quakers, or *the Friends*;—whichever term is used, we always mean respect. The editor expresses his hope that he has not only done justice and maintained his regard to two denominations, who, in the last century, experienced neither humanity nor equity, but afforded the reader information and entertainment.—We have no cause for distrusting Mr. Toulmin's attention and fidelity in executing his part of the work; he hints at it himself with great satisfaction: but this, he adds, he should not have done, 'had it not, in an early stage of the undertaking, been insinuated that it was designed to make his work a vehicle for conveying particular opinions in theology, and that his own sentiments made him an unfit person for the task: he has indeed sentiments of his own, but he can estimate goodness and worth wherever they are found, and rejoices in a disposition to grant others a full liberty to avow and disseminate *their* sentiments, though opposite to his own; and can give them the praise due to their abilities and characters.'—We ought not either to suppress or neglect the remarks that follow, when he says—'It is a pleasure to him, that the examination of the writers, who have censured Mr. Neal with severity, has eventually established the authenticity of the history, and the candour and impartiality of the author, in all the main parts of his work. It reflects high and lasting honour on this ecclesiastical history, that if the author were convicted by a *Warburton*, a *Maddox*, and a *Grey*, of partiality, it could be only such a partiality as might arise from a zeal against tyrants and oppressors.'—To this he subjoins the observation of Dr. Kippis—"A history that is written without any regard to the chief privileges of human nature, and without feelings, especially of the moral kind, must lose a considerable part of its instruction and energy †."

* See Rev. N. S. vol. xxiii. p. 453.

† Biographia Britannica, 2d edit. vol. i. preface, p. 21.

In the advertisement to the fifth volume, the editor makes his acknowlegements to the gentlemen who have assisted and encouraged his design; particularly to the Duke of Grafton, for supplying, readily and handsomely, a great number of requisite books. Other names * particularly specified are, Henry Waymouth, Esq. of Exeter, Rev. Josiah Thompson, of Clapham, Edmund Calamy, Esq., and Mr. Morris Birbeck, of Wanborough, Surry, a respectable member of the society of Quakers.—In this last volume are added a number of curious papers, which will be acceptable to many readers: among which we observe, John Fox's letter, in Latin, to Queen Elizabeth, dissuading her from burning two Dutch Anabaptists, for heresy: also, a directory for church-government, practised, as the times would allow, by the first Non-conformists in the reign of Elizabeth; also a letter of the Puritan ministers imprisoned, addressed to her majesty; together with several other pieces which properly attach to such a work.

Dr. Toulmin again declares his intention of publishing 'the History of the Protestant Dissenters and of the Progress of Free Enquiry and of Religious Liberty, from the *Revolution* to the present Times.'

AGRICULTURE.

Art. 50. *First Report from the Committee on Waste Lands*, &c. Ordered to be printed 27th April 1797. 8vo. 1s. Stockdale.

The information submitted to the consideration of the house, in this (the first) report of their committee, is stated under the two following heads: I. The progress that has hitherto been made in the inclosing of land by private acts, in so far as the same can be ascertained. II. The extent of land remaining uninclosed. To which is added the opinion of the Committee on the means that might be adopted for more effectually promoting the inclosure of the land yet uncultivated.

Under the first head, it appears that, from the year 1710 to the end of 1796, there have been passed not fewer than 1776 acts of inclosure; and that the extent of land inclosed, in England and Wales, conformably with those acts, amounts to 2,837,873 acres.

On the extent of the land yet uninclosed, the Committee, not having obtained an accurate statement, give the result of more general calculations; by which it is estimated that in England alone there remain waste in common, or uncultivated, 7,800,000 acres; and of land in common, which cannot be inclosed without the authority of parliament, 1,200,000 acres.

The resolutions of the Committee, on this interesting report, express their sense of the great importance, to the general interests of the nation, of the cultivation and improvement of the waste and uninclosed lands; with their opinion on the means which appear most necessary to promote such improvements; and they conclude with recommending to their Chairman to move the House for leave to bring in a bill or bills, pursuant, &c.

In the Appendix, is given an account of the difference between the imports and exports of corn during the last twenty years; whence it

* That of the Archbishop of Armagh stands with honour to himself in the list of subscribers.

appears

appears that the value of the imports has exceeded that of the exports in that period by not less a sum than 8,551,005*l.* An estimate is likewise given of the quantity of land which, if cultivated, would have produced grain equal to the balance imported.

The real cost of the corn imported in 1796 alone has been calculated to have amounted to above 4,000,000*l.*; and 'it was the received opinion on both the Corn and Royal Exchanges last year, that *two thirds* of the amount of grain imported under the late act (including freight and bounties) has been drawn out of this country in specie.'

BOTANY *and* HORTICULTURE.

Art. 51. *An Introduction to the Knowledge and Practice of Gardening.* By Charles Marshall, Vicar of Brixworth, Northamptonshire. 12mo. 4s. Boards. Rivingtons, &c. 1796.

Under the name of *Kalendars*, &c. we have a considerable number of practical directions for those who need instruction in the pleasing and useful employment of gardening, and most of them have considerable merit. The present author, in apologizing for having added to the list, modestly expresses his hope that, in increasing the variety of works of this kind, 'his plan and views will be found sufficiently distinct and original, to clear him from the imputation of an impertinent intruder on the public.' He professes that 'he has not written without *experience*;' that in what he has advanced 'beyond his own knowlege and practice, he has taken care to have good authority;' that, he trusts, 'the instructions are so plain and comprehensive, that the *novice* may follow them with confidence, and by so doing not greatly err in his practice.' He adds that, 'though the book is professedly written for young gardeners, *adepts* may possibly find some things in it not unworthy of their attention.' We have glanced through various parts of this performance, and we are well satisfied that it is not a mere compilement from the productions of former writers of similar *Directories*; and that the respectable author has, as he professes, given to the public the result of his *experience*; delivered with that plainness and perspicuity which cannot fail of rendering his work highly useful to every reader who shall consult it, either for pleasure or instruction.—We say *pleasure*, because Mr. M. has not dryly written his book in the common didactic and unvaried style. His *manner* is his own; and he has occasionally, but not too frequently, enlivened his precepts by short poetic quotations from Thomson, Cowper, and other moral bards; who often, with useful and delightful effect, direct their readers to

"——look through nature, up to nature's GOD!"

Art. 52. *Hortus Cantabrigiensis*, or, a Catalogue of Plants, Indigenous and Foreign, cultivated in the Walkerian Botanic Garden, Cambridge. By James Donn, *Curator*. 12mo. Printed at Cambridge, and sold by the Author at the Botanic Garden. 1796.

This author, as we gather from his preface, was brought up at the feet of the well known *Botanic Gamaliel*, Mr. Aiton, of Kew. He could not have had a better preceptor. We knew Mr. Aiton well; and

and we esteemed him as much for the goodness of his heart as for his professional excellence. Those students in botany, who would inspect the productions of the Walkerian garden, will find this volume an useful companion in their visit. 'From it,' as Mr. Donn observes, 'they will immediately learn what plants they may have an opportunity of finding there, and what are yet required to render the collection still more worthy of their notice.'

MISCELLANEOUS.

Art. 53. *Exile of Major General Eustace*, a Citizen of the United States of America, from the Kingdom of Great Britain, by order of the Duke of Portland. 8vo. 2s. 6d. Parsons. 1797.

Major General Eustace served in the army of the United States during the American war, and, since the French Revolution, in the armies of France, until the year 1793. Having been ordered by the French Directory to quit that country, he came to London in February 1797, and was shortly afterward commanded to leave this kingdom also. In a preface, he informs the reader that it became '*necessary for him to undeceive the public on the cause of his exile*,' in consequence of a paragraph that appeared in a morning paper (The Times) March 15, 1797. The reasons which induced our administration to order the General to quit this country come not within the province of our inquiries. The style of the General's correspondence, and of his remarks, appears to us to be that of an enthusiast, and, considering that he writes on a question of justice, not sufficiently tempered with either gravity or moderation. He says, 'that I am a democrat is most true; if Mr. Washington, Mr. Adams, and Mr. Jay, are not so, they are perjured scoundrels.' Many other passages occur in this pamphlet, equally intemperate and offensive; and some of them contain allusions that are indelicate, and wholly foreign to his subject; of which that respecting Great Cumberland Place, in page 24, is an unpardonable instance.

Art. 54. *Memoirs of the History of Jacobinism*, translated from the French of the Abbé Baruel. Part II. Vol. II. *Antimonarchical Conspiracy*. 8vo. Booker. 1797.

From the reasons intimated in the Appendix (just published) to the 23d vol. of our Review, in giving some account of the original of this work, we shall postpone our more particular notice of the present portion of the translation (as we did with respect to the former part) till the appearance of the last volume. In the mean time, our readers will recollect that we have already given some specimens of the present version, as we did of the original, in the *Appendix article* to which we have just referred, p. 532. The translator, to whom the public are obliged for the edition before us, informs the readers of his work that it will be finished nearly at the time when the third and last volume of the original French will be published;—and which, we are told, will be towards the end of the present year.

This translation, as we are assured in the public prints, is done 'under the inspection of, and for the AUTHOR.' Subscriptions are received by Mr. Booker, No. 56, New Bond-street, at one guinea for the whole.

Art.

ART. 55. *Argumentum ad Hominem*: a Discourse on the Clerical Character, and its Parochial Obligations, composed under the Idea of a Visitation Sermon. 4to. 1s. Chapman.

This discourse wears a sarcastic and sardonic complexion. It opens with an invective against Politeness, followed by a philippic against Pride. The author then gives a very unfavourable representation of the manners of the generality of the clergy, and concludes with some admonitions to the ministers of parishes, relating to their duty.—Had he considered that no species of pride can be more odious than arrogance and self-conceit, he would perhaps have expressed himself on some occasions with greater modesty and reserve. His opening observations will serve as a specimen both of his manner and his design:

'*Am I therefore become your Enemy, because I tell you the Truth?*

'No, my venerable and dear friends, you are not now addressed by an enemy; but by one who wishes to prove his warm affection for you, by the communication of some wholesome plain truths, that you stand no chance of hearing in the polite circles, within which you all wish to confine your steps. Alas! my worthy friends, believe me when I tell you, that politeness is but a modish name for duplicity; the art of confounding truth with falsehood, so as to make them occasionally pass for each other: hence it is the art of perverting the noblest gift of God, the ability of speech, which was intended for the communication of human sentiments; but this is not the use to which a polite man applies it. No polite man will venture to utter a truth, however useful and important, if at the same time it may, in the least degree, sound harsh or disagreeable to his auditors; or, what is of far more importance to him, if it be not favourable to his own interest; a point to which every thing is made to bend under his management. On ordinary occasions, he cautiously keeps within the limits of that frothy common-place insipidity, which is the uniform characteristic of what generally passes for polite conversation. He is an oiler of words, and a perfumer of sentiments, which he garnishes with grimaces and congees; and thus, like other highly seasoned articles of cookery, it is difficult to distinguish the principal ingredients that enter into the compound: he leaves those he discourses with to understand him by inference, and reserves to himself the ultimate privilege of giving the sense that best suits him to ambiguous words: and of see-sawing and explaining away a disagreeable meaning, if it should be fixed upon him. He surfeits his company with officious professions and offers, which he deems himself obliged to make; resting for his security on the like politeness of the obligee in refusing them: so that nothing could disconcert him more, than to find any of his pressing offers accepted! He is never explicit, but is ever guarded with *ifs*, *ands*, imaginations, suppositions, and equivocal conditions; and when at any time pressed for the motives of his conduct, he produces every reason his ingenuity can frame, excepting *one*: and this one, which is the *true* reason, he keeps cautiously in his pocket for private use. Like an eel, he can insinuate himself through the smallest crevice; and is so slippery, that no fast hold can

can be taken of him. A polite man never deals plainly with any one, unless he deems him not worth the trouble of politeness: or unless he finds that double dealing will no longer pass current with him: he then can knit his brows, and cut matters extremely short, in a mode and manner impossible to be mistaken. This is with such characters the only point of sincerity; and happy is the honest man who dares boldly meet a polite man at this only safe point.

'I may perhaps be thought to have delivered a tedious invective against frivolous matters; but in justification of my earnestness, suffer me to observe, that proverbs, which store our memories with knowledge derived from unlettered and unknown antiquity, warn us, that *all extremes are dangerous:* and this is the foundation of the legal adage, *summum jus, summa injuria.* We well know, the fermentation of sweets may be prolonged until it produces spirituous acidity; and that virtues carried to extremes, alter their natures and are transmuted into vices. Hence it is that good manners, which give so much grace to social intercourse, will, if cultivated to excess, become politeness, a constrained stile of behaviour that is positively vicious; because it is subversive of all truth and sincerity, and undermines that honest confidence between man and man, without which there can be no sentimental commerce: and this brings me to the conclusion I aimed at——that polite conversation is the most insipid and unprofitable of all the modes of mis-spending precious time; and that a polite man is a troublesome and dangerous associate, in proportion to the warmth of his treacherous professions! As for me, I expect to be censured as uncourtly, but I promise that you shall find me sincere; a quality that I rest upon as my best recommendation to this solemn assembly.'

The following character of sporting parsons, although the satire may not be wholly unjust, is surely drawn with too much asperity, and with a familiarity of expression bordering on vulgarism:

'Ministers of the Gospel, distinguished by the name of *sporting parsons;* men who quit their professional stile of dress to follow savage field sports in masquerade; who appear in jockey-caps at hunting matches; and are to be met with prowling under hedges, dressed in short fustain jackets, girded round with leather belts, net-bags, and powder-horns, like menial game-keepers, with guns on their shoulders, and trains of dogs at their heels; who are better skilled in the properties of a good nag, a good pointer, a good fowling-piece, battle powder, and patent shot, than in the requisites for eternal salvation; and whose favourite places of resort are stables, dog-kennels, cock-pits, race-grounds, bowling-allies, taverns, and gaming-tables; to which places only their ideas and conversation are suited.'

This peculiar composition may indeed contain some truths: but we confess ourselves to be of the number of those who require truth to be told to them without departing entirely from the rules of candour and good manners; and, above all, without infringing the rules of Christian charity.

Art. 56. *The Charters of the Town of Kingston on Thames,* translated into English; with occasional Notes. By George Roots,

of Lincoln's Inn. 8vo. pp. 220. 10s. 6d. Boards. Cadell jun. and Davies. 1797.

A list of *charters*, especially when confined to one particular spot, cannot be supposed interesting to many readers; and to fewer still can it prove entertaining or amusing. This author tells us that he had a hope of making some agreeable additions to the general history of Kingston, now sufficiently understood, by searching old books belonging to churchwardens and overseers: but that in this expectation he has been disappointed. Mr. Lysons has comprised, in his Environs of London, most of the particulars relative to the town which are to be found in different writers. Accurate as he acknowleges that gentleman to be, Mr. Roots points out an error into which he has fallen, when he observes that Kingston ceased to be a borough in consequence of a *petition* presented that they might be released from the burden of sending members to parliament: Mr. Lysons refers to Willis's *Notitia Parliamentaria* as his authority: Mr. Roots has searched and can meet with no such passage; nor, on careful inquiry, can he learn that such a petition ever existed; notwithstanding a report of the kind has been credited, but, he believes, supported merely by *hearsay* evidence. The privilege (if such, in present circumstances, it be) was probably lost only by discontinuance, as in other places: for, observes this writer, till the reign of Henry the Eighth, it was left wholly to the sheriff of each county to name and direct which were boroughs and which not; as evidently appears in the difference of their several returns, some sheriffs returning more boroughs and burgesses than their predecessors, others fewer.—Instances of this kind are adduced: it is diverting to read that the sheriff in 26 Edward I. made a Latin return on the dors (back) of the writ, signifying that in Buckinghamshire there are no citizens, nor burgesses, nor city, nor borough; for which cause, he says, I cannot make citizens or burgesses to come before you.—Sometimes they *were*, sometimes they were *not*, to be found. Here then, it is concluded, appears the true reason that Kingston ceased to send burgesses, which it had done to four or five parliaments, because the sheriff, either through favour, or from some other motive, omitted to convey the precept for that purpose. Citizens, burgesses, &c. declined the office, and the people regarded the expence of their support as a grievance. Surely we may say, *tempora mutantur*, at least respecting the former, since few contentions are now so violent as those for a seat in parliament; whether we can properly add in this instance as to the latter, *nos mutamur cum illis*, may seem doubtful, though it is unquestionable that numbers would not engage in election affairs, or would act very differently, were it not for the constraint, under various forms, to which they think themselves obliged to submit.

The author's preface, to which the above remarks belong, is not unentertaining nor uninstructive. It is followed by a *few* anecdotes relative to the town; the first of which tells us, in Latin, that 'in the year 1445, a great part of the belfrey of Kingestone was burnt; and a person died in the church, through fear of a spirit which he saw there.' In the year 1696, leave was granted at the request of the inhabitants

inhabitants to bring in a bill for clearing some large commons, that the ground might be sown with flax, hemp, &c. for the employment of the poor, whose increase was burdensome. It seems strange that the bill, thus requested, should never have been introduced.

We do not deem it requisite to particularize the several charters. They commence in the reign of king John and extend to that of Charles the Second; which last is short, merely the grant of a market: but the preceding one, in the reign of his father, is of great length, confirming all former privileges, and intended to supply deficiences, and explain whatever before might be ambiguous or obscure. Two charters of Queen Elizabeth are for a free grammar-school, which seem to be well endowed, as also well intended, here and in other places; it is pity if in the lapse of years they become in great measure useless. Some notes, though very few, are added.

It may inform some readers, and assist the memory of others, to read that a hide of land or a plough-land, in an old MS., is said to be one hundred acres: Sir Edward Coke holds that it does not define any certain number of acres. According to Shene, 'it contains as great a portion of land as may be tilled and laboured by one plough in a year and day.' Again, 'Bordarii or borderers derived their name from the Saxon word *bord*, a house, and were of a less servile condition than the Servi or Villani, having a cottage, with a small parcel of land allowed them, on condition of supplying the lord with certain provisions for his board or table.' When it is said 'Escheator was an officer, who took cognizance of the * *escheats* due to the king,' it should surely have been added what these escheats are.

Art. 57. *Dissertation on Virgil's Æneid, Lib.* 1. *Ver.* 37. Containing Reasons for questioning its Authenticity. 8vo. 6d. Printed at Sherborne. London, sold by Seeley, &c. 1796.

Though the author of this dissertation is undoubtedly a scholar, we cannot think that his arguments are of sufficient validity to set aside the above-mentioned verse; the authenticity of which, to the best of our recollection, was never before [publicly] questioned.—Quintilian, even by the confession of our author, quotes the line to which so much objection is made in the Dissertation before us, as an example of the Epiphonema;—and we cannot suppose that so great a critic would have exemplified any of his rules by a passage from a poet which was even *suspected* to be spurious; nor is it easy to discover by what new lights we are enabled to find out interpolations which escaped the discernment of the ablest critics of antiquity. If with this writer we think the line unworthy of Virgil, the argument will prove too much: for what must we then say of the transformation of the ships of Æneas into nymphs, or of the prophecy of Celeno, and of the puerile manner in which it is accomplished?

We cannot agree with him in opinion that the verse in question,

Tante molis erat Romanam condere gentem,

is impertinently introduced in the exordium of a poem, the subject of which is the history of the remote founder of the Roman Empire;

* Forfeitures, or other profits accruing from deaths, &c.

in

in whose character Augustus was supposed to be shadowed, and in whom the poet is said to have delivered the model of a complete legislator. Had Virgil's intention in his divine poem been only the settlement of Æneas in Italy, it would be difficult to account for some of the most beautiful passages in the Æneid; such as the figures on the Shield of Æneas, which contain an epitome of the Roman history, and the beautiful review of some of the most illustrious of his posterity in the 6th Book; together with the pains which the poet takes, on all occasions, to derive many of the noblest families of Rome from the companions of the Trojan hero. If we conceive our great Epic poet to be impressed with the dignity and importance of his subject, and in the contemplation of Æneas's voyages and wars to pass over their immediate consequences, and fix his view on their remote end, nothing can be more natural, judicious, and even sublime, than the reflection contained in the line in question: for surely the foundation of the city of Rome was the final accomplishment of all the oracles relating to Æneas; the sole motive for his directing his course to Italy, and the great reward of all his labours.

The Dissertator's objections to the *flow* and *phraseology* of the verse are next to be noticed.—To his query: 'What can be more sluggish and drawling than the following measure,

"*Tantæ molis erat Romanam condere gentem?*"

it may be answered that the judicious Poet, most probably, meant it to be a heavy spondaic line, the better to express the great *difficulty* of the object; and that this, so far from being a blemish, is a real beauty.

The writer's objection drawn from the *phraseology* does not appear to us more weighty: 'Virgil no where else uses the word *moles* in the same sense in which it is used here.' What then? Is this the only word that Virgil uses in this predicament? or was he obliged to restrict himself to only one *primitive* meaning of the word in question? In short, had he not as good a right to use it in this meaning as Ovid had? True: 'but (says the Dissertator) had Virgil made use of the very same expression, and with so much solemnity, it is not to be supposed that Ovid would have ventured to degrade it, by applying it to so comparatively slight a topic in a performance of his own!' Did the writer really deem this an argument? or is he only sporting with his readers?

The clause *Romanam condere gentem* affords the Dissertator 'still stronger grounds for concluding the verse not to be genuine.'—'It is matter of doubt (adds he) whether the phrase *condere gentem* is admissible in any writer—whether a similar instance can be found in any classic author, in verse or prose?'—Again: 'where the verb *condo* is used by Virgil for *building* or *erecting*, it is limited to these nouns, *urbs, muros, mœnia, arces.*' In the first place, why restrict the meaning of *condo* to *building* and *erecting*; which, we are persuaded, it means only in a secondary sense: for the primitive meaning of the word (composed of *con* and *dare*) is to *bring together*, to *compose*, to *create*: hence the Latins said *condere jura, condere nomen*; and even Virgil has *condere nova fata, aurea condet sæcula*; and he makes his bees

bees *condere examina*; which is, indeed, *condere gentem*. It is not unworthy of remark that, in the Hebrew language, the word which signifies to *build a house* signifies also to *rear a family*; which is perfectly analagous to *condere gentem*; and, perhaps, our own word *build* originally signified to *imagine, contrive, design, frame*, &c.

On the whole, then, we see no reason for believing that the verse is an interpolation, picked out of Ovid by some anonymous poetaster; nor that there is aught in either the measure or phraseology of the line that indicates its spuriousness.—In truth, if we were to reject every verse in any antient writer, which some modern critic might think fit to arraign as not agreeable to his taste or to his ear, we should soon see the *horse's tail* made *bare* indeed.

Art. 58. *An Illustration of the present great Occurrences, by the prophetical Word of God*; and a Display of the Events which will shortly come to pass, and succeed the present important Era. In Four Treatises. Translated from the German, in which it was written and published in 1794, by a Prelate of the Lutheran Church. 8vo. Matthews. No Price mentioned.

Every pious man, says the editor of this production, is now looking 'forwards to the accomplishment of those great and absolute promises which are yet in store for Israel, the Lord's own antient people Israel; when the Gentiles shall convey them back into their own land as an offering unto the Lord, out of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to Jerusalem.' A glorious prospect, this, for the worthy inhabitants of Duke's Place and Jew's Row!

This book, we are told, is 'sent from Germany as the work of the Rev. Magnus Friederick Roos, counsellor to his Serene Highness the Duke of Wirtenberg, and prelate at Anhausen on the Brentz.' The British nation will doubtless be duly sensible of the favour of this communication concerning the seven-headed beast, the two-horned beast, and the great whore, the great antichrist, the false prophet, and the ten kings: but really they have been expounded to us so often and so learnedly by our own prelates, deans, archdeacons, and the plebeian clergy; and we are doomed, for our sins, to hear so much of their application to a profligate, atheistical, diabolical neighbouring nation, and from our own pulpits; that we would not farther intrude on the time and labours of this 'dignitary of the German Lutheran church, this follower of Dr. John Albert Bengelius,' (worthy himself to be followed by as great a man,) but leave him the due and entire application of both to the counselling of his Serene Highness the Duke of Wirtenberg, and the edification of his flock at Anhausen.

We will not, however, dismiss the article without giving one extract; by which the reader will see that, in regard to the subject of it, Dr. Roos nearly coincides in opinion with the generality of our greatest divines:

'The characters of the great whore are these; that she has neither sword nor armour, neither a throne nor a crown, but that she is pompously arrayed and has whorish enticements, that the kings of

of the earth commit fornication with her; or, in other words, they are attached to her with their love and admiration, in a sinful manner delighting in her, and doing a great deal to please her, and that those that dwell upon the earth are heated by the wine of her fornication. In this manner, and not by arms, she has obtained the empire over the kings of the earth, and has prospered to that degree that she sits upon many waters; or, in other words, that she rules over many people and multitudes, and nations and tongues; but she is also cruel, and becomes drunk with the blood of the saints, and as a city she is built upon seven mountains.'

If, courteous reader, thou art not satisfied with this little extract, buy and peruse the whole pamphlet: it contains but *one hundred and thirty-six pages*; and long evenings are come.

Art. 59. *The true Knowledge of God and Man*; of the great Sabbath on Earth; and of the Restoration of all Things; with some essential Remarks on the Duty we owe to our Creator. 8vo. pp. 189. No Price mentioned.

The title-page to this publication is in the form of two triangles; the superior containing the words above transcribed, and the other the information that it is printed in Walbrook, No. 22, and may be had 'of any bookseller in the world.' Against two of the sides of the former are the words: 'This is the light which is promised shall cover the earth as the waters cover the sea.'

In the preface, we are told that 'this book contains such great secrets as the world was never favoured with before;' a declaration which we found the more surprising, as Mr. Brothers was some time ago so obliging as to present us with several very great predictions, though of a less exalted nature, as they related chiefly to the events of this poor crazy world. The work before us, it seems, as well as that of Mr. B., is a divine revelation, and contains a considerable variety of information on subjects that have hitherto been thought of a somewhat puzzling nature, as well as others that far surpass the powers of unassisted reason. A specimen of both kinds may be seen in a few short extracts.

What the worthy Origen only wished is here roundly declared: 'Satan will likewise be restored; but this will be chiefly by the operation of nature—though the mercy of Christ is likewise intermixed.' 'After the judgment is past, men that could not be redeemed during the Sabbath, will with the devils be confined in the fiery pit, there to remain throughout the *olam olamim*, that is, from the times into the times. This fiery pit will then be closed up by a crust; there will be no more chimnies as at present by the fiery mountains; all the fire and smoke will remain there for tormenting the spirits—as one might see some spirits of wine in a glass drove about from one part to another, if it were possible for us to make a fire in it.'

The mystery of the Holy Trinity is easy to the meanest capacity; being explained, p. 77. 'by the three joints in one finger: the same by the three joints of our arms,' &c. with a great number of equally curious particulars; such as that the sins which we can possibly commit are 4900 in number; that our bodily illnesses are 490; and that there are as many spirits in man, for directing every motion.

The state of the author's mind is now sufficiently apparent to our readers, and he seems to have been involved in it by the weight of misfortune. We heartily wish that the Emperor Paul Petrovitch may *happen* to pay the whole, or some part, of the author's demand of 7000 rubles for having taught music to his former consort, who died in 1775; but, if he should, we fear that the author will not have the opportunity which he expects of testifying the receipt of it in another edition of his book; as, from what we can gather of the signs of the times, they are not remarkably favourable to prophets, evangelists, and mystical triangular title-pages.

Art. 60. *Warm Water*; or popular Expositions of the learned Motto on the Grand Pump-Room in the City of Bath, ΑΡΙΣΤΟΝ ΜΕΝ ΥΔΩΡ: asserting the peculiar Felicity of that *sublime Scrap* against all the contemptible Cavils of carping Criticism; thus appropriately translated:

> "*Of all the liquors that men do drink,*
> WATER IS FAR THE BEST, *I think.*"
>
> ΣΤΕΡΝΩΛΑ *και* ΌΠΚΙΝΣ.

By an Idolater of Greek and Water. 8vo. 1s. Robinsons.

This author's wit figured very well piece-meal in the St. James's Chronicle and other newspapers, and it may still amuse some readers as it is concentrated in this pamphlet. The subject is sufficiently intimated in the title-page, and the author has made the most of it.

Art. 61. *Abrégé de l'Histoire universelle sacrée & profane, depuis le Commencement du Monde jusqu'à* Jesus Christ. *Par Guillaume Marie, Prêtre François.* 8vo. 5s. London, Boussonnier and Co. 1797.

The design of the author, in this compendium, has been to bring together such events of universal history as every one ought to know; at the same time briefly tracing the origin and progress of the several states and empires of the period to which he limits his inquiries. Pere Marie seems to have bestowed time and pains on the work: he is accurate in regard to dates, and methodical in his arrangement of facts; and his publication is ingeniously calculated for the use of young persons. We might have been more warm in our commendations of his book, if we had not perceived it to be tinctured throughout with the particular tenets of a religious persuasion long since exploded in our seminaries.

Art. 62. *Valuable and Interesting Communications.* 4to. pp. 27. 7s. 6d. Macpherson, &c. 1796.

If any of our readers are disposed to pay three half-crowns for a whimsical collection of hints, projects, &c. some sensible enough, some silly, and written in a strange incorrect manner, we would not diminish their curiosity by anticipating the bill of fare. Some good creation might probably be formed from this chaos.

Art. 63. *A Summary of the History, Doctrine, and Discipline of Friends:* written at the Desire of the Meeting for Sufferings, in London. Sixth Edition. 12mo. pp. 32. 3d. Phillips. 1797.

Our readers will immediately perceive which is the denomination of Christians who wish to be known as *Friends*,—though they unreluctantly

instantly yield to the other appellation of *Quakers*.—It is observed in this pamphlet that, from several causes, the principles of this respectable people are even at this day either misunderstood, or misrepresented. Some books, published by authors of their own profession, are more diffuse than may be suitable to every reader's leisure and inclination; and others, so compendious as not to include every particular which they may wish to know. For such reasons, it has been judged expedient to present, to those who desire to be rightly informed, this little tract, which may give the reader a true though general representation of the subject; after which, he may be induced to render his knowlege more exact and particular, by having recourse to the publications of Fox, Penn, Barclay, &c. The author adds—'and to those who may be thus led to inquire into our principles, we would also recommend the example of the Bereans, who examined the Holy Scriptures to find if "those things were so."—We are unwilling to pass by the paragraph which immediately follows—'. It may, however, be remarked, that the gospel, which we believe to be the highest as well as the last dispensation of God to man, can never be so well understood, as when it is considered as having the boundless love of the Great Creator for its cause, and the salvation of the whole human race for its end and aim.'—It is unnecessary for us to say more than that the pamphlet is very well adapted to its professed design; and that the perusal of it may prove beneficial, at least in the respect of awakening and increasing charity and good-will to our fellow Christians of different denominations:—which is surely not an unimportant purpose.

Art. 64. *Mental Improvement:* or the Beauties and Wonders of Nature and Art. In a Series of instructive Conversations. Vol. III. By Priscilla Wakefield, Author of Leisure Hours. 12mo. 1s. 6d. Darton and Harvey. 1797.

The same account which has been given* of the two former volumes of this work will serve for the third. We consider it as a pretty, entertaining, and useful collection. Sometimes the young people appear to express themselves in too formal a manner, or in language raised above their time of life; and sometimes a more particular explication of words and terms might have been wished: but, amid these slight imperfections, the work has real merit. This volume contains a great variety of subjects, and may contribute to inform and instruct many who have passed the years of childhood, or even of youth.

Art. 65. *Excerpta Antiqua;* or a Collection of Original Manuscripts. 8vo. pp. 112. 2s. 6d. York, printed by Blanchard; and sold by Richardson in London. 1797.

From the dedication of this pamphlet to the *Honourable Society of Antiquaries*, by J. Croft, F.A.S. we might presume that its contents are of considerable worth; and it must be owned that it contains some things which seem *amusing* and *curious*. The first paper, accompanied by a translation, relates to the state of affairs, particularly as to the isle and monastery of Ely, in the time of William the First

* M. Rev. for May, 1796, N. S. vol. xx. p. 111.

with extracts from the churchwarden's book, St. Michael's, York, commencing A. D. 1518. When we read such articles as these,—'1641. Ringing for joy of the triennial parliament, 3s. 6d.—Ringing at the king and prince's coming to York, 3s. 8d.—Ringing the day king William and queen Mary was proclaim'd,'—we were reminded of Matt. Prior's lines:

"Their billett at the fire was found,
Whoever was depos'd or crown'd."

'The inventorye of Sir William Fairfax, knight, laite dyessedd,' dated 1558, may gratify several readers: he was rich in *plate*, as also in other utensils and goods of different kinds: his personal estate seems to have been considerable, whatever might be his other possessions.—Farther papers are, Sir John Nevill's expence on the marriage of his daughter, 1526—Inventory of jewels, plate, &c. in the cathedral of York in the reign of Edward VI.—Earl of Derby's *resolute* letter to Oliver Cromwell, 1640—Character of Mr. Hastings, a fox-hunter, 1638—Orders for Lord Fairfax's house at Denton—Account of *Ulf*'s horn, still preserved at York—'A pageant play, acted at York, by scriveners, limners, questers, and dubbers, long before 1415;'—ridiculous and absurd enough; we may say profane; for the subject is the resurrection of Christ. Some other articles appear, and all have the character of being taken from original papers, but we are not thence to infer that they are quite new to the public.

The whole collection is, we think, rather disgraced by the tedious and now very uninteresting detail of the several depositions of the queen dowager, lords, ladies, and others, concerning the birth of the supposed prince of Wales, commonly called the pretender. These depositions were taken in the presence of James II. and his council, and were by his order enrolled in the court of chancery: they occupy upwards of 30 pages of the pamphlet. This narration is followed by an '*original* letter on the death of William III.' dated 10th March 1701; it ought at least to have been 1701-2; as this prince, whose memory is so justly venerated and beloved by all true Englishmen, did not expire till the 8th of March 1702. By whom this letter was written, to whom it was directed, or in what place it is preserved, are circumstances which do not appear; we trust to the editor for its *originality:* however, though short, it bears the marks of authenticity, and expresses a due regard to the king, deceased: but it may vary in some little circumstances from other* relations of his last moments.

SINGLE SERMONS.

Art. 66. Before the Association for discountenancing VICE, and promoting the Practice of RELIGION AND VIRTUE. Preached in St. Ann's Church, Dublin, May 5, 1796. By the Rev. William Magee, B. D. Junior fellow of Trinity College, Dublin, Member of the Royal Irish Academy, and Cor. Member of the Literary and Philosophical Society of Manchester. 8vo. 1s. Cadell jun. and Davies. 1797.

Argument and eloquence are here powerfully combined for the support of religion and virtue, not only by general instruction, and

* See Rapin's Hist. 8vo. vol. xv. p. 257.

consequent

consequent reformation both of principles and of manners, but especially through the happy instrumentality of the excellent association above-mentioned *; the praise-worthy exertions of which bid fair to contribute greatly indeed towards answering, in a very considerable degree, the highly important purposes of this truly patriotic institution. We would *particularly* recommend the perusal of this very animated oration to the Irish absentees in England; and, generally, to all those of our readers who have at heart the best interests of the sister kingdom.

To Mr. Magee's discourse is added an account of the proceedings of the above-mentioned association, from which it will appear how far they have been already assisted towards carrying into effect a plan of reform, (religious and moral,) to which all persons and parties, not actually *hostile* to piety and virtue, cannot but be well-wishers.

A principal object, in the view of this worthy association, is the distribution of bibles, and small, cheap, rational, and well-adapted tracts, of moral and prudential instruction, among the poor and the uneducated. It appears that an almost incredible number of such useful books have been circulated; and, as there is much reason to hope and to conclude, with good effect.—To rescue the lower ranks of society from the bondage of ignorance is certainly striking at the very root of that depravity, with which they are so generally and, we fear, too justly charged.

Art. 67. Preached in the Chapel of Trinity College, Dublin, February 16th, 1797, the Day appointed for a National Thanksgiving on account of the Providential Deliverance of this Kingdom from the late threatened Invasion. By the Rev. William Magee, B. D. jun. fellow of Trinity College, &c. and now published at the desire of the Students of the University, &c. &c. 8vo. Dublin printed, &c.

Excellently adapted to the occasion, and in every respect worthy of the author of the preceding discourse.

Art. 68. *Universal Benevolence*: preached in the Parish Church of Castor, Lincolnshire, December 28th, 1796, before a friendly Society of Tradesmen and Artificers, and published at their request. By the Rev. Samuel Turner, A. M. Chaplain to the Earl of Scarborough. 8vo. 6d. Scatcherd.

If this discourse be not peculiarly remarkable for brilliancy of thought and elegance of composition, it has the best recommendation from that spirit of humanity and kindness which it breathes and earnestly inculcates.—We cannot, however, but notice the remark of the preacher, that unanimity, or being *all* of *one mind*, is the basis of charity, because *diversity of opinion* is ever productive of fatal consequences. We hope, and apprehend, that *unanimity*, in the scripture or Christian sense, is very consistent with some *diversity* of

* This institution took place in 1792, and now consists, as we understand, of not fewer than 500 members; the greater part of whom are clergymen; the remainder including some of the most respectable and distinguished of the laity.

opinion.

opinion. What has been more fatal to the peace of society than the presuming to prescribe what others should believe, and insisting on a concurrence in certain articles of faith!

CORRESPONDENCE.

We have received A. B.'s observations on the "Essential Principles of the Wealth of Nations illustrated;" reviewed in our last month's publication. The difference between Dr. Smith and the author of that pamphlet is this:—Dr. S. says that the consumption of ten pounds value, by a manufacturer, is the cause of production to the amount of twenty pounds:—the author of that pamphlet, on the other hand, maintains that the manufacturer produces little more than sufficient to re-place the value of what he has consumed during the progress of his work; while the labourer employed in agriculture, besides maintaining himself and his family, always produces a rent to his landlord. When our correspondent says that, without the existence of the manufacturer, 'there would probably be no production at all,' he forgets that manufacturers are not the only class of consumers; and that "agriculture is a manufacture which can never become unfashionable as long as men are given to eating." That one person, in the present time, consumes as much as two did in the time of Queen Elizabeth, is a far less probable supposition than that on which the author of the pamphlet reasons, in computing the relative value of landed property at those distant periods.

The letter of A. M., from Newcastle on Tyne, did not come under our notice till after our account of the work to which it relates was written and printed. We are sorry that, in consequence, we are prevented from paying particular attention to the circumstances pointed out by our correspondent.

The polite and friendly communication of *Agricola* was received under the same circumstances with that of A. M. above mentioned. He will see, however, that our opinion on the subject nearly coincides with his own.—The *note* in the last Review, on which *Agricola* animadverts in his postscript, was not from the Reviewer's pen, but copied from the preface to the work in question; as was sufficiently marked, though it escaped our correspondent's observation.

Palæophilus forgot, in the course of his inquiries, to discuss the propriety of requiring us to bestow our time and attention on matters which are foreign to our undertaking, and of conveying his request with the imposition of heavy postage. We are continually under the necessity of repressing these letters of inquiry, which should be communicated to *Magazines*; and it is certainly unfair to ask the donation of advice at an expence to the *adviser*.

The letters of '*An Old Friend*,'—M. A. from Sandwich,—and 'A Friend and constant Reader,'—inquire concerning publications which have escaped our Collector's researches.—W. W. is just received.

☞ In the last Review, p. 189. l. 19. for '*which*,' read *who*.

THE MONTHLY REVIEW,

For DECEMBER, 1797.

ART. I. *An Enquiry into the Duties of the Female Sex.* By Thomas Gisborne, M. A. 8vo. pp. 426. 6s. Boards. Cadell jun. and Davies. 1797.

THE respectable author of this moral inquiry has been for some time advantageously known to the public, by a similar dissertation concerning *the Duties of Men* *. It is peculiarly fortunate that he should have undertaken the important task of reasoning with the Female Sex relative to their obligations; as he is totally free from that rash and innovating spirit in morals,—that rage for recommending new experiments in conduct,—which brings with it a much heavier weight of punishment, when practically adopted by the weaker than by the stronger sex. Mr. Gisborne, indeed, appears to be nearly, if not quite, as homely and old-fashioned in his notions of feminine excellence, as was the celebrated author of the Spectator, and seriously to believe that a girl should be modest, a wife chaste, and a mother religious; and that parents and husbands are entitled to more deference and attention, than the half-hour acquaintances of the rout and the ball-room.

Mr. G.'s manner is well known to be diffuse, and not severely syllogistic, but to abound with practical good sense, just precept, cautious counsel, useful remark, and elegant instruction. His style is of the middle kind, neither coarse nor artificial, neither flatly naked nor exuberantly adorned.

We cannot better convey an idea of the author's spirit, than by copying a passage or two. From the seventh chapter, in which the article *Dress* is considered, we have selected the following reflection:

'A very important benefit which results from fixed habits of moderation as to dress, and all points of a similar nature, will be clearly discerned by adverting to the irreparable evils into which young women are sometimes plunged by the contrary practice. The lavish indulgence in which they have learned to seek for happiness,

* M. Rev. N.S. vol. xvii. p. 1.

becoming, in their estimation, essential to their comfort, will bias their conduct in every important step. Hence, in forming matrimonial connections, it exercises perhaps a secret, but a very powerful influence. The prospect of wealth and magnificence, of the continuance and of the increase of pleasures supposed to flow from the pomp of dress and equipage, from sumptuous mansions, shewy furniture, and numerous attendants, dazzles the judgement; imposes on the affections; conceals many defects in moral character, and compensates for others; and frequently proves the decisive circumstance which leads the deluded victim to the altar, there to consign herself to splendid misery for life.'

In chap. xi. treating of the duties antecedent to marriage, the cautions given in the subsequent quotation cannot be too highly commended, nor too frequently enforced:

'The foundation of the greater portion of the unhappiness which clouds matrimonial life, is to be sought in the unconcern so prevalent in the world, as to those radical principles on which character and the permanence of character depend,—the principles of religion. Popular language indicates the state of popular opinion. If an union about to take place, or recently contracted, between two young persons, is mentioned in conversation, the first question which we hear asked concerning it is, whether it be *a good match*. The very countenance and voice of the inquirer, and of the answerer, the terms of the answer returned, and the observations, whether expressive of satisfaction or of regret, which fall from the lips of the company present in the circle, all concur to shew what, in common estimation, is meant by being well married. If a young woman be described as thus married, the terms imply, that she is united to a man whose rank and fortune is such, when compared with her own or those of her parents, that in point of precedence, in point of command of finery and of money, she is, more or less, a gainer by the bargain. They imply, that she will now possess the enviable advantages of taking place of other ladies in the neighbourhood; of decking herself out with jewels and lace; of inhabiting splendid apartments; rolling in handsome carriages; gazing on numerous servants in gaudy liveries; and of going to London, and other fashionable scenes of resort, in a degree somewhat higher than that in which a calculating broker, after poring on her pedigree, summing up her property in hand, and computing, at the market price, what is contingent or in reversion, would have pronounced her entitled to them. But what do the terms imply as to the character of the man selected to be her husband? Probably nothing. His character is a matter which seldom enters into the consideration of the persons who use them, unless it, at length, appears in the shape of an afterthought, or is awkwardly hitched into their remarks for the sake of decorum. If the terms imply any thing, they mean no more than that he is not scandalously and notoriously addicted to vice. He may be proud, he may be ambitious, he may be malignant, he may be devoid of Christian principles, practice, and belief; or, to say the very least, it may be totally unknown whether he does

not

not fall, in every particular, under this description; and yet, in the language and in the opinion of the generality of both sexes, the match is excellent. In like manner a small diminution in the supposed advantages already enumerated, though counterpoised by the acquisition of a companion eminent for his virtues, is supposed to constitute a bad match; and is universally lamented in polite meetings with real or affected concern. The good or bad fortune of a young man in the choice of a wife is estimated according to the same rules.

'From those who contract marriages, either chiefly, or in a considerable degree, through motives of interest or of ambition, it would be folly to expect previous solicitude respecting piety of heart. And it would be equal folly to expect that such marriages, however they may answer the purposes of interest or of ambition, should terminate otherwise than in wretchedness. Wealth may be secured, rank may be obtained; but if wealth and rank are to be main ingredients in the cup of matrimonial felicity, the sweetness of the wine will be exhausted at once, and nothing remain but bitter and corrosive dregs. When attachments are free from the contamination of such unworthy motives, it by no means always follows that much attention is paid to intrinsic excellence of moral character. Affection, quick-sighted in discerning, and diligent in scrutinising, the minutest circumstances which contribute to shew whether it is met with reciprocal sincerity and ardor, is, in other respects, purblind and inconsiderate. It magnifies good qualities which exist; it seems to itself to perceive merits which, to other eyes, are invisible; it gives credit for what it wishes to discover; it enquires not, where it fears a disappointment. Yet, what security can a woman have for happiness in marriage, if the only foundation on which confidence can be safely reposed, be wanting? And ought she not, in common prudence, to consider it as wanting, until she is thoroughly convinced of its existence? He whose ruling principle is that of stedfast obedience to the laws of God, has a pledge to give, and it is a pledge worthy of being trusted, that he will discharge his duty to his fellow-creatures, according to the different relations in which he may be placed. Every other bond of confidence is brittle as a thread, and looks specious only to prove delusive. A woman who receives for her husband a person of whose moral character she knows no more than that it is outwardly decent, stakes her welfare upon a very hazardous experiment. She who marries a man not entitled even to that humble praise, in the hope of reclaiming him, stakes it on an experiment in which there is scarce a probability of her success.

'Among various absurd and mischievous lessons which young women were accustomed in the last age to learn from dramatic representations, one of the most absurd and mischievous was this; that a man of vicious character was particularly likely, when once reformed, to make a good and exemplary husband. At the conclusion of almost every comedy, the hero of the piece, signalized throughout its progress by qualities and conduct radically incompatible with the existence of matrimonial happiness, was introduced

upon the stage as having experienced a sudden change of heart, and become a convert, as by a miracle, to the ways of religion and virtue. The same preposterous reformation occasionally finds a place in compositions of modern date. The reasons which have induced many writers, by no means unskilled in the science of human nature, to construct their dramas on a plan so unnatural, are evident. Following the bent of his own contaminated mind, or solicitous only to suit the taste of a corrupted audience, the author conceived immorality seasoned with wit to furnish the most copious and attractive fund of entertainment. He formed his plot, drew his characters, and arranged his incidents, accordingly. His catastrophe was to turn on the usual hinge, marriage. But though he had, without scruple, exhibited his hero through four entire acts, and three quarters of the fifth, as unprincipled; yet in the final scene to unite him unprincipled as he was to the lady of his wishes, a lady too whom it had been found convenient to represent throughout the drama in a much more respectable light than her intended husband, was an indecorum too flagrant to be hazarded. For form's sake, therefore, it was necessary that an instantaneous reformation should be supposed to be wrought in his heart. Let the female sex be assured, that whenever on the stage of real life an irreligious and immoral young man is suddenly found, when on the eve of matrimony, to change his external conduct, and to recommend himself by professions of a determination to amend; the probability that the change is adopted, as in the theatre, for the sake of form and convenience, and that it will not be durable after the purposes of form and convenience shall have been answered by it, is one of those which approach the nearest to certainty.'

Mr. Gisborne strongly admonishes his female reader against the iniquitous character of a coquette, in the following terms:

'To delude a young man by encouraging his attentions for the pleasure of exhibiting him as a conquest, for the purpose of exciting the assiduities of another person, or from any motive except the impulse of mutual regard, is a proceeding too plainly repugnant to justice, and to delicacy of sentiment, to require much observation. On such subjects, even inadvertence is highly culpable. What, then, is the guilt of her, who deliberately raises hopes which she is resolved not to fulfil!'

We hope and trust that there are yet many women in this country, hitherto a favoured seat of the domestic virtues, to whom this work will be an acceptable present. In the collection of Greek letters published by Aldus Manucius, in 1499, those of Theano throw much light on the state of female character and accomplishment, in the most improved classes of antient society. May our author be yet more successful than Pythagoras, and form his fair disciples to a yet higher culture of the character and the intellect!

Art.

ART. II. *Biographical Anecdotes of the Founders of the French Republic*, and of the eminent Characters, who have distinguished themselves in the Progress of the Revolution. 12mo. pp. 432. 5s. Boards. Johnson. 1797.

THIS very amusing collection of original anecdotes has anticipated by its sale the necessity for our tardy approbation: it will suffice if we select some passages, that are characteristic of the spirit of the work, and of such few men as are likely to preserve a perpetual importance after the foam of the revolution shall have subsided.

The character of General Pichegru is accompanied with so much celebrity, that the following account of him cannot fail to gratify many of our readers:

'When hostilities with the Emperor were imminent, the want of Generals in France was matter of triumph to the *aristocrats*, and of despair to the patriotic party. The loss of Maillebois, de Broglio, and de Castries, was thought irreparable, and the fortune of the state entrusted to the driveller Rochambeau, to La Fayette, a partizan in the *petite guerre* of America, and to the stupid Luckner, who, after 30 years service in the French army, knew not enough of the language to return thanks for a compliment paid him by the Jacobins. It was natural, however, to suppose, that when the qualification of General was extended to the whole army, more would be found than when it was confined to a few individuals. And so upon experiment it proved. In every campaign we have seen private soldiers and even private citizens giving proofs of the highest military talents; and have often been astonished at receiving the news of a splendid victory along with the first mention of the successful General's name. Of these Generals, except perhaps Buonaparte, no one has gained greater renown than Pichegru.

'General Pichegru was born in 1761, at Arbois, in Franche-Comté. His parentage was mean, but he received a good education, under the tuition of the monks belonging to a convent in his native town. Having made great progress in the abstruse sciences, he was sent by the good friars to teach philosophy, and the mathematicks, in a college belonging to their order at Brienne. This circumstance it was which gave rise to the ill-founded report of his having been a monk.

'He afterwards enlisted in the artillery, and soon rose to the rank of serjeant, the highest to which a plebeian could aspire; but when the Revolution came, and opened a road for untitled merit, he was promoted step by step to the command of an army. He had not been long in that eminent station, when in conjunction with Hoche, he marched to attempt the relief of Landau. Though it was in the midst of a severe winter, the attack on the Austrian positions was renewed day after day, with doubtful success. On the fifth Pichegru was seen in the front of the line, in the midst of a tremendous fire, waving his hand and exclaiming, *point de rétraite aujourd'hui*,

aujourd'hui, mes enfans * ! That day there was no retreat; and very shortly after Landau was relieved.

'At the beginning of the ensuing campaign, he was appointed to oppose Cobourg in the north; and ordered by Robespierre's committee *to conquer*.—This imperious command,—which plainly implied that the guillotine would be the reward of ill success, was accompanied by directions to press the Austrians in the centre, and to content himself with harassing them upon the flanks. Finding that the blood of his soldiers flowed to no purpose as long as he did so, he left Landrecies to its fate, and boldly advanced into the enemy's country upon Cobourg's left. The victories of Meucron, Courtray, and Hoogleden, justified this movement. Jourdan, who commanded the Sambre and Meuse army, under Pichegru's orders, being ultimately successful upon the right, Prince Cobourg was obliged to fall back with his centre, and abandon his conquests in French Flanders, as well as the whole of the Austrian Netherlands. This campaign would have been still more decisive, if a plan devised by Pichegru and Carnot could have been put in execution. While a sufficient force was acting upon the front of the allies, and while fifty thousand men were guarding the passage of the Rhine, to prevent their receiving reinforcements, the army of the Moselle was to have fallen upon their rear. This plan, by placing Prince Cobourg between two fires, would have insured his total ruin, and have broken the sinews of the war at a single blow; but its execution was prevented by the necessity of incorporating the army of the Moselle with that of the north.

'Having thus rid himself of the Austrians, Pichegru turned to Holland, and availing himself of a seasonable frost, which gave his troops a free passage across the rivers and canals, pushed the British and Dutch army before him, and entirely over-ran a country, unconquerable perhaps in any other circumstance.

'In this long course of conquest, Pichegru made great innovations in the art of war. Contrary to the practice of other Generals, he never laid siege to a fortified place that was not necessary to secure his position. Instead of filling the enemy's ditches with the dead bodies of his best troops, he very wisely preferred driving their armies out of the field at much less expence of blood, and confident that the fortresses would afterwards fall of themselves.—Pichegru was also the inventor of that system of incessant attack, which is so congenial to the temper of the French nation, and which so completely baffled all the deliberate plans of the coalesced powers. Of this system the value was well understood by the King of Prussia, who, in a letter to the Emperor, expressed himself in the following words:—"The French Generals pursue incomparable plans of operations, which disconcert and defeat all our projects."

'The official accounts that Pichegru gave of his victories, in which he seldom mentioned more than the result, formed a singular contrast with the rodomontade of the National Commissioners, who never

* No retreat, my lads, to-day.'

failed

failed to call the enemy slaves and cowards; and to make thousands of them *bite the dust*, with the loss of some half dozen republicans. A great part of Pichegru's modesty is, however, supposed to have originated in a fear of exciting the jealousy of Robespierre and his associates. In spite of all this caution, a member of the mountain party reproached him at Brussels with the greatness of his reputation. *Citizen Representative*, answered the General, *I perceive that aristocracy has only changed hands among us.*

'Pichegru's humanity is no less honourable to him than his noble atchievements in the field. He constantly resisted the barbarous decree which forbad the giving of quarter to English or Hanoverians, as well as that which directed the execution of the Austrian garrisons of Valenciennes, Conde, Le Quesnoy, and Landrecies, if they did not surrender upon the first summons. This latter decree he meant to elude by not summoning them till they should be reduced to the last extremity; but he was over-ruled by the National Commissioners, to whom the brave Commandant of Le Quesnoy made answer, that he knew of no right one nation had to order another to dishonour itself. The mercy of the French Generals in sparing the lives of these devoted men, nearly cost them their own.—The ruffian Robespierre denounced Pichegru, Moreau, and some others the very day before his fall, and would certainly have pursued them to the guillotine, if he had not been brought to it himself.

'Holland being subdued, Pichegru took the command of the armies upon the Rhine; and made considerable progress in Germany in the following campaign; but at the end of it, the tide of war turned and drove him back upon the French frontier. This was the end of his military career.—He was removed from his command, and offered the embassy to Sweden as a compensation. He thought proper, however, to refuse it, and retired to his native town in such narrow circumstances that he was obliged to sell his horses and camp equipage for his support.

'From this poverty, neglect, and privacy, he was rescued by his fellow Citizens, by whom he was elected a member of the Legislative Body in the present year 1797. When he took his seat, the whole Council of Five Hundred rose, as a mark of respect, and unanimously appointed him their first President.

'In the senate Pichegru was invariably in opposition to the Executive Directory; and continued to abet all the plans that were brought forward to favour the return of the emigrants and priests, till he was arrested as a principal conspirator in a supposed plot to produce a counter-revolution, and ordered by the Legislative Body to be transported without a trial!

'Pichegru is stout, athletic, and well fitted by nature to encounter the fatigues of war. Upon a first acquaintance there is something austere about him; but this roughness wears off with a little intercourse. Though by no means of a phlegmatic disposition, he is always cool and deliberate in his conduct. The extent and versatility of his talents were fully shewn by his taking the lead in the senate as well as in the field. In a word, though Pichegru may be a great traitor, it cannot be denied that he is a very great man.'

Syeyes, we here find, is by no means in favor with his contemporaries. His indifference to individuals passes for contempt of mankind. He is said to have a pliancy of character which forfeits esteem, and an obstinacy of opinion which unfits him for party-co-operation. Unambitious of practical control, he covets intellectual dominion. He resigns, with monkish indifference, the riches, the places, and even the formal honors offered to him, but never relents in forcing a principle into practice, nor in carrying a theoretical dogma into effect. In a word, he is the high priest of political philosophy. Such men are the natural dread of statesmen, whose *arbitrium* they coerce, whose compromise with circumstances they condemn, and whose clumsy energies they reprobate, as deficient in that ideal neatness with which the imagination can drill and discipline a people to submit to any peculiar institutions. Statesmen, therefore, willingly cast on such men a vindictive obloquy, and vent in personal abuse their secret impatience of the invisible but useful bondage, in which they are held by speculations of disinterested benevolence. Syeyes has suffered by this instinctive enmity: but, when the number of radical ideas, of far and long branching plans, which he planted in the hot-bed of the revolution, shall be separately pointed out by future historians, he may expect from posterity a colossal elevation and a progressive gratitude.

In the account of Gregoire, (p. 119,) no notice is taken of his meritorious exertions in behalf of universal toleration, nor of his very useful volume on the physical, moral, and political re-generation of the Jews.

Lequinio (p. 144) is mentioned with undue tenderness. His conduct, when commissioner of the Convention, displayed that compound of audacity, cruelty, and lust, which is so common among the pupils of his opinions. We have heard enough of the arguments of this philosophy, to be aware that they are sufficiently plausible to collect a sect; and to produce complete conviction in those, who shut their ears to the doctrines of the rival schools:—but, when we seek among its followers for an honest and good man, we want at noon-day the lantern of Diogenes. The inference from experience, against the tendency of mortalism and atheism, is not less glaring in modern Europe than in antient Rome.

Some account of Madame La Fayette occurs at p. 198. This real heroine is a pupil of the Christian school; and she has exhibited, in circumstances the most trying, a fidelity to duty, on which the sainted shades of Eponina and of Lady Rachel Russell may look down with admiration:

When

'When La Fayette resisted the commands of the sole remaining legitimate power in France, his "widowed wife" was arrested. Under the despotism of Robespierre, she escaped death only by a miracle—part of her family was actually immolated to his vengeance—but, what to some will appear more terrible, she experienced an unremitting captivity of fifteen months; during which she suffered all the horrors of a close confinement, being immured within four walls, subjected to a scanty and precarious diet, secluded from her children, and prohibited even from the light of heaven.

'On the death of the tyrant, the voice of humanity was once more heard, and she was liberated, and restored to the arms of her afflicted daughters. But she was a wife as well as a mother, and her beloved husband was still in bondage! For he who had endeavoured to avert the execution of Louis XVI.—such is the gratitude of courts—was languishing in an Austrian prison!

'She accordingly repaired to Hamburgh, accompanied by her children only; for she had not wealth sufficient to hire a single domestic; and she possesses a lofty spirit of independence, which taught her to reject pecuniary assistance, even from her few remaining friends. As soon as her health was a little restored, she set off to Vienna, and prostrated herself at the feet of the Emperor.

'Francis III. is in the flower of his youth. The chilling hand of age has not yet rendered him morose; and, surely, *victory* cannot have blunted his feelings, and made him at once haughty and insensible!—No! no! there is not a prince of his house, from the obscure Count de Hapsburg of a former period, to the late powerful tenant of the Imperial diadem, who has had more occasion to find and to feel that he is a *man*.

'Weeping beauty did not supplicate in vain; the German Monarch raised her from her lowly posture, and promised better days. With his permission, she flew on the wings of affection; and, strengthened by conjugal love, knocked at the gate of the fortress that confined her dearly beloved husband, whose speedy deliverance (vain idea!) she hoped instantly to announce.

'The massive bolts of the dungeon give way; the grating hinges of the iron doors pierce the ears; she and her virgin daughters are eyed, searched, rifled, by an odious and horrible gaoler; and those who, but a moment before, deemed themselves deliverers, now find themselves captives!

'Reclining in the bottom of thy dungeon, these tears cannot be seen, these sighs cannot be heard; nor can the quick decay of youth and beauty, cankered in the bloom, and dissolving amidst the horrors of a German prison, be contemplated. But the heart of sympathy throbs for you, ye lovely mourners! the indignation of mankind is aroused; the present age shudders at your unmerited sufferings; and posterity will shed a generous tear at their recital. Anguish may not yet rend the bosoms of your persecutors, but a dreadful *futurity* awaits them; and, were it possible to escape the scourge of offended Heaven, they will yet experience all the vengeance of indignant history!'

We shall add the account of Isnard, whose elocution was probably less impressive than that of Vergniaud, but whose published speeches far surpass those of any other French orator:

'This Legislator, as deservedly celebrated for his probity and talents, as for his misfortunes, was the son of a wealthy merchant of Grasse, in the south of Provence. No instance could more strongly evince the attention bestowed in France on the important subject of education in the families of private citizens than this of Isnard. Although his father resided in a small provincial town, at a distance from any public seat of learning, yet the education of his son qualified him for a representative of the people, under the first Constitution, and rendered him inferior to none of his colleagues, Vergniaud excepted, in classical and polished eloquence.

'He was appointed by the Department of Var a Deputy to the second Legislature. Soon after the assembly of that body, he distinguished himself by an accusation which he brought against the King's Ministers, for not communicating to the Legislature the particulars of the infamous partition treaty of Pilnitz, and for not adopting such defensive measures as might defeat the projects of the associated despots.

'When the insincerity of the King became so notorious that the Legislative Body found it impossible to secure liberty without depriving him of his power, and in mere despair were compelled to convert France into a Republic, the people were called upon to elect a Convention, with sufficient powers to create a Republican Constitution. Isnard was elected to this Convention, and in the first six months was one of its most conspicuous, and at the same time, in his principles, one of its most moderate Members.

'He was considered as the chief of the party of the *Federalists*, which was, however, no more than a ramification of that of the *Girondé*. From motives of policy he warmly opposed the King's trial; and prophetically anticipated all the evils of which that event has been partly a consequence. *Will you*, said he, *for the sake of the blood of one man, involve yourselves in a war of ten years' duration, cause the death of three millions of our brethren, and expend ten milliards of property?*

'After the King's execution, and that England and Spain had engaged in the war, Isnard exclaimed in the Convention—*The die is cast; our lot is liberty or extermination!* Impressed with this opinion, he wrote an eloquent and pathetic exhortation to the people, the armies, and the popular societies, urging them to persevere in the war, for that in a war of freemen against slaves, the former could have little to apprehend.

'On the fatal 31st of May, the day on which the violent Demagogues, Robespierre, Danton, and Marat, violated the sanctuary of the National Representation, Isnard was President of the Convention. His friends had apprised him of the expected commotion; and some of his party had moved that measures of defence should be taken to preserve the integrity of the Legislature. In this critical situation

situation it was that he made the heroic declaration—"*Let them assault me; let them surround me with their daggers; I will, notwithstanding, remain at my post, and die covered with glory, as a faithful representative!*"

'The sacrifice of one life would, however, have availed nothing; the measures of the Mountain were too prompt and vigorous to be resisted. It was fortunate for Isnard that he made his escape. His last words on this memorable day were intended to deprecate the mischiefs which he foresaw as the consequence—*the astonished traveller shall inquire*, said he, *on what part of the Seine Paris existed.* Being exiled, as well as Petion, Louvet, Buzot, and others of the same party, he was obliged to conceal himself nearly fifteen months in the house of a friend, in one of the inland departments. In this period it was generally supposed that he had perished or emigrated, and the Terrorists gave out that he had stabbed himself. When, after the 9th of Thermidor, he wrote a letter to the President Rewbell, asking leave to take his seat again in the Convention, a sudden ecstacy of joy burst through the hall, the Members exclaiming—*Our colleague, Isnard, is come back from the other world!*

'Isnard took no active part during the remainder of the session of the Convention. In a mission to the Department of the *Bouches du Rhone*, such had been the mischiefs perpetrated by terrorism, that he found himself inadequate to repair the evils which he every where witnessed. Under the new Constitution, he continued, during one session, a Member of the Council of Five Hundred. In this Assembly he spoke but once, and his speech was an apology for his silence: When Simeon was accusing the Jacobins of the South—"*My heart also bleeds*, said he, *but since, in this Assembly, I can only speak to rocks, I choose rather to be silent.*"

It was not worth while to insert the name of Voltaire, to talk of him so little and so ill.

ART. III. *The Life of Bianca Capello, Wife of Francesco de Medici, Grand Duke of Tuscany.* Translated from the German Original of J. P. Siebenkees. By C. Ludger. 12mo. pp. 200. 3s. sewed. Lee and Hurst. 1797.

WE have already offered some strictures on Mr. Noble's Memoirs of the Medici*; and this work will undeceive the public with respect to some of the characters that were misrepresented by him. It was originally composed in German by M. Siebenkees, a resident at Venice, and was completed in the year 1789. That all-pervading industry of research, which characterises the German inquirers, is a prominent feature of the composition. Besides the printed chronicles, the almost inaccessible archives of Venice, and the libraries and hoarded manuscripts of Florence, have been ransacked for every frag-

* See Rev. for October, p. 188.

ment

ment of correspondence or document that might elucidate a fact, or authenticate a date, relative to the heroine Bianca Capello. What remains conjectural is given as conjecture; and the united information is put together with orderly plainness, and without an ambiguous phrase or an oracular philosophic reflection. In short, the author belongs to the old and honest school of historians, whose object was truth, and whose writings, by a natural consequence, infused into society the love of morals and of quiescence.—The translator has properly executed his office.

In one circumstance, however, we apprehend our careful author to be mistaken; namely, in the substitution of Don Antonio. It is far more probable that this young man was really a son of the Grand Duke by Bianca; and that the proofs of his spuriousness were an after-contrivance of the friends of Ferdinando, who might have reason to be jealous of his popularity at Florence; than that Bianca should have invented a pregnancy, when no worldly advantage was likely to result from the deceit. The present author thus tells the story:

'The plan, upon which the execution of her future political existence was to be established, developed itself a year after the death of the Grand-duke Cosmo. She had long since prepared every thing, that could answer her ends, and particularly chosen those persons, on whose secrecy she could rely. Both male and female agents were in her pay, and assisted her, either in deceiving the publick, or in canvassing and executing her scheme. Each individual of this association knew the part, he had to act, but the whole economy of the plot was unknown to them all. This secret was intrusted to none but to Bianca's most intimate chambermaid, Joanna Santi, who arranged and conducted the whole. This woman had singled out several pregnant women of the lower class in different parts of Florence; without either these women, or those who were employed in observing them, knowing any thing of Santi's intentions. At the close of the year 1575 every thing was sufficiently prepared, and Bianca caused the report of her pregnancy to be circulated. During all this time, and till the very critical point of execution, Bianca's conduct was so circumspect, and she acted the part of a pregnant woman so naturally, as to deceive, not only the prince, whose raptures were boundless, but likewise every unbiassed person about her. On the 29th of August 1576 one of the women, who had thus been pointed out, was delivered of a son. Santi had no sooner received this intelligence, but she caused both the mother and child to be conveyed to a house of Bianca's. There she paid a visit to the woman, and under the pretence of shewing the boy to somebody in the adjacent room, took him from his mother's side, and sent him in the night to the mansion of her mistress, to be kept there till the hour appropriated for the fraudulent transaction.

'During the whole day Bianca feigned the symptoms of a woman in labour, and the Grand-duke, who never left her a minute, waited with

with impatience for her delivery. But this critical event was protracted so late in the night, that the prince, worn out with fatigue and anxiety, found himself obliged to withdraw for a short time, and left nobody for her assistance but his physicians, whom she likewise contrived to send away. No sooner was she left with her confidential friends, but the news came, that she had been delivered of a son. Francesco had just laid down, when the messenger arrived with the intelligence. Intoxicated with joy, he immediately hastened to Bianca; received the boy in his arms, called him his son, and gave him the name of Antonio, in compliment to St. Anthony, who, he believed, had been propitious to the prayers of his favourite.

'Bianca could not expect, that her stratagem should remain concealed, whilst there existed any one, that knew of it. She therefore contrived to rid herself of them in the most cruel manner; so that they were all either murdered, drowned in the Arno, or some way or other dispatched. The real mother, as soon as Santi had taken the child from her, was conveyed to Bologna by Garzi, a physician, in the pay of Bianca, without being ever made acquainted with the fate of her infant. Some time afterwards her conductor, on the point of death, revealed to her the whole transaction, and cautioned her against Bianca's machinations. This unhappy woman, not thinking herself safe at Bologna, wandered all over Italy under an assumed name, during twelve years, till the demise of Bianca, when at the jubilee she discovered her situation in a confession to a Bolognese priest, requesting him to obtain leave for her return to Florence from Francesco's successor, the Grand-duke Ferdinando. The wet-nurse and another waiting-woman, who likewise knew part of the secret, were precipitated into the Arno. Joanna Santi a year after the transaction was dismissed by Bianca and sent to Bologna; but on her passage over the Apennines she was assaulted by a set of disguised banditti, who wounded her with several musket-shots. She however arrived alive at Bologna, where she made an authentic declaration of every thing she knew of this affair, and of the violent death of all those, who had any knowledge of it. She declared, that she took her murderers for banditti, hired by Bianca, who, fearing lest she should reveal her secret, had determined upon her assassination. This deposition was forwarded to Cardinal Ferdinando, who however during Bianca's life never made use of it against her.

'Thus the stratagem was made publick by the very means, which had been adopted to keep it secret. But before the sad scenes, which it occasioned, had taken place, several persons had suspected the fraud. Notwithstanding Bianca had arranged every thing with the greatest art to deceive the eyes of the observer, yet she had not entirely escaped the watchfulness of the physicians. These men had remarked, that some of the symptoms of a woman in labour, which Bianca had exhibited, were not quite natural; they had taken umbrage, and their doubts had reached the ears of the Grand-duke.—Francesco soon received notice from different quarters, that he had been imposed upon; but all proved to no effect. He could not think of the possibility of a deception, and his joy in having a son was so great, that he never made the least inquiry into

the business, but on the contrary publickly acknowledged Don Antonio as his offspring. Bianca had, on her part, used every effort to endear the child to him. Letters are yet extant in the archives of Florence, which she caused him to write to his supposed father, when he was scarcely two years old.—This is indeed but a trifling circumstance in itself, but it evidently shews, how artfully she seized upon every opportunity of courting the prince's affections for the boy.

'She was not ignorant of the suspicion, with which some persons had endeavoured to inspire the Grand-duke against her. She had either been informed of it by the common report of the town, or Francesco had himself acquainted her with some of the accusations, which had been lodged against her. Be that as it will; she must in either case be sensible, that her fraud could not remain a secret, and hence she herself confessed the whole transaction to him a few years after the event. In this manner she probably meant to avoid the dangers, which might have befallen her, had the prince received the convincing proofs of her guilt from a stranger. She was not mistaken in this, for Francesco's attachment was not in the least lessened by it, and he persisted in claiming the boy as his own child.'

Who does not feel the great improbability of this strange statement?

We read with satisfaction, and conviction, the proofs produced by M. Siebenkees that Bianca did not die by poison, but of the consequences of a dropsical complaint. The suspicions excited during her last illness, that she was meditating to feign a pregnancy and delivery, in order to govern after her husband's death in the name of her child, would easily provoke the accusation that her original pregnancy also had been fictitious. The slight shewn to her remains by the Cardinal is a strong proof that he had no hand in her death: the poisoner would have betrayed no enmity.

Meisner, a distinguished German novellist, has fundamentally altered this romantic history into a fine novel, from which some extracts occur in a recent English production.

ART. IV. *Miscellanies*; or, Literary Recreations. By I. D'Israeli. 8vo. 7s. Boards. Cadell jun. and Davies. 1796.

THE writer of entertaining *miscellanies* is a more important character in human society, than the pride of erudition may be willing to allow. It has hitherto been customary to value an author, in proportion to the duration of *time* through which the interest of his compositions is to extend; and those are called the great writers who are read in every age by a dozen persons, and are unknown in every age to the multitude. Surely, however, it would not be less just to adopt, as the standard of mensuration, the extent of *space* through which the interest

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of a composition is to prevail,—to weigh off the mass of *contemporary* against the mass of *successive* readers,—and to assign the same quantity of value to the tutor of three brothers, as to the preceptor of the grandfather, the father, and the son. On this plan of appreciation, the dispersers of knowlege may challenge competition with the discoverers of truth; and the amusers of the toilette and the tea-table may contend for the myrtle with the supposed sources of classical pastime.

The characteristic merit of the author of the work before us consists in a vivacity and brilliance of style, mottled with antithesis and spangled with allusion; in a tiptoe wit, dancing and balancing on the brink of conceit; and in an universal familiarity with the minor chronicles of literature, and with the subordinate feuds and private anecdotes of its heroes. His present volume commences with dissertations on *Miscellanies*, on *Professors of Art*, and on *Style*. On the latter subject, he well defends the importance of peculiarity, and prefers the *mannerist* in style to the man of routine. In an Essay on *Historical Characters*, he favours the opinion that they are mostly false representations of nature; ideal substitutions of a consistent dramatic non-entity, for the less marked and imperfect creatures of real life.

In the chapter on *Prefaces*, the following anecdote occurs:

'It would appear that there is no lie, to which a Prefacer is not tempted. I pass over the commodious Prefaces of Dryden, which were ever adapted to the poem, and not to poetry, to the author, and not to literature. The boldest Preface-liar was Aldus Manutius, who having printed an edition of Aristophanes, first published in the Preface, that Saint Chrysostom was accustomed to place this comic poet under his pillow, that he might always have his works at hand. As in that age, a saint was supposed to possess every human talent, good taste not excepted, Aristophanes thus recommended became a general favourite. The anecdote lasted for near two centuries; and what was of greater consequence to Aldus, quickened the sale of his Aristophanes. It was at length detected by Menage; and Monnoye, the commentator of Baillet, observes, that it is proper to undeceive the world respecting this ingenious invention of the Prefacer of Aristophanes.'

The next dissertation concerns *Diaries*, *and Self-biography*. We are doubtful whether the latter word be legitimate: it is not very usual in English to employ hybrid words partly Saxon and partly Greek: yet *autobiography* would have seemed pedantic.—The *account of Dennis the critic* well describes, we apprehend, the English Zoilus.—In the *comparison of Erudition with Philosophy*, Mr. d'Israeli introduces the new word *Erudit*, as more convenient than the circumlocution, *man of erudition*: if the innovation be allowable, the phrase ought, perhaps, like

virtuoso, literati, dilettante, to have been borrowed from the Italian.

The recommendation of *Poetical Opuscula* contains nothing very new, except the remark that our literature is in want of such things. Does Prior, do the anthologies of Dodsley, Pearch, &c. &c. supply nothing of this kind?

The Disquisition on a cant phrase, *the Enlightened Public*, is fraught with good sense: we shall extract from it the following observations:

'He who thinks, will perceive in every enlightened nation, three kinds of people; an inconsiderable number instructed by reason, and glowing with humanity; a countless multitude, barbarous and ignorant, intolerant and inhospitable; and a vacillating people with some reason and humanity, but with great prejudices, at once the half-echoes of philosophy, and the adherents of popular opinion. Can the *public* be denominated *enlightened?* Take an extensive view among the various orders of society, and observe how folly still wantons in the vigour of youth, and prejudice still stalks in the stubbornness of age.

'To trace the human mind as it exists in people, would be the only method to detect this fallacious expression. The unenlightened numbers, who are totally uninfluenced by the few, live in a foul world of their own creation. The moral arithmetician, as he looks for the sum total of the unenlightened public, must resemble the algebraist, who riots in incalculable quantities, and who smiles at the simple savage, whose arithmetic extends not further than the number of three.

'In a metropolis, we contemplate the human mind in all it's inflections. If we were to judge of men by the condition of their *minds*, (which perhaps is the most impartial manner of judging) we should not consult the year of their birth, to date their ages; and an intellectual register might be drawn up, on a totally different plan from our parochial ones. A person may, according to the vulgar era, be in the maturity of life, when by our philosophical epocha he is born in the tenth century. That degree of mind which regulated the bigotry of a monk in the middle ages, may be discovered in a modern rector. An adventurous spirit in a red coat, who is almost as desirous (to use the wit of South) to receive a kiss from the mouth of a cannon, as from that of his mistress, belongs to the age of chivalry, and if he should compose verses, and be magnificently prodigal, he is a gay and noble troubadour. A sarcastic philosopher, who instructs his fellow citizens, and retires from their society, is a contemporary with Diogenes; and he who, reforming the world, graces instruction with amenity, may be placed in the days of Plato. Our vulgar politicians must be arranged among the Roundheads and Olivers, and Tom Paine himself is so very ancient as to be a contemporary of Shimei. The result of our calculations would be, that the enlightened public form an inconsiderable number.

'It must however be confessed, that what knowledge has been accumulated by modern philosophy, cannot easily perish; the art of printing

printing has imparted stability to our intellectual structures, in what depends on the mechanical preservation. Human science can no more be annihilated by an Omar. A singular spectacle has, therefore, been exhibited; and it is sometimes urged by those who contemplate, with pleasing astonishment, the actual progress of the human mind, as a proof of the immutability of truth, that in the present day, every enlightened individual, whether he resides at Paris, at Madrid, or at London, now thinks alike; no variation of climate, no remoteness of place, not even national prejudices, more variable and more remote than either, destroy that unanimity of opinion, which they feel on certain topics essential to human welfare.

'This appears to be a specious argument in favour of the enlightened public. But we should recollect, that this unanimity of opinion, which so frequently excites surprise, is owing to their deriving their ideas from the same sources; at Paris, at Madrid, and at London, the same authors are read, and, therefore, the same opinions are formed.

'Thus we account for this unanimity of opinion; and we may now reasonably enquire if [whether] *unanimity of opinion* always indicates *permanent truth?* It is certain that very extravagant opinions were once universally received; it becomes not an individual to affirm that some of our modern opinions are marvellously extravagant; we must leave them for the decision of posterity. We may, however, say to the greatest genius, look at what your equals have done, and observe how frequently they have erred. Reflect, that whenever an Aristotle, a Descartes, and a Newton appeared, they formed a new epocha in the annals of human knowledge; it is not unreasonable to add one, among your thousand conjectures, and say, that their future rivals may trace new connections, and collect new facts, which may tend to annihilate the systems of their predecessors. Is not opinion often local, and ever disguised by custom? is not what we call truth often error? and are not the passions and ideas of men of so very temporary a nature, that they scarce endure with their century? This enlightened public may discover that their notions become obsolete, and that with new systems of knowledge, and new modes of existence, their books may be closed for their successors, and only consulted by the curious of a future generation, as we now examine Aristotle and Descartes, Aristophanes and Chaucer. Our learning may no more be their learning, than our fashions will be their fashions. Every thing in this world is fashion.

'It may also be conjectured, that amidst the multitude of future discoveries, the original authors of our own age, the Newtons and the Lockes, may have their conceptions become so long familiarised, as to be incorporated with the novel discoveries, as truths so incontestible, that very few shall even be acquainted with their first discoverers. It would therefore appear, that the justness, as well as the extravagance of our authors, are alike inimical to their future celebrity.'

In pleading for *the liberty of the press*, the following admirable observation occurs:

'A virtuous monarch, like a virtuous author, will consider the freedom of the press as the organ of his people's felicity; for by that organ alone can the voice of truth resound to his throne. He will respect the language of the philosopher; and he will leave calumniators to the fate of all calumny; a fate similar to those, who having overcharged their arms, with the fellest intentions, find, that the death they intended for others, only in bursting, annihilates themselves.'

The essays on *Reading* and on *Poetical Expression* are not, in our apprehension, altogether fortunate: that on *habituating ourselves to an individual pursuit* contains good advice. On *Literary Genius*, *Literary Industry*, the *Influence of Climate*, and *Novelty*, the author displays his manner more advantageously than his mind. Not so on the *Influence of the Female Character*, which chapter is written in a way more remote from affectation, and more replete with delicate and correct observations, than most others. The author is hostile to what he calls the *alliance between love and religion*. What he says on this subject is very striking and entertaining: but we apprehend that he carries his hostility too far. The late Mr. Stuart (commonly styled "Athenian Stuart") used to ask the following question and throw out the following ideas: "Why should not our churches admit the masterpieces of art, and encourage the public imagination to embody the heroes of our religion in the finest forms of ideal beauty?" "Perfect abstraction," he would observe, "is impossible. The real object of pious contemplation and of worship must for ever (he thought) be a sensible image, the sound of a word, the form of a word, or the shape of some natural object—with which those trains of sentiment are associated that describe its attributes." This we leave for the speculation of the curious reader, who will perhaps agree with our late ingenious friend, that "we may as well recur for the subtratum of association to the chizel of Phidias or to the pencil of Michael Angelo, as to the mystical name of the Cabalists. Piety or impiety consists in associating benevolent or malevolent attributes with the object of adoration; not in choosing between an idea of the ear or of the eye."

In the *Dissertation concerning French and English Poetry*, there is not enough of specific comparison. However Racine may have spoiled his Greek plays by the introduction of that conventional gallantry which was so repugnant to antient manners, his *Athalie*, at least, approaches to a faultless combination of sublimity, regularity, and pathos.

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On the whole, we have been much amused and gratified by the perusal of this Miscellany. We have, for a number of years past, noticed with attention the successive publications of this lively and sensible writer, from his out-set in the walks of literature; and it is but justice to observe, with respect to his general merit, that his progress has been marked by improvement.

It may seem singular if we take no notice of the Preface to this volume, and equally singular to notice last that which is presented first: but the Preface is itself peculiar, and may justify peculiarity in regard to it. After a few introductory remarks on the subject of his own work, the author observes that 'the opposite opinions of periodical critics have afforded him some amusement, some instruction, and some indignation; and, in want of a subject for this Preface, that of their character may not be uninteresting to the lover of literature.' Many may dispute the *necessity* of making out a Preface: but Mr. D'Israeli is a warm advocate for Prefaces, and therefore he was resolved to form one—out of Reviews and Reviewers, wanting another subject. We must confess that in this discussion he has many shrewd and just observations, and that he appears to have, in several respects, a due conception of the office of a Reviewer: but he, as well as others, seems alive to all the (unavoidable) defects of a periodical publication, and to all the requisites for it, but insensible to the difficulties attending it—opposing its excellence, obstructing even its mediocrity, in regard to talents in all branches, impartiality on all occasions, and consistency on every point. It is not our intention, however, to review this review of ourselves. As our business, indeed, is to criticise writers, we cannot be angry if writers criticise us;—*hanc veniam petimus damusque vicissim;* and our opinions, together with the hypercriticisms of any who may chuse to attack us, are alike at the bar of the public. Before that tribunal, then, we leave the remarks of Mr. D'Israeli; neither depressed by his disparagement in certain respects of all literary journals, nor elevated by the praise which, in some instances, he has bestowed on us in particular.

Art. V. *A Descriptive Sketch of the present State of Vermont, one of the United States of America.* By J. A. Graham, L.L.D. late Lieutenant-Colonel in the Service of the above State. 8vo. pp. 186. 6s. Boards. Fry. 1797.

This work is distributed into a series of letters addressed to the Duke of Montrose, which might have been called, with equal propriety, chapters or sections; for they have no-

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thing epistolary excepting the address and subscription, which are constantly used and unnecessarily repeated.

Dr. G. is a determined panegyrist not only of his country but of himself; his spirited portrait, his claim of consanguinity to the noble house of Montrose, and the cause of the academical honour conferred on him, are proofs of the self-satisfaction with which he anticipates the universality of his work:

'Should the following pages ever find their way into other languages, it will increase my satisfaction; as other nations will then see a Republican's sentiments of freedom secured to him by the equal laws of England: and contemplate, with astonishment, the opening scenes of grandeur and importance traced out by Providence on the immense continent of the new world: a world, on whose greatness, at a future period, must depend, in a greater or less degree, the councils, the safety, if not the fate of the rest of the globe.'

We were before ignorant that degrees were so promptly given even to eminent strangers: 'During my stay in London, the Principals of the Royal College of Aberdeen, *being informed of my arrival in England*, were pleased to confer on me a Doctor's degree of the Civil and Canon Laws, and sent a diploma to London accordingly.' P. 9.

It is an axiom with most political writers, that the true wealth of any country is the proportionate extent of population. To an insidious attempt, therefore, to promote the emigration of English subjects to America, we feel it our duty to oppose every objection which is warranted by experience. Many who, from a love of change or disgust, originating in opinions concerning religion or politics, hastened to "the new world," have experimentally discovered that solitude, or at most the intercourse with imperfect society, cannot confer happiness on enlarged and cultivated minds. The labourer or mechanic may there find his situation improved by increased wages. America may be the poor man's country: but the man of affluence, refinement, or learning, will know how to appreciate the more matured state of society, in which the power of communication is the great cause of reciprocal happiness. To be master of a desert, to establish a colony, and to build a town, may fill the mind with dreams of beneficence highly flattering to an individual; who, when he has put his theories in practice, will probably find that he has sacrificed the solid comforts of his fortune, and the advantages of rational intercourse, to a painful pre-eminence.

The subject opens in the third Letter:

'Vermont is one of the United States of America, bounded on the *North* by *Canada*; on the *East* by the river Connecticut, which divides it from *New Hampshire*; on the *South* by *Massachusetts*; and

on the *West* by *New York.*——It is about 155 miles long, and 60 broad: situated between 42°, 44°, and 45°, of *North Latitude;* and between 1° 43′, and 3° 36′ of *East Longtitude* from the Meridian of *Philadelphia;* and is divided into eleven counties, to wit, *Bennington, Rutland, Windham, Windsor, Addison, Chittenden, Orange, Caledonia, Franklin, Essex,* and *Orleans.*

'A chain of high mountains, running *North* and *South,* divides this State nearly in the centre, between the river Connecticut, and lake Champlain.

'The height of the land is generally from 20 to 30 miles from the river, and about the same distance from the New York line.

'The natural growth upon this mountain are hemlock, pine, spruce, and other evergreens, hence it has always a green appearance, and on this account has obtained the descriptive name of Vermont, from the French, *Verd-Mont, Green Mountain.*

'On some high parts of this mountain, snow lies till May, and sometimes until July. The country is generally hilly, but not rocky; it is finely watered; the soil is very fertile, and there is not a better climate in the world. The inhabitants are about 120,000. The bulk of them are emigrants from Connecticut and Massachusetts.

'The principal towns are *Bennington, Rutland,* and *Windsor.* The General Assembly hold their sessions alternately at Rutland and Windsor.'

We are next made acquainted with the constitution of Vermont, the house of representatives, general assembly of the state, supreme executive power, the laws, council of censors, courts of judicature, and the militia.

In his description of Benington, the capital of the county of the same name, the author calls the houses, 'magnificent and elegant:'

'Mr. *Moses Robinson* has a superb brick house in *Bennington,* as also Mr. *J. Robinson.* Mr. *Dewey,* and Mr. *Smith,* have very elegant wood houses; but for real taste in Architecture, Mr. *Titchenor*'s wood house is the best laid out and executed, according to the size of it, of any in the County.—His chimney pieces and hearths are of a beautiful clouded marble, as highly polished as any I have seen in *London;* and to his further honour be it spoken, Mr. *Titchenor* assured me that most of these were executed by his own hands.'

A monotonous style of panegyric prevails, whatever be the topics, whether men or things;—the land flows with milk and honey; and the 'leading families and characters,' individually noticed, are, as Marc Anthony says, "all honourable men;"—who, in a very great proportion, practise the law.

From the last letter only we learn the immediate cause of Dr. Graham's visit to England, as agent of the Episcopal Church of Vermont, to the society for propagating the gospel in foreign parts:

'In *Religious Concerns*, the first and most important obligation on man is obedience to his Maker. The peace of our minds depends so essentially on this, as that every man should be left to his full and perfect liberty, and to follow the dictates of his own conscience in all his communications with the Deity.

'The inhabitants of *Vermont* have adopted this principle in its fullest extent. Some of them are *Episcopalians*, others are *Congregationalists*; some are of the *Presbyterian*, others of the *Baptist* persuasion; and some are *Unitarians*, while others again are *Friends*, commonly called *Quakers*. As they all, at times, stand in need of each other's assistance in the common concerns of life; so are they all persuaded, that the Government has nothing to do with their particular and distinguishing tenets. It is not barely *toleration*, but *equality* in this respect, which the people of *Vermont* aim at. Their ideas are, that no one party shall have any power to make laws or forms obligatory on another; that each denomination may lay themselves under what covenants and civil contracts they please; but that Government shall not know any distinction between them: and that all professions shall enjoy equal liberty, without any legal pre-eminence whatever.

'Peace, quietness, and prosperity to the State, are the result of this religious freedom of opinion. No man is chosen to, or excluded from, civil offices, on account of his particular religious sentiments. The Clergy of the several denominations have no chance of assuming any power but among their own party. *The people are under no obligation to support any teachers, but what they chuse to lay themselves under, by special contract entered into between the pastor and his flock:—neither can any civil advantages be gained or lost, by belonging to one denomination rather than to another.*

'The causes of, and motives to, contention, being thus taken away, there can scarcely remain any improper circumstance to influence men in their respective opinions. In this *equality* of all parties, religious professions become what they always ought to be—not matters of gain, honour, or civil distinctions; but of sentiment, persuasion, and conscience.

'The settlement and support of the Ministers of Religion, has been assisted and encouraged by the Government. The earliest grants of lands in this State, were made by BENNING WENTWORTH, Governor of *New-Hampshire*. This Gentleman was of the communion of the Church of England. In the grants of land that were made by him there were three rights in each township reserved for religious purposes. One to the Society for propagating the Gospel in foreign parts; one for a glebe, designed for the use of an Episcopal Clergy; and a third for the *first settled* Minister, intended for his private property, to encourage the settlement of a Minister in the then new Plantations. In the grants of Townships which have been made by the Government of *Vermont*, two rights have been reserved for the support of a Clergy; one for a parsonage, designed for the maintenance of a Minister, and unalienable from that purpose; another to become the property, and designed to encourage the settlement of the first Minister. *This right accrues to the first Clergyman who is settled in the*

Town,

Town, of whatsoever profession he may be. The salary of the Minister ariseth wholly from the special contract entered into between him and the people. These contracts are altogether voluntary: but when made, by a law passed October 18, 1787, are considered as being of equal force and obligation as any other; but no persons of a different denomination are affected by them. The Law has no particular reference to any sects, but considers them all as having a right to make what covenants they please, with the minister of their own choice, and being of course bound, by their own act, to fulfil such covenant.

'No embarrassments have attended any of the grants of land, which have been made for religious purposes, but those designed for a glebe; and those made to the Society for propagating the gospel in foreign parts. In many of the towns there were no Episcopal clergymen, nor any incumbent to take the charge of the glebe lots The Society have not concerned themselves about the lands which were granted to them. Both these rights have remained unimproved and uncultivated, except where individuals have gained possession of them; and it has been a great disadvantage to the State, to have such tracts of land lying waste. It has repeatedly been a matter of consideration in the General Assembly, what ought to be done with these lands. Instead of coming to any decision upon the matter, in *October* 1787, the General Assembly passed an act, authorizing the *Select men* of the several towns, to take care of, and to improve, the glebe and society lands for the space of seven years; and to apply the incomes to the improvement of the lands, those excepted, which were in the possession of an Episcopal Minister.

'This Law had been, for a considerable time, but little attended to; till at length the Episcopal Church applied, by their agent, to the venerable Society, in London, for propagating the gospel in foreign parts, praying the Society to relinquish their rights to those lands in their favour; but the venerable Society declined making any such relinquishment. In the meantime, the General Assembly took upon themselves the right of sequestrating such lands, and appropriating them to the use of Public Schools and Literary Institutions: by which the primary intention of the Grantor (his Majesty's Governor of *New-Hampshire*) was defeated; and by which the Episcopal Church have lost the benefit originally intended for them.'

This volume is recommended by much typographical elegance, and vignettes well engraven on wood, in the manner of Bewick; a portrait of the author, also, as we have already mentioned, is prefixed; and though we found it necessary to object to the work in some particulars, it presents interesting information to the inquirer concerning the present state of America.

ART. VI. *History of the Original Constitution of Parliaments*, from the Time of the Britons to the present Day; shewing their Duration and Mode of Election, the various Innovations and Alterations which have taken place in the State of the Representation of the People in the Reigns of the several Kings and Queens of England, the Periods at which Cities and Boroughs respectively first sent Members; the Times of their discontinuing to exercise that Privilege, their Restoration, &c. to which is added the present State of the Representation; containing an impartial Account of the several Contests which took place at the last Election, Names of Proprietors and Patrons of Boroughs, contradictory Rights of Election, Charters and Local Privileges, Number of Voters, State of Factions in Cities and Boroughs, &c. By T. H. B. Oldfield, Author of the History of Boroughs. 8vo. pp. 548. 7s. 6d. Boards. Robinsons. 1797.

THIS ample title-page is of itself an analysis of the contents of the work; the object of which is to prove the absolute necessity of reform in the second great council of the nation. The present system of parliamentary representation is demonstrated to be faulty, not only from the abuse of, but a total deviation from, the original constitution. The author combats the assertion of able lawyers, "that our parliaments were first held in the 49th of Henry III." by evidences that the ninth of the same reign was the true æra. The Britons are here said to have convened parliaments; and the Saxon "witenagemote," or representation of the people by the wise men, in preference to the "mickle gemote," or general assembly, affords sufficient proof of the fundamental right of universal suffrage.

Every unconstitutional restriction or infringement seems to owe its origin to the feodal system introduced by our Norman ancestors. The counties and certain cities sent four members each, prior to Edward I.; (a privilege reserved to London only;) the 23d year of whose reign exhibited the first partial representation of the people.

A view of the several parliaments convened, in which the right of being represented during successive reigns had been granted or denied to different boroughs, presents us with much interesting information.

The mode of choosing county members by freeholders, instead of householders, was introduced by act of parliament in the 8th of Henry VI.; and the practice of electing members for cities and boroughs by exclusive bodies, or corporations, is an innovation of a more modern date. Edward IV. first created boroughs by charter. Henry VIII., departing from the precedents of his ancestors, empowered the principality of Wales

Wales to send twelve knights for the twelve counties; and forty of the boroughs were then privileged to elect twelve burgesses by act of parliament; 'the very mode by which the advocates for parliamentary reform have recommended a renovation or at least an amelioration of the present corrupt system, and which the enemies of that measure affect to deprecate as an innovation.' As a corollary to his history of parliament under different reigns, he observes:

'Thus the state of the representation of the people has been suffering innovations and alterations from the forty-ninth year of Henry the Third, till the death of Charles the Second, including a period of four centuries: and now, since some boroughs are totally annihilated in every thing but the name, and the major part of them reduced to a few houses or cottages, and become the property of individuals, we are told it is never to be altered. Can there be more injustice in taking the right of electing members from a borough that has not a house, or a single inhabitant to exercise that right, than in depriving the most populous towns of any representation at all? or can there be more danger in restoring the whole people to their just rights, than there is in with-holding them? I shall leave it to the ingenuity of the enemies of reform to resolve these questions.

'If the exclusive right of a few boroughs to choose the representatives for the whole people of Great Britain can be defended upon any principle, that part of them which has been omitted to be summoned in different reigns, and have not yet been restored, are at least entitled to their share in that exclusive right. If the argument of "once a borough, always a borough," is to be persevered in, there are no less than *seventy* of that description which have been discontinued at different periods since the commencement of the exclusive system, and have not so far got into favour in any of the restoring reigns as to get back their share of this right. Manchester and Leeds would then have an equal right with Midhurst and Old Sarum, which have neither houses nor inhabitants; and the opponents of equal representation would have the satisfaction of knowing that their own system, as far as it goes, had the merit of being compleat.'

It is asserted that the House of Commons, even since the passing of the Grenville Act, which established committees for the decision of contested elections on petition, have varied so frequently in their judgments concerning the same point, as to leave the real power and extent of franchises in their original obscurity.

The account of *Cricklade* introduces the following pertinent reflections:

'This borough was convicted of the most gross and general corruption before a committee of the house of commons in 1782, on the petition of Samuel Petrie, Esq. against the return of Paul Benfield, Esq. and Sir John Macpherson; on which occasion an act of parliament was passed to disqualify those electors who

who had accepted bribes, and to extend the right of voting for the future to the free-holders of the several hundreds of Highworth, Staple, Cricklade, Kingsbridge, and Malmesbury. This act has operated as an effectual check to corruption in this borough, as it has also done at Shoreham in Sussex, where a similar act has had the same effect, and is an incontrovertible proof that a parliamentary reform, upon the most liberal and extensive basis, would effectually eradicate that systematic corruption which has for so many years obtained the overwhelming influence of the boroughs, and now threatens the destruction of the whole political fabric. This is the infected spring that contaminates all the branches, and infuses its deadly poison into the heart of the constitution. The time, however, seems to be rapidly approaching that will unite all opinions upon the immediate necessity of restoring the representative system to its original purity.'

Of the shameless bribery and peculation so successfully practised, we have two notorious instances:

'*Shaftesbury.*—It is no part of the plan of this work to enter into the system of bribery practised in any of the boroughs, as it would be injustice to mark out any particular place when that practice is become so general: and those who are in possession of the mode of bribing voters in one or two cases may apply it to all the rest, and he will not be very incorrect in his knowledge of the whole.

'In 1774, Sir Thomas Rumbold, and Sir Francis Sykes, two nabobs, were returned to represent this borough. A petition was presented by Hans Wintrop Mortimer, Esq. complaining that the two sitting members, by themselves and their agents, had been guilty of many gross and notorious acts of bribery and corruption.

'It appeared in evidence, on the trial of this petition, that money to the amount of several thousand pounds had been given among the voters, in sums of twenty guineas a man, and that the persons who were intrusted with the disbursement of this money, and who were *chiefly the magistrates of the town*, devised very singular and absurd contrivances to conceal through what channel it was conveyed to the electors. A person, concealed under a ludicrous and fantastical disguise, and called by the name of Punch, was placed in a small apartment, and through a hole in the door delivered out to the voters parcels containing twenty guineas each; upon which they were conducted to another apartment in the same house, where they found another person, called Punch's Secretary, who required them to sign notes for the value received: these notes were made payable to an imaginary character, to whom was given the name of *Glenbucket*. Two of the witnesses swore that they had seen Punch through the hole in the door, and that they knew him to be Mr. Matthews, an alderman of the town.'—

'*Shoreham.*—It appeared from the defence made by the officer, that a majority of freemen of this borough had formed themselves into a society under the name of the *Christian Club*, and that under the sanction of piety and religion they made a traffic of their oaths and consciences, and set the representation of the borough to sale to the highest bidder.

'The

'The members of the society were bound to secrecy by oaths, writings, bonds with large penalties, and all the ties that could strengthen the compact; and they carried on their traffic by means of a select committee, who, under pretence of scruples of conscience, never appeared or voted at any election themselves; but having sold the borough, and received the stipulated price, they gave directions to the rest how to vote; and by this complicated evasion, the employers and their agents, having fully satisfied their consciences, shared the money as soon as the election was over without any scruple.

'This case being proved before the committee, they reported the whole matter to the house: a bill was thereupon brought in to incapacitate eighty-one freemen of Shoreham by name, from voting at elections of members to serve in parliament, and for preventing bribery and corruption in that borough by extending the right of election to all the freeholders of the Rape of Bramber, one of the six divisions of the county of Sussex. This bill was passed into a law, and received the royal assent the last day of that session.

'Here is another instance of parliamentary reform, added to that of Cricklade, and had the right of voting been extended to the resident inhabitant house-holders, instead of the freeholders, it would have had the effect of resisting influence, as well as corruption: but where the right of suffrage is annexed to property instead of persons, we invariably see influence prevail.'

From the whole we learn that, out of 558 members, 243 are returned by the influence of, or nominated by, Peers; 159 by Commoners; and 22 by the Treasury; so that there are only *one hundred and thirty-four members of the whole House freely and fairly elected!!!*

To remedy this evil, Mr. O. approves the simple but efficacious plan of Mr. Granville Sharp as promising superior success:

'The number of houses in Great Britain are, according to the house-tax, twelve hundred thousand. Let these be divided into primary assemblies, of ten each, to be denominated by their ancient term of tythings; each of them electing annually their conservator of the peace, or tything-man. Let ten of these tythings form the hundred court, agreeable to ancient usage, and elect annually their constable of the hundred. Ten of these hundreds, again, should form the court of the thousand, and elect annually their Elderman or magistrate; and two thousand should form the elective district to choose a representative for the parliament. This mode would establish a system of representation perfectly fair and equal, and would be effected without the least departure from the plan agreed upon by the society of the Friends of the People. It is only an organization of that plan upon the antient practical principles of the constitution, and might be effected in the following regular progression—

1,200,000 house-keepers.
120,000 tything-men.
12,000 constables.
1,200 magistrates.
600 representatives.

'Should

'Should the plan for universal suffrage be adopted, the same system will be equally practicable, though on a more extensive basis.

'The objections made by the opponents of reform, and those who are interested in the abuses existing under the present form of representation, on the ground of impracticability, are fully refuted by the actual existence of this excellent system, till it was overturned by Norman violence. It is only our object to recur to the original principles of the constitution, to purify it from its abuses and corruptions, and to restore it to its native beauty and splendor.'

The style of this performance is not unexceptionable in respect to correctness; and the author's impartiality in some instances may be questioned: but its design and its principles are good. Considering the present depravity in the system of borough management, we cannot but allow,

"—— *Pudet hæc opprobria nobis*
Et dici potuisse, et non potuisse refelli."

ART. VII. *Archæologia, or Miscellaneous Tracts relating to Antiquity*, &c. Vol. XII. &c.

[*Article concluded from the last Month, p.* 304.]

THE 23d number of this volume is of great length, occupying eighty pages, and consisting of extracts from a MS. intitled, "The Life of Mr. Phineas Pette, one of the Master Shipwrights to King James the first, drawn up by himself:" it is communicated by the Rev. S. Denne. In the eleventh volume of this work, is a "Memoir on British Naval Architecture, by Ralph Willet, Esq.*" This gentleman very naturally introduced Mr. Pette in his memoir, and suggested that there were of this family persons in a regular line of descent, who were ship-builders of eminence in the service of the crown from the reign of Henry the sixth to the end of the reign of William the third. This conclusion he founded on an extract from the description of the ship called *the Sovereign*, (not *Royal-Sovereign*, as it has been sometimes styled, but *Sovereign of the Seas*†,) given by Heywood the historian; who, having said that the prime workman and overseer is Mr. Phineas Pette, adds that his ancestors have continued, in the same name, officers and architects in the royal navy for the space of two hundred years and upwards. Mr. Denne controverts this opinion, and produces some authorities which seem to weaken it: the name of *Pette* has, however, been *long* distinguished in these valuable exertions of human

* Article XVIII. See also M. Rev. for Oct. 1796. vol. xxi. N. S. p. 152.

† Mr. Denne justly suspects another ship to be mis-named by Mr. Willett, viz. *More Honour*, more properly *Mer Honeur—the Sea's Glory or Honour.*

ability.

ability. The farther part of the dispute we leave to be settled by these scientific gentlemen. Mr. *Phineas* Pette struggled for many years with the vicissitudes of human life; he was born in the year 1570, and appears to have died A. D. 1647. King James the first treated him with just respect; and he was yet more highly favoured by prince Henry, whose early removal, A. D. 1612, he greatly laments. At the head of his inveterate enemies was the Earl of Northampton, who with his associates so obstinately repeated their charges against him, that, after other measures and inquiries, his majesty, during the life of prince Henry, appointed an *hearing* at Woolwich, at which he chose to be present himself, together with the prince: the result was entirely in Mr. Pette's favour: but though the inquiry, according to this account, was conducted in a fair and equitable manner, it proceeded at the same time in great form and state: the prince as well as the nobles *standing* the whole time near the king's chair; and as for poor *Pette*, he was kept constantly on his *knees*, amid many disheartening circumstances. The prince, more humane, encouraged him as far as propriety would allow, and petitioned that he might have a little relief by standing up, but—such is the pride of little and narrow minds!—his majesty would not permit it.—Mr. Deane remarks on this circumstance:

'The propriety of this submissive and servile homage from man to his fellow creature, may, however, be thought very questionable, especially when, from the long continuance of it, it must be productive of much fatigue and pain, as was the case in this instance. But James was, in his disposition and conduct, more like a despotic Eastern potentate, than the sovereign of a free people. To dispute what a king might do in the height of his power, as he told his parliament, was as seditious as it is blasphemous to dispute with God. And, though, only presiding on the trial of a ship-builder on a charge of insufficiency, he could not forbear reminding his auditors, that he was in the seat of God, as his representative and substitute. Of the kind of homage he imposed on the presumed delinquent, a contemporary monarch judged very differently; this anecdote being related of Gustavus Adolphus: "When the town of Landshut, in Bavaria, surrendered to him at discretion, the principal inhabitants fell down on their knees before him in presenting to him the keys of their town: "Rise, Rise, said he, it is your duty to fall on your knees to God, and not to so frail and feeble a mortal as I am."'

Among the memorandums, A. D. 1630, we observe what follows:—'About the 23d of November I was sent to Portsmouth to enquire after the worm, which was reported to eat the ships in that harbour. Several shipwrights being joined with me, we found, on oath, that it was only a rumour to hinder the keeping any of his majesty's ships in that harbour.'—

Charles

Charles the first, we learn, paid several visits to Mr. Petre, and was entertained by him; particularly on the 6th of June 1637, his majesty, with the queen, and many lords and ladies, dined on board his ship, the *Sovereign of the Seas*.—With this year our information closes: but, as Mr. Denne has drawn his extracts merely from a copy, he questions whether it contains the whole of the original MS. which is to be found, he says, in the British Museum: since that is the case, we rather wonder that he should not, by consulting it, have endeavoured to render this article more complete.

The Abbé de la Rue, who communicated, in the former part of this volume, a dissertation on the works of Robert Wace, presents us now with another, on the Lives and Writings of various Anglo-Norman Poets of the twelfth Century. It is one, and that a principal purpose of his writing, to shew, 'that the French are indebted to England and its monarchs for the most eminent poets that we know of in their language.'—Notwithstanding the labour and ingenuity which have been exerted in displaying the history of the *Troubadours* *, or *Provençal Poets*, who became more remarkable about the conclusion of the eleventh century, we have our doubts whether they can be distinguished in their origin from the minstrels, &c. who attended the princes, nobles, and gentry, and were found in camps, as well as courts and cloisters: about the above period their number seems to have augmented:—many additions were made to them by people of rank and fortune, as well as of genius. Henry the first of England, who began his reign with the twelfth century, was styled *Beauclerc*, to distinguish him as a scholar, or an encourager of learning, as far as it could then be attained or understood. His court was frequented by the poets or historians of the time: one of them, the chevalier Luc de la Barre, had the courage to write a satire on the prince, for which he is said to have cruelly suffered; for the enraged king caused his eyes to be put out: a dreadful punishment, remarks the Abbé, which serves to shew either an excessive fear of ridicule in Henry, or the dangerous consequences that might result from satire among a people who delighted so much in poetry.—Philip de Than, Samson de Nanteuil, Geoffroi Gaimar, David, Benoit, and Guerneo, are the names here particularly specified. Of all these, except David, their works have reached the present time, and are to be found in the British Museum. Several pertinent observations are introduced; and all the works, amid their fables, furnish some true history, and acquaint us with manners and customs of the times. *Benoit* seems to

* See M. Rev. vol. li. p. 558. vol. lii. p. 600.

have excelled in 'a rich and fertile imagination, together with lively and animated descriptions that indicate a truly poetical genius.'

Mr. Warton here receives a little censure for pronouncing too hastily on Benoit, and also for asserting so positively, "that all the works of the Anglo-Norman *Trouveurs* perished with the ancient castles of those barons for whose pleasure they were composed." This is particularly mentioned relative to a song or a canticle, on the advantages of crusades, set to music and found at the end of Benoit's works.—It is remarkable that this piece should have escaped the diligent researches of Dr. Burney.

The Abbé pledges himself to continue the discussion of a subject which is very honourable, he says, to the English nation.

A barrow, in Derbyshire, situated on the summit of a hill called *Fin-Cop*, has been carefully investigated by Mr. Hayman Rooke. It disclosed two or three skeletons, one of which had an oblong piece of dressed black Derbyshire marble fastened by a strong cement to the skull: some urns also appeared, with ashes and burnt bones, together with arrow heads of flint, and a spear-head, shaped out of a piece of lime-stone, and made very sharp at the point. Mr. Rooke conjectures that this elevated spot, secured by a double fence, may have been the site of a British town or fortress, and that the barrow was the sepulchre of the chieftain and relatives. Certain it is that weapons of flint and of lime-stone suggest a very remote period, and, when found as these were, appear to indicate the relics of a primitive and barbarous people. The urns, with their composition and forms, might afford some assistance in the inquiry.

Description of a Tablet from the Arundelian Collection, found in Essex, but in what part of that county is not known. It was purchased, by the present proprietor, from the Duchess of Portland's museum, in the year 1786. It is of silver-gilt, and has been richly enamelled, bearing many figures which agree with the times of popery. The letter that gives the short account carries us back to the reign of Edward III.

The title of the following number may amuse some readers:

'The Accompte of Sir Edwarde Waldegrave, Knighte, oone of the Qwenes Highness Prevy Counceile, and Mr of her Mat^tes greate Warderobe. As well of all Receiptes of Moneye, of Clothes, of Golde Velvetts, and other Sylkes owte of the Qwenes Mat^tes Stoore. As also of all the Empc'ons, Provisions, and Deliverels, for the Buryall of the late famows Prince of Memory Kinge Edwarde the Syxte of that name, who departed from this transitory Lyffe the Syxte Daye of Julye, in the 7th Yere of his Reigne, and was buryed the 8th Daye of Auguste, in the firste Yere of the moste prosperos

prosperos and victorius Reigne of owre most dradd Sovereign Lady Marye, by the Grace of God Qwene of Englonde, Fraunce, and Irelonde, Defendor of the Faythe, and of the Churche of Englonde and Irelonde, in Earthe the Supreme Hedd.'

The expence, it may be concluded, is enormous: but we leave the particulars, which are very numerous, for the examination of those who have leisure to attend to them.

A few observations on the *Pusey horn**, by Lord Radnor, being N° 28, finish the present list. It is remarked, among other things, that the inscription first on the horn has been renewed in a subsequent age according to the characters then in use; and it is farther conjectured that the original might be so ill decyphered as to produce *Pecote*, instead of *Pesci* or *Pusey*, the real and antient name of the family and the parish. A genealogical table, here inserted, contains five generations antecedent to Richard, living in the twenty-fifth year of Edward the first.

An Appendix offers, as usual, extracts from some memoirs, which it has not been deemed proper to publish *entire*. 'The Life of Sir George Carye, born A. D. 1555, and written by himself:' it consists merely of short memorandums, of one or two lines, relative to his situation and employments; such as, '1625. Sworn a privy counsellor to king Charles,—and created earl of Totnes;' in the year 1629, he died.—A proclamation by Edward IV. A.D. 1465, is curious: it was made for regulating the price of silver bullion, and the value of the money of the kingdom. A bracelet, found on the wrist of the skeleton of a full sized man in the east-riding of Yorkshire, may deserve notice, but we do not learn of what metal it is formed.—An antient dagger, rescued from the old iron in a smith's shop, is remarkable, as having belonged either to Anthony Beck, bishop of Durham, A. D. 1283, or to one of his military attendants.—Two hawk's rings, of silver, and one gilt, each found near Hedingham-castle, Essex, are supposed by Lewis Majendie, Esq. who sends the account, to have belonged to the antient family of De Vere, which the inscription appears to justify.—The same gentleman describes a gold ring, deserving of notice for the elegance of its ornaments and workmanship, found near Windsor, which had probably remained concealed for about two centuries.—Another ring, belonging to Lady Dorothea Hotham, must be a curiosity, the stone a sardonyx, with a beautiful impression of the head of James.—An instrument of brass, resembling gold, found at the bottom of

* Archæologia, Vol. III. See also M. Rev. for Nov. 1775. vol. liii. p. 413.

a mine,

a mine, is concluded to be one of the celebrated hooks used by the Druids.—A stone ornament in the deanery-house at Windsor, with an inscription, 'Cristoffero decano Urswyk 1500,' concludes the volume. The number of plates is LII.

ART. VIII. *Plans for the Defence of Great Britain and Ireland.* By Lieutenant-Colonel Dirom, Deputy Quarter-Master-General in North Britain. 8vo. pp. 150. 2s. 6d. sewed. Cadell jun. and Davies. 1797.

A WORK on so interesting a subject as the defence of our country, by the intelligent historian of the East India Campaign *, cannot but prove acceptable to the public; and we with pleasure enter on an examination of it. The Colonel begins with sensibly pointing out the difficulties attending the enemy's advancing into the country, from their want of *cavalry* and *artillery*; the horses for which could not be brought over without a vast fleet; and it is our own business to prevent their getting horses here. He then proposes the thoroughly constitutional measure of 'arming a considerable portion of the resident inhabitants of the country.' This scheme is in a great degree established by the present *volunteer corps*.

'*Forts* (says the Colonel) are either very advantageous, or very prejudicial in the defence of a country.' They are advantageous if sufficiently strong to compel the enemy to commence a regular siege: but prejudicial if weak, 'as they would, when taken, greatly strengthen the enemy's line of operation, and facilitate his progress into the country. Therefore, upon the commencement of a war, the forts, which may appear to be essential for the defence of the country, ought to be completely repaired and victualled for a siege; or they ought to be entirely dismantled and abandoned.' These remarks would be very just if we meant to take measures only against a formidable invasion: but our not being able strongly to fortify our whole line of coast is surely no reason for leaving our smaller towns open to the depredations of a privateer, or flying squadron. Many instances have occurred, during this war, of shipping being saved by small forts and batteries. The Colonel, however, continues:—'Upon considering what has been stated, it will appear to be particularly dangerous, in the defence of an island, to have a fortress contiguous to the coast, because the enemy can bring his cannon and whole force against it, and supply his army during the siege without the assistance of land carriage. Such dire experience had there been in Scotland of

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* See Rev. vol. xi. p. 439.

this inconveniency, that in 1567 an act of parliament was passed in this kingdom for demolishing the castle of Dunbar, and the fort of Inchkeith, to *prevent their being of any use to an enemy.*' We will not discuss the policy of this conduct in 1567, when, from the insignificance of their navy, the Scotch might despair of defending or relieving their islands and maritime posts: but we should deem such an act highly injudicious at present; since, from the very different relative situations of the protecting and invading navies, we should naturally wish the enemy to be detained as long as possible on the coast, that our fleet might have time to collect, and to attack him. As a proof of what a few guns will sometimes effect, and that we do not differ from the intelligent author without reason, we shall relate a circumstance that came within our knowlege, respecting the very town of Dunbar which the Colonel has mentioned. In the beginning of the year 1781, while the writer of this article happened to be in Scotland, that successful free-booter the notorious Fall appeared off the town, and in a pompous manner summoned it to surrender. There were at that time no military, nor even an armed association, within eight miles: but the provost, a respectable merchant, (and who, as was remarkable, bore the same name with the freebooter,) sent a defiance to Capt. Fall, who in revenge immediately opened his fire, and sent several shots on shore. The worthy provost, however, having collected the resident seamen, got up a ship's gun or two on the scite of the old works; and one of his first shots passing immediately over the privateer's quarter-deck, the commander filled his sails, and precipitately made off. After this attack, an enclosed battery was erected.

Pursuing his arguments against fortifications on the coast, the author adds: 'The fortifications for the defence of the dock-yards in England can therefore be justified only by necessity, and ought to be kept within the least possible bounds.' Here we again differ from him: For what greater injury could the enemy attempt, with any possibility of success, than the destruction of our dock-yards?

In Colonel Dirom's ideas of the utility of gun-boats, floating-batteries, and alarm-signals, we thoroughly concur; and the prevalence of this opinion has been shewn by their being already adopted. Judicious plans are also given for driving the coast, forming magazines, and for the disposition of the army against an invading enemy; followed by *Reflections on the Necessity of a permanent System of Defence for Great Britain and Ireland*, on which, from our ideas of their utility, we shall dwell at some length.

Upon

'Upon the breaking out of a new war, (says Col. D.) we find, alas! that we have no force. Every plan, however discordant in a general system of defence, is then adopted, and every means must be used to *raise men*: and even *rank in the army*, which ought to be the sacred reward of service and merit, is sacrificed, and its discipline thrown loose to increase its numbers.' To obviate these evils, the Colonel returns to his plan of a general volunteer militia, composed of resident inhabitants properly selected. In proof of the utility and practicability of this scheme, he reminds us 'that the states of Greece, and even Rome itself, were, during the periods of their freedom, defended by a militia; in which every man, of an age to bear arms, who had a house, a family, or property to protect, was enrolled, and into which *it was an honour to be admitted.*' He then instances the modern Swiss; who, while they have improved their country and increased their population, have preserved their independence by a *barrier* of *bayonets*, 'because their discipline is made subservient to their manufactures and agriculture.' To come nearer home, the Colonel mentions our own West India islands. 'In Jamaica, lately, the fierce and stubborn Maroons were not subdued by the few regular troops stationed in that island, but by the exertions and activity of a militia, inured to the climate, and acquainted with the inmost recesses of a wooded and mountainous country.'

The ordinary militia, though a venerable establishment, the author deems inadequate to our defence, on account of two defects:

'The first is, that corps embodied for service in this manner, draw men from their homes and render them regular soldiers, devoted solely to the profession of arms, so that forces sufficiently *numerous* for the effectual defence of the country cannot be embodied in this manner; because the expence of maintaining a great army, upon such an establishment, would be too burdensome to the state, and be the means of withdrawing too great a portion of the people from agriculture and manufactures. The second defect is, that such corps, being composed almost entirely of substitutes, have not, the officers excepted, that immediate interest in the defence of the country, and the constitution of its government, as a militia would have, if formed of a part of the *resident* inhabitants of the country.' P. 92.

Having thus shewn the utility of numerous bands of creditable volunteers, in addition to the regular militia and standing army, as part of our permanent establishment, the author adds that, 'in order to prevent uncertainty, as to the numbers and force which may be depended upon, it is necessary that the volunteers should be inrolled to serve for a certain time, which shall be limited to one year.' The men are to have a small proportion of pay, merely sufficient to compensate for the loss of

the time employed in exercise: on a calculation of which, it appears that we may maintain 126,000 trained volunteers, ready to assemble at an hour's notice, for the expence of 10,000 regulars.

Colonel Dirom proposes that the volunteers should not be exempt from the ballot for the regular militia, because the services of men who came merely for that exemption 'would not be very desirable in the volunteer corps.' This requires consideration.

Our foreign possessions make a standing army necessary: but it ought, the Colonel justly observes, in a free government like our's, 'to be founded in some measure upon the militia, and to arise from thence as a highly finished superstructure does from a broad and solid basis:'—as the first step to which, the young officers of the regulars should previously have served as volunteers in the militia, and the adjutants and drill serjeants of the militia should be taken from the regulars.

Many other useful suggestions are added, which we warmly recommend to the consideration of those who have more power than we have, 'to render these hitherto happy united kingdoms impregnable to both internal and external enemies; to promote every where the security of the British empire; and, under the favor of Divine Providence, to maintain that pre-eminence among nations by which we have been so long distinguished as a warlike, a virtuous, and an industrious people.' P. 146.

ART. IX. *Sketch of Financial and Commercial Affairs in the Autumn of* 1797. In which, among other Things, the Mode of conducting the *Loyalty Loan* is fully considered; and Means of Redress to the Subscribers to that Loan suggested, without Prejudice to the State. 8vo. pp. 105. 2s. 6d. Wright. 1797.

THIS work evidently comes from the pen of a writer who is extensively acquainted with the subjects of trade and finance; and many hints are here thrown out, which highly deserve the attention of government, especially in times of daring and desperate resource like the present. It appears that, upwards of a year ago, the author, foreseeing the pecuniary difficulties of the country, communicated his thoughts to some friends of administration: but from his not being asked any questions on the subject, he concluded that his observations, and the plan which he had formed, were not approved; and he rested satisfied with having done all that could be expected of him (in his private station) for the public good. 'When, however, he considers how the loan of 18 millions was managed, and what happened to the Bank of England last spring, he now cannot but look back to a plan, which,

which, though intended to prevent evils rather than to be applied as a remedy after they had happened, yet by varying the mode of execution, and adapting that plan of finance to the circumstances and exigencies of the present time, might still really be made to answer the purpose of a remedy, or at least to avert future evils.'

The main proposal contained in this pamphlet is:

'Open, with the authority of Parliament, a voluntary subscription for the purpose of creating a *War Fund* to the extent of a hundred millions, and consisting of notes payable to order, at certain periods after the conclusion of a general peace, none for less than twenty shillings, nor for more than one thousand pounds. Those notes, to such an extent as Parliament may from time to time determine, to be lent to the state by the subscribers, who will according to their subscriptions only, (as in chartered companies) be answerable to the holders, as the state will be to the subscribers, not only for the principal, but also for an interest of 5 per cent. per annum on the sum total so lent, the subscribers taking on themselves all trouble and expence, in consideration of being permitted to issue some of the smaller notes without interest, and the larger at lower rates than the interest allowed to them by Government, which last will be also lower than any former loan has ever cost.' P. 89.

Whether this proposal, carried into execution, would have entirely prevented our recent embarassments, we shall not presume to determine: but we think that it certainly would have had a direct tendency to produce that most desirable effect, by creating a kind of paper currency superior to any hitherto employed, resting on the united security of the state, and of a great number of respectable individuals. How the author's project may still be adjusted to present circumstances is a matter well worthy of public attention; and to this end he purposes to

'Separate from the operation of the War Fund, the banking part, and instituting for this part a distinct establishment, under the denomination of the *Auxiliary Banking Fund*, so called from the aid that it is intended to afford to the state, and at the same time to the trading interest of the country; while relieving from heavy and unmerited loss the subscribers to the loan of eighteen millions, by future advantage. Yet that separate establishment must remain so far connected with the original War Fund, as to draw from the new sources of revenue of this last (as will be hereafter explained), the means of stability to the notes, which the auxiliary fund would issue.

'2°. For that and other good purposes, at a time when no new loan, in the common way, can be obtained, without depressing very materially the prices of the stocks (if to be obtained at all), it would be proper and expedient to raise the supplies in some other way;—as by taxing the income of every man in the kingdom, in the receipt

of more than £500. per annum, for part of that income; men in trade, whose income is precarious, and ought not to be disclosed, and who would pay their share in another way, only excepted; levying this tax according to the last year's rent-rolls of lands, houses (those inhabited by the owners excepted), or of any other immoveable property in Great Britain, or in our colonies, where the owners do not personally reside, and on the income from property in the public funds, or in the joint stock of any chartered companies or corporations, as may appear by the books of the Bank of England, East India Company, &c.

'3°. All places and pensions from government and church livings, exceeding £500. per annum as aforesaid, to be subject to the same tax, and of incomes, arising from sinecure places, or places performed by deputies, whether at home or in our colonies; or from the plurality of church benefices, where the incumbents neither reside nor do duty, to be applied during the same period to the War Fund.

'4°. All men concerned in trade to contribute to the War Fund, in the following proportions.

'Bankers, brewers, distillers, and every one interested directly or indirectly as partners or sharers in those branches of trade, or in any kind of manufacture whatever, and whose yearly income, from such concern, shall exceed £500. to pay for a licence £. *per ann.*

Merchants of every description in the same manner - - -

Warehousemen and wholesale dealers - - - -

Shopkeepers and salesmen - - - - -

'5°. Besides those taxes upon trade, there is another that ought to be submitted to, in time of war, for the benefit of convoys to protect our merchant ships; and this perhaps can best be levied in proportion to their measurement, at so much per ton, subjecting the masters or the owners of all ships, who shall be found to have wilfully departed from convoys at sea, to a heavy penalty, by way of additional tax, for the benefit of the same fund. This penalty, half to go to the informer, ought to be levied whether the ships, so departing from convoy, shall arrive safe or fall into the hands of the enemy; whose privateers would by this means be greatly diminished, while the defaulters would contribute to the public burdens.

'6°. Lawyers (the judges always excepted) ought likewise to contribute to this fund, and so ought men of the medical faculty, according to the different degrees in those professions.

'7°. Army and navy agents, factors and brokers of every description, and auctioneers, ought equally to pay annually towards the same fund, and in the same manner, as being in their different lines of business also interested in the success of the war.

'All those, and some other contributions which may be afterwards thought of, and found equally applicable to the War Fund, it is presumed would amount to a very considerable annual sum; and as the issuing of notes of the auxiliary fund to such an extent annually, as Parliament in its wisdom might determine, would come in further aid of the public wants, without being attended with any expence but to

to the subscribers *; these taking all expence upon themselves, in consideration of the difference of interest, and as their loan to government in their notes, so authorized by Parliament, would not occasion any disbursement to themselves, the interest being only payable, along with the principal, at distant periods: it is therefore suggested, that, with great propriety, such a portion of the contributions to the War Fund, as shall with the growing yearly interest be equal to the payment of notes so issued, should be employed in the purchase of so much of the loan of eighteen millions of 1797, sometimes called the loyalty, and sometimes the contributionary loan, in the names of trustees, for the security of the subscribers to the auxiliary fund, who would be ultimately answerable for those notes.'

In this valuable pamphlet, the reader will find many incidental observations, which we have not room to extract: for example, what is said with respect to the prohibitions still remaining on our manufactures in the Emperor's hereditary dominions; and the opening a free trade to Spanish America, to all nations, whom such commerce may suit. For a fuller account of these and other important matters, particularly the utility of transit ports in Great Britain and its dependancies, we must refer to the publication itself.

ART. X. *Dispersion of the gloomy Apprehensions of late repeatedly suggested, from the Decline of our Corn Trade*, and Conclusions of a directly opposite Tendency established upon well authenticated Facts: to which are added, Observations upon the First Report from the Committee on Waste Lands, &c. By the Rev. John Howlett, Vicar of Great Dunmow, Essex. 8vo. pp. 52. 1s. 6d. Richardson. 1797.

WE perused this pamphlet with great attention, in the hope of deriving from it some useful information on a subject that is confessedly of great importance; for Mr. Howlett has acquired considerable celebrity as a writer in certain departments of political economy. Proportionate, therefore, to the expectations thus raised, was the regret which we experienced when we found that, instead of the language of approbation which we wish at all times to use, a regard to truth and a faithful discharge of our duty to the public would compel us to adopt, on the present occasion, the much more unpleasant style of reprehension.

Mr. H. is dissatisfied with the conclusions deduced by Mr. Dirom from his review of the state of the corn laws for about a century past †. To this we can have no sort of objection:

' * See the calculation in the Appendix, No. IV.'

† See Rev. N. S. vol. xx. p. 389.

for, when the opinions of one man, who writes with candour and intelligence, on any subject, are examined with candour and intelligence by another person, the result necessarily must be that errors will be corrected, and the truth more clearly elucidated; which is the ultimate aim of all our researches.

Mr. Dirom published, in his work, tables of the imports and exports of grain, of all sorts, to and from Great Britain, from the Revolution to the year 1793; and by these tables it appears that from the Union, when the excess of exports amounted to 238,672 quarters, the exports rose by a gradual progression until the year 1750, when they amounted to 1,667,459 quarters above the imports; which at that time were only 319 quarters in all. From this period, the imports began gradually to increase, while the exports diminished; until, at the end of the year 1793, (the latest period with respect to which accounts have been published,) the *im*ports were found to exceed the *ex*ports by 1,382,701 quarters.

These striking facts afford *prima facie* evidence that some *political* cause must have induced the surprising change, which threw the balance so strongly from one side of the account to the other; for it cannot be supposed that *natural* causes alone could have concurred in producing so great a difference, and in such a regular and opposite progression at the two different periods. Mr. Dirom endeavoured to establish, with much ingenuity of reasoning, that this change was to be chiefly ascribed to the alterations which had taken place in the corn laws. In this respect he may have been under a mistake; and from the introductory parts of the pamphlet before us we expected to find some attempt to account, on other principles, for this remarkable alteration in the progression of the produce, compared with the consumption of this nation. Nothing of this kind, however, has been attempted. The principal point, on which the whole of Mr. Howlett's argument rests, is the increased population of this country; by which enlarged number of people, he alleges, a much greater quantity of corn must be wanted now than formerly; and this occasions, he says, the extraordinary demand for grain from abroad that has taken place in late years, compared with former periods.

Still, however, allowing to Mr. H. the full amount of the increased population for which he contends, and also that this operated precisely in the manner in which he states it, the difficulty is by no means removed; for in that case, by pursuing his own mode of reasoning, it must be evident, from the tables above mentioned, that the population of this country must have been gradually *de*creasing from the Union till the year 1750; when it was at such a low ebb, that the inhabitants consumed

sumed 1,428,787 quarters of grain less than they had done at the former period: but that about the year 1750, from some cause which yet remains to be explained, this gradual decrease of population must have ceased; and, instead of *de*creasing, the number of people then began to *in*crease, and has augmented in such a rapid progression as to require, in the year 1793, not less than 1,265,015 quarters of grain for their support more than the country produced, which, when added to the surplus above stated, will make a difference of 2,693,802 quarters, between the produce and the consumption of the island in the years 1750 and 1793.

It would be easy to shew, did our limits permit, that the facility with which the produce of this island may be augmented is such as to enable the farmer, if equally free to exert his industry as others are, to make the supply brought to market keep pace with any regular demand, whatever that may be; so that, from an increase of population alone, the necessity of an increased demand of corn from abroad could not be inferred. It is also notorious that, in proportion as knowlege and skill in agriculture are augmented, the influence of seasons on the general produce of the land is diminished; and that, in a country in which agriculture was fully understood, and the laws were in no sort inimical to it, the natural variation between one season and another (which, Mr. H. asserts, p. 33, sometimes diminishes the crop at the rate of 12 bushels per acre over the whole crop!!!) would scarcely ever be felt. So little, however, is Mr. H. aware of these truths, that, at the same time that he finds himself obliged to admit the striking deficiency of the produce of Great Britain in proportion to the demand which has been experienced in late years, he repeatedly *asserts*, in the boldest and most unequivocal terms, though in direct contradiction to the facts just stated, that our agriculture, *especially for the production of grain*, is in the most prosperous state that can possibly be imagined; without observing that one part of his argument totally contradicts the other.

Mr. H., indeed, does not rest satisfied with his bare *assertion* in this case, but condescends to advance something that has the appearance of a fact in support of it. He states the great rise of rents in late periods as a proof that our agriculture has been much more advanced than formerly; and he says, p. 7, 'nay, is not the comparative *state of rents* in the two periods a presumptive evidence hereof? In the former, with very few exceptions, were they not nearly stationary? In the latter, the augmentation has been great and general. In most places they have increased one-fourth, in many one-third, in some one half.'

half.' Though we were to grant, for the present, that the facts are as here stated, it will be easy to shew that the rents may have improved while the produce of agriculture has been decreased; nay that, in some cases, the very rise of rent may have been the consequence of the diminution of that agricultural produce.

Let us, for example, take an arable farm of good corn land of 100 acres. Of these we shall say that 60 acres are under crop, 15 under fallow, or green hoed crops, which do not make any return, and 25 under grass, for cows necessary for the family, and for hay for the horses on the farm. Let us farther suppose that the 60 acres under corn afford an average produce of 3½ quarters per acre, making in all 210 quarters; which, if valued at 40*s.* per quarter on an average of all kinds of corn, would amount to 430*l.*, the total value of the produce of the farm, exclusive of grass and hay. Let us now try to ascertain what rent the farmer will be able to give for this farm.

From the general produce must be deducted, in the first place, for corn tithe 21 quarters; for seed, at 3 bushels per acre, 22 quarters 4 bushels: for horse corn, say 1 peck per day each for six months only; this, for 8 horses, will be 2 bushels per day, or 365 bushels in all, which are 45 quarters and 5 (say 4) bushels. These items, added together, make 89 quarters, which, deducted from 210, leave 121 quarters to be sold, amounting, at 40*s.* per quarter, to 242*l.*

From this sum must be deducted, for 4 men servants, at 20*l.* each, for wages and maintenance	£. 80
One maid servant	16
Wear and tear of 8 horses, shoeing, harness, and labouring utensils, at only 5*l.* each	40
Extra labourers in harvest	20
In all	156
Which, deducted from the neat amount of sales	242
Leaves only a balance of	£. 86

The utmost rent, therefore, that could possibly be drawn for this farm under these circumstances, could not exceed 40*l.*, leaving the tenant worse than his labourer.

In reflecting on the means of bettering his circumstances under such a severe pressure, the tenant would soon perceive that, if he could free himself from the *tithe*, he would obtain a clear benefit of 42*l.*; that, if he could disencumber himself from his *servants*, *horses*, *labourers*, and *implements of agriculture*, he would at once make a saving of 156*l.* more; in all 198*l.* All this he perceives he can do merely by turning his land

land from tillage into grass. For, in this case, the tithe of grass will be a trifle; one servant will suffice instead of 6 or 8, and his horses will become entirely unnecessary. By this mode of reasoning, he finds that though the total value of the produce of his farm, when converted into grass, should be diminished from 420*l.* to 250*l.* he will be now better able to pay 60*l.* rent than he was formerly able to pay 40*l.* The rent of land may therefore very much increase, under certain circumstances, while the general agricultural produce of the country is greatly diminished.

Mr. Howlett, however, with that inconsistency which too strongly characterises every part of this pamphlet, no sooner had advanced the plausible argument that the rise of rents might be admitted as a presumptive proof of great improvements in agriculture, than he makes haste, in the very next sentence, to refute his own assertion. After having stated, p. 7, that the farmers before the year 1750 were constantly going backward, and since that period 'have been as perpetually rising faster and faster into wealth and affluence,' he adds, 'nor is either to be wondered at. In the former, the average price of wheat was only about 32*s.* a quarter, and all kinds of grain, with other kinds of agricultural produce, proportionally cheap; in the latter, wheat has been almost 50*s.* a quarter, other grain equally dear, while butter, cheese, oxen, sheep, hogs, have been dearer still. Has the advance of rents, rates, tithes, taxes, &c. been equivalent?' This question he answers in the negative. Hence it follows that the rise of rents, which he so exultingly holds up as a proof of the rapid advance of *improvements*, is, by his own mode of reasoning, no proof of it at all; seeing that, though the improvements had been entirely stationary, and though no alterations had taken place in the mode of management, the rise of rents, by his own account, ought to have been much greater than it actually has been. Such are the weapons that, we are sorry to say it, this author has not scrupled to employ for the perversion of truth, and the confounding of those who are disposed to give themselves as little trouble about the conclusiveness of his reasoning as he himself has done.

These, indeed, are not the *only* weapons which he has employed. With a precipitancy that, in the investigation of an important question, requires the severest censure, he has even gone so far as to quote falsely;—whether through carelessness or design it is needless for us to inquire: in a case of this nature, they are nearly alike blameable. The following extract will shew that our charge is well founded:

'The

'The *annual* (which can mean nothing else than the *average*) excess of importation and exportation,' says he, p. 11, 'according to Mr. Mackie's tables, during nine years, ending with 1793, was only - - 36,893 quarters.'

On turning to the authority cited in this quotation, we find that the average excess of importation during those nine years, as struck by Mr. Mackie, amounted to 564,185 quarters; which is nearly twenty times as much as Mr. H. has been pleased to make it.

It may be farther observed that, in a case like the present, where the progression from one state of things to another is regularly accelerating as it goes along, no adequate idea can be obtained of the effects that may be expected to result from it by taking a mean average of the whole. This information can only be procured by comparing the rapidity of its progress at different periods, in order that the *ratio* of its increased velocity may be ascertained. With this view, we divided these nine years into three periods of three years each; and, having struck an average of the *actual* excess of importation that took place during each of these periods, we found that its progress was regularly increasing with a rapidity even greater than that of a *geometrical ratio:* as appears from the following table; in the first column of which is put down the average excess of importation, as it did *actually* take place during the periods indicated; and in the last column the first average is assumed as the lowest term of a series increasing in an exact geometrical ratio.

	quarters.	quarters.
Average excess of importation in the years 1785, 86, and 87 -	225,794	225,794
Ditto during the years 1788, 89, and 90	304,873	451,588
Ditto during the years 1791, 92, and 93	1,095,555	903,176

From this simple statement, we find that the progress has been as regular nearly in the one case as in the other, but that the *actual* augmentation has exceeded the geometrical ratio by more than 192,379 quarters on the last term. Hence we have reason to conclude that, in future periods, if no circumstances shall occur to interrupt this progress, the deficiency will not amount to 36,893 quarters only *per annum*, as Mr. H. has chosen to represent it, but to considerably more than 1,265,015 quarters, which was the actual deficiency experienced in the year 1793.

If, as Mr. H. contends, the deficiency of grain which has been so regularly increasing is to be chiefly attributed to the proportionate augmentation of the numbers of our people, what

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an astonishing idea does this give of the rapidity with which our population is extending! Dr. Franklin represents the population in the American States as doubling itself in 25 years, which is much more than ever was known to take place elsewhere: but in Great Britain we have seen that, according to Mr. H.'s argument, the population is more than doubled every *three* years!!! At this rate, our little island must contain, in half a century, more people than are at present on the globe: but where food will be procured to sustain them, it requires more ingenuity than we possess to discover.

We *might* here close our remarks on this desultory composition; and were we to take nothing into consideration but the case of the author himself, they *should* here be closed: but, when we consider the importance of the subject as respecting the community at large, and the benefits that may be derived from forming just ideas of it, or the hurt that may accrue from erroneous notions at the present time, we shall hope to be pardoned for making some additional observations.

We are so far from agreeing with Mr. Howlett in his representation of the late rapid progress of agriculture in England, especially in regard to the production of corn, that we are convinced that we shall have no difficulty in adducing satisfactory proofs that the agriculture of this country labours under depressing circumstances, which keep it more nearly stationary than perhaps any other business that can be named; and that, in particular, the production of grain is on the decrease rather than the increase, and must continue to be so as long as the prevailing ideas on the subject shall be retained.

Mr. H. seems to be well acquainted with the agricultural surveys of the different counties, made by order of the Board of Agriculture. From these reports, if he has read them with an ordinary degree of attention, he must have learnt, *first*, that the greatest part of the lands of *England* and *Wales* are occupied by tenants *at will*, who may be ejected on a notice of six months whenever the landlord shall so incline. If this be a fact that cannot be denied, does it not afford evidence incontrovertible, that, even were men in these circumstances left at perfect liberty to carry on their operations without any restraint, they could not possibly enter into any spirited plan of improvements in agriculture, especially in the line of tillage and the production of grain? for improvements of that sort require such an expenditure of capital, and so long a time before it can be returned, that no one but a madman would think of laying out his money on a tenure so insecure. The utmost that such tenants can do, then, is to jog on as before, without once attempting improvements. They must remain, at the best, stationary.

tionary.—*Secondly*, as a farther bar to the extended culture of corn, he will find, by consulting the same authorities, that it is a general covenant in all such leases that no grass land is on any account to be converted into tillage by the tenant: but should the tenant, by indolence, accident, or design, allow any part of his corn fields to be converted into meadow, these must be, from that moment, entirely abstracted from tillage. In this way, then, the quantity of corn produced may be easily diminished, but it cannot possibly be augmented.—*Thirdly*, from the same authorities, he will find, that the drawing of tithes *in kind* is universally felt as a heavy deduction from the produce of a *corn* farm; to get rid of which, combined with other economical considerations similar to those at which we have hinted above, many extensive tracts in most of the counties of England have been abandoned by the plough, and converted into grass land; the tithe of which is a mere trifle, in most cases, compared to a corn tithe.

From these causes, operating with some others which we shall not stop to enumerate, Mr. H. will find that the complaints of the decrease of arable lands are repeated in many of these surveys, as a serious growing evil that ought to be remedied; so that, when these things are considered, the rapid increase of the importation of grain into this country, above stated, cannot appear in the least degree surprising. Fortunately, indeed, there are still remaining some agricultural counties in England, in which the plough continues to be the favourite employment of the people, and in which the indolent and depopulating spirit of grass farming has scarcely obtained a footing. The same may be said of *Scotland* in general; where the circumstances which we have mentioned as the strongest bars to the cultivation of land in *England* do not take place; and where, therefore, as also from the continued demand to supply the deficiency of corn in England, agriculture has indeed been recently pushed forwards with increasing vigour *. In consequence of the supplies thence obtained, the necessity of importing foreign grain into England (great as these imports are) has no doubt been considerably diminished. It is of much importance that this spirit for tillage, wherever it exists, should be kept up as long as possible by every reasonable indulgence; for it has been found by experience, that, wherever the more indolent and lucrative spirit of grass farming has been established, it is extremely difficult to rouse the

* As appears particularly from the agricultural accounts of Berwickshire, East-Lothian, Mid-Lothian, Forfarshire, and Carse of Gowrie.

farmers

farmers from their torpor, and to induce them to enter with energy into the more laborious operations of active agriculture. Indeed it becomes nearly impossible; as the hands that would be required to cultivate the soil, having been driven away when it was laid into grass, are no longer to be found.

So far, however, are the rulers of this kingdom, and men of property in general, from viewing this subject in the light in which we have put it, that they seem to vie with each other in discouraging the efforts of the farmer. The corn laws, we have no hesitation in saying, are calculated strongly to produce this effect. Landed gentlemen, by withholding leases entirely, or by granting short leases clogged with many injudicious restrictive clauses, most powerfully co-operate towards the same end. The tithe owners, by declining to accept any legal compensation for their tithe, goad on the farmers to pursue the same course. We might believe, from their conduct, that every one of these classes of men considered the growing of corn as the most baneful practice that could be pursued, and had therefore entered into a combination to exterminate it as a business. What benefit they can hope to derive from this, it is difficult to say: but that they have succeeded in effecting their purpose, Mr. Howlett himself affords the most satisfactory proof, by bringing forwards a strong fact which he adduces with a view directly the reverse of what it will be found incontestibly to prove.

'Has the advance of rents, rates, tithes, taxes, &c. (Mr. H. asks, p. 8.) been equivalent [to the rise in the price of corn, &c.]? That it has not, I appeal to the numerous estates purchased by the farmers. I could point out twenty instances of persons within fifteen miles of this place, who, from an original capital of 1000 or 1500 l. have, within the period mentioned (since the year 1750), bought farms of from 50 to 200 l. a-year, and even considerably more.' From this fact, thus stated, it is evident that Mr. Howlett thinks that it indicates a very unusual degree of prosperity indeed, if, in the line of agriculture, a man who sets out with a capital of from 1000 to 1500 l. shall be able to purchase, during the course of his life, a landed estate worth from 50 to 200 l. a-year. Now, we beg leave to ask Mr. H. whether he can name another honest mercantile, manufacturing, or even mechanical profession, in which it would be reckoned extraordinary if a man, who commenced business with a capital of 1000 or 1500 l. should realise during his life an estate of 200 l. a year? We are inclined to believe that, in most other kinds of business, a man who had such a capital at the beginning, and was attentive and industrious in an ordinary degree, would be deemed unfortunate if he did not realise

before his death four times the sum above specified, though he had lived always much more splendidly than the farmer; nor would it be noticed as extraordinary if his gains amounted to *forty* times that sum. The writer of this article could specify a greater number of individuals of his acquaintance than Mr. H. has done, who began business with a capital less than one-tenth of that of the farmers above mentioned, and who are now worth from 10 to 20,000l. a year: and some, who began the world with nothing, who are worth more than double the last named sum;—and all this in a fair open business, without any extraordinary incidents. If such facts as are here mentioned be not uncommon in other branches of business carried on in this country, could Mr. Howlett ever have stated as an extraordinary event the acquisition of an estate of 200 l. a-year *by a farmer*, unless that business had been depressed far below the level of other occupations which require the same amount of capital? That nothing may be left wanting in proof of the truth of this position, Mr. H. thus proceeds: 'I contemplate these facts with high satisfaction. The labours of no order of men are more deserving of such rewards. Base and mean would be the landlords, or the tithemen, who should take advantage of this to raise their rents or their tithe to an undue height, *or so as to prove an* insuperable impediment in the way of such spirited and successful industry. The latter indeed, whether clerical or lay, can do but little. Their boundaries are fixed and narrow, and they cannot go beyond them; but the former have no other limits than individual wisdom and discretion, which may sometimes be greatly deficient, and finally prove injurious to themselves and their tenants.' Thus does Mr. Howlett totally set aside, with a few touches of his pen, all his panegyrics on the prosperity of our farmers and the flourishing state of our agriculture: for no man of common sense will ever believe that a dependant creature, who is thus overawed by others during the whole of his life, can go forwards in business with an ordinary degree of energy or spirit.

Our author, however, without adverting to these facts and considerations, not only *asserts* that our agriculture is gaining on the grazing system, but even ventures to state a fact in proof, which tends directly to manifest the reverse of his proposition. 'But (says he, p. 33.) whatever may have been the fact in particular places, it is incontestably certain that, in a general and national view, our agriculture must have been predominant over our feeding, grazing, and dairying. This is evident from this consideration, *that the price of our beef and pork, butter and cheese, has encreased more than the price of our corn.*' This is nearly the same as if he had said that the best way of encou-

raging the production of an article is to diminish its price. If the price of meat has increased more than that of corn, will not this circumstance induce the farmer to cultivate the articles which bring the best price, in preference to those that are of less proportional value? Should he say that the low price of corn manifested that the quantity of it brought to market more nearly supplied the demand than that for meat, which indicated that corn was produced in more abundance than cattle; is not Mr. H. aware that, though our *corn* market may be supplied from the produce of other countries, our flesh-market must be supplied by our own farmers alone? Live cattle, sheep, and hogs, cannot be imported from abroad, as is undoubtedly the case with regard to corn. The increased price of meat, then, only tends to prove that, in spite of all his exertions to supply it, the British farmer has not yet been able to succeed; and that he must still go on in abstracting more and more land from the plough, until the price of corn shall rise so high as to enable him to derive more profit from his ploughed fields than from those that are left in grass.

That butchers' meat may now be considered as the *staff of life*, by persons of every description in *England*, and not *bread*, as it was in former times, cannot be doubted by any intelligent person who reflects seriously on the subject. Consequently, the same quantity of corn is not consumed by the same number of people now as formerly, but a much greater quantity of meat. Few persons having as yet adverted to the consequences of this change in the diet of the people, on the means of finding subsistence for them from a given extent of land, we shall venture to state a few facts which will tend to throw some light on the important subject of our present disquisition.

Mr. Mackie, in the treatise that Mr. H. has here attempted to refute, has ascertained, with much ingenuity and seeming precision, the quantity of various kinds of vegetable and animal food which are required to make a sufficient meal for one person in good health; and, in p. 247, he states the amount of the produce of ground under various crops, and the number of meals for a man that each could afford. From the *data* there given, we have calculated the number of persons who could be maintained by the produce of one acre of fertile land, under the following different crops:

The produce of one acre under potatoes will be sufficient to sustain one man 5625 days, or a little more than fifteen men and a half for one year.

The produce of one acre under wheat would sustain one man 915 days, or two men and one-half nearly for one year.

The produce of one fertile acre in pasture, consumed by cattle or sheep, would sustain one man 72 days, or somewhat less than one-fifth of one man for one year.

Hence it appears that the produce of five acres of fertile grazing land will be required to sustain one man, who lives entirely on butchers' meat, for one year:

That the same five acres of land, if cropped with wheat, would sustain 12 men and one-half for one year; and

That the same five acres of land, if cropped with potatoes, would sustain 77 men and a half!!!

From this plain statement, it will appear very obvious that, however profitable it may be for the farmer and the landlord to convert corn ground into pasture, it must prove highly detrimental to the public, when the mode of finding subsistence for a given number of people, from a given extent of land, is the object in view. The lowest estimate which we can make is, that, on an average of crops, the same extent of land under tillage would sustain 15 times the number of people that it could feed if converted into grass; and that, by extraordinary exertions, the cultivated land might be made to sustain more than four times the number last specified.

When these circumstances are considered, we shall find that the increased demand for butchers' meat, by all classes of people, of late years, has greatly raised its price;—that this augmentation of price, concurring with the rise of agricultural wages, and with other economical considerations, has induced the farmers to turn their attention chiefly towards supplying that demand; that, in consequence, many tracts of good corn land have been converted into grass: that the change thus produced tends to diminish the quantity of grain grown in this island, in a much higher degree than it tends to increase the quantity of animal food: that thus a great defalcation in the quantity of corn wanted for the supply of this island is occasioned, which must be made up by importation from abroad: that all these effects would be experienced even if the population and general prosperity of the island remained stationary, but that they must be experienced in a yet higher degree if that population be increasing, and the general wealth and prosperity of the people be proportionally augmented: that, if this prosperity shall continue, the same pressing demand for butchers' meat must also continue, and with it the same exertions of the farmer to supply it: that the capability of this island to afford food for all its inhabitants will be thus daily diminishing, till at last the impossibility of finding sufficient animal food will raise the price of that article to such an height,

as

as will compel the inhabitants once more to the use of vegetable food in a greater degree than they now take it: that the price of grain, when we must depend on foreign nations chiefly for our stock, will be variable, and the supply precarious: that this will occasion not an increase of *price* only, as we saw of late, but a real *scarcity*, which may terminate in actual famine; and that then, perhaps, we may begin to turn our attention to the plough, and give to agriculture that encouragement which self-preservation ought now to dictate.

It is much to be regretted that a respectable man like Mr. Howlett should have adopted, as in the present pamphlet, a mode of writing which may be characterised as consisting of vague assertions, delusive reasoning, and disguised facts. Zeal, we know, will often outrun judgment; and several passages occur in this work, which strongly indicate the cause of that bias which has perverted the judgment of the author on this occasion. Be this as it may, however, the petulant air that runs through the whole, the extravagant assertions heaped on each other without probability or proof, and the material ignorance of the subject discoverable in almost every page, induced us to mark, as we proceeded, many passages which were reprehensible and absurd: but the greatest part of these passages we have chosen to suppress, as the selection of them would tend merely to cherish a splenetic humour, without answering any good purpose. In their stead, we have brought forwards some facts and deductions, in which general utility has been our sole object.

Mr. H. ought not to think that the tone of reprehension which we have been obliged to assume is derogatory to his moral character; nor that it indicates more than a blameable inconsiderateness on his part. In another walk, he may be fitted to excel, but here he is quite out of his place. It is as if a grave philosopher should enter a ball-room in his nightcap and slippers, and attempt in that dress to lead up a dance; there he would be justly an object of ridicule, though in his study he would command a greater share of respect than perhaps any one of the company.

N. B. *We have not thought it necessary to pay particular attention to the note which Mr. Howlett has inserted, respecting ourselves.—Having seen no reason for altering any thing that we before said, we judged it better to illustrate some other points than to dwell on one which we did not consider as requiring any additional illustration.*

ART. XI. *Discourses on different Subjects;* by George Isaac Huntingford, D. D. Warden of St. Mary's College, Winchester. Vol. II. 8vo. 6s. Boards. Cadell jun. and Davies. 1797.

To counteract the poison of infidelity, which is spreading its baneful influence among the ignorant and inexperienced, we sincerely recommend to the public a second volume of discourses by the learned Dr. Huntingford *. The subjects of these compositions are judiciously adapted to the present period; and they display soundness of argument expressed with energy, and a dignified eloquence formed after the model of the antient classics; though popular and flowing language does not seem to have been the writer's object: for, like painters of the higher and graver style, he works with a severity which "catches not at applause by inferior qualities." Those who may differ from Dr. H. in some points of doctrine cannot but admire his zeal in what he feels to be the cause of God and man; and they must at the same time perceive that benevolence which evinces a heart good without weakness, and pious without enthusiasm.

In the notes are frequent allusions to the best antient and modern classics, selected with the taste and judgment of the true scholar.

Perhaps the following *analysis* of the discourse on false philosophy, which we select on account of its obvious application to present times, may enable our readers to form some judgment of the merit of this publication.

TEXT, *Beware lest any man spoil you through philosophy.* Col. ii. 8.

In this discourse, the inexperienced are guarded against the delusions of a specious philosophy, which may mislead them into the most pernicious errors under the mask of good qualities; they are therefore instructed to be very cautious how they depart from generally received principles and established customs, lest they may actually be instrumental in occasioning some of the worst evils that can befall human society. True philosophy is a noble science, because it is consistent and corresponding with the nature of man: but *false philosophy* is contrary to the nature of man and his several relations to society and to his Maker. The deceits, the forgeries, and the inchantments of this *vizor'd impostor* are thus detected and exposed:

This philosophy is false, in asserting that man in society retains all his natural rights; because, in exchange for the principal blessings of society, which consist in more certain

* For the 1st vol. see Rev. N. S. vol. xviii. p. 262.

subsistence,

subsistence, in protection and assistance in necessity, man relinquishes his savage liberty of roaming at large for his prey, his private vengeance, and the following without controul his brutal and ferocious passions.

It is false in maintaining that all men are equal; because inequality is evident from the disparity of bodily and mental faculties, both in the savage and civilized state; if in the civilized state there were no *superior* minds to direct, no possible government could exist.

It is false in its arrogant opinion that man is perfect; because the history of man in every state plainly demonstrates that man is imperfect, and all laws against crimes are in consequence of the crimes and imperfections of man.

It is false in expecting that any human institution can be perfect; because every work of man must more or less bear the signs of that imperfection which is inseparable from the nature of its author.

It is false in proposing to endanger the whole for the sake of attempting to improve a part; for it would be ignorance or madness to endanger the vital parts of the body natural, in order to make an experiment in healing the extremities.

It is false in conceiving that, since the use of any thing is good, therefore the abuse must also be good; because liberty of action is good, but, if carried to the excess of anarchy, it is a dreadful evil; liberty of speech also is good, but, if used in slander and blasphemy, it is impious and injurious.

It is false in supposing that the operation of the same principle should always proceed in the same direction; because liberty, civil and religious, is a virtuous principle: but if one proceeds to despotism and the other to persecution and atheism, the proper direction of the principle is altered.

It is false in denying the difference of things; because, by nature as well as by his improved faculties, man distinguishes right from wrong. We naturally admire the humanity of Titus, and abhor the cruelty of Domitian;—the innocent naturally feels indignation at being charged with crimes which he abhors. This is an involuntary impulse of the mind, which is exasperated at the idea of having been thought guilty of a base act, and resents the injustice of a suspicion not merited: this is a double proof of the power of discerning right from wrong.

It is false in teaching to do evil that good may come of it; because, on this principle, there would be no security of rights, which is one of the essential blessings of society; nor could there be any confidence in man; and without confidence, society must be dissolved. It is said, do evil to individuals,

which is partial evil, if you can do good to the public: but how can the public good be promoted, if you defeat the cause and ends for which society is instituted, namely, to secure the rights of every *individual*, and establish mutual confidence?—but it is said, you will benefit posterity; whose posterity? if you murder parents, you do your utmost to destroy their posterity; you also teach your posterity by this example to rob and destroy each other; for, if it be right in you to commit crimes, it is equally right in your children to do the same. This principle, therefore, is of all others the most mischievous and dangerous, for it tends to the utter extinction of society, the ends of which are founded on these principles:—1st, that no man is allowed wilfully to do wrong to another—2d, that every thing wrong is unjust—3d, every thing is unjust that produces more harm than good. On these principles, society may securely rest: but, if the other principle be admitted, on *whom* or on *what* could man depend? In short, it is an abuse of language, it is a contradiction in terms, to say that any one has a right to do wrong. No one can justify a sacrifice of a principle, for a crime was never necessary in the course of human affairs.

It is false in asserting that men are not required to be as just in public life as they are in private; because society cannot exist without confidence, nor confidence without truth and justice. The same reasoning applies to society with respect to alliances; for national safety, duty, and character, depend on a conduct that is consistent with equity and good faith.

It is false in conceiving that experiments may be made in morals as in physics: because, as the particles of matter are infinite, there can be no end of experiments: but moral principles are few, and have been accurately ascertained; therefore no experiment is necessary:—to attempt to introduce new principles is not only vain, but leads to fatal consequences; such as this principle, that every one has a right to all that he can obtain by strength, which has been made a principle of action and carried into effect; though, if generally admitted, it at once tends to the dissolution of all society.

It is false in teaching men to obey the impulse of passion rather than the dictates of reason: because, as the two springs of human action are reason and passion, if passion be unrestrained by reason it leads to excess and injury: but, if directed by reason, it leads to right judgment and just actions.

It is false in asserting that man is merely material; since man thinks, but matter does not think. That thinking part of man is not matter, but mind; if matter should be made to think, its essential properties would be altered; it would no longer be matter.

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It is false in supposing that nothing is admitted as true which is not capable of demonstration; because we daily act and believe on moral certainty, both with respect to the assertions of men living, and to historical testimony, which admit not of mathematical demonstration.

It is false in opposing speculative objections to positive facts; because, in natural religion, it is a fact that God has given us life; the objection that he might have given us more than life, and all its blessings, is a presumption that it would have been a greater blessing; of this it is not possible for man to judge: also, in revealed religion, the resurrection of Christ is a fact proved by the strongest historical testimony; on this we rest our faith, nor can any objections against his doctrines disprove this fact.

It is false in dissembling the difficulties which attend infidelity; because, in natural religion, it is more difficult to believe that the world was made and preserved by chance, than that it was made by an intelligent Being. In revealed religion it is more difficult to believe that Christianity arose from no certain ground, than to believe that Christianity really existed; which is proved by the evidence of every moral certainty.

It is false in confounding remote consequences with primary qualities; because, to charge on Christianity, which in itself is good, either the errors or the vices of those who indeed profess it, but who also pervert it, is such a palpable instance of arguing from abuse, as no just reasoning can possibly admit. The clearness of a fountain is not affected because its stream, at remote distances, is discoloured by the soil over which it flows. Farther, it must not be suppressed that, for the *thousands* who may have suffered in wars termed holy, *millions* have lived in tranquillity, in security, in more uniform practice of all social and public duties, under the influence of Christianity, than under any other system of religion that was ever known. The good impressions of religion, in Christian countries, operate directly and indirectly on our laws, our sentiments, our manners, and our habits. Will you then relinquish this religion for scepticism, deism, Mohammedism, or the idolatries of Brahma? or will you rush into atheism, which at once throws off all restraint on the brutal passions, disregards all equity, dissolves all ties of social connexion, steels the heart against the fine feelings of humanity, sheds human blood without a pang of remorse, and makes man to man a creature more savage than the beast of the forest?

It is false in excluding Divine Providence from the government of the world; because there must be a power independent of the planets, which communicated to them their primary

motion; there must be a power independent of the earth, that produces the fruits of the earth for the benefit of every living thing; there must be a power independent of man, which daily supports and preserves him; and what is this power, but Divine Providence? The wisdom of man is often baffled, though his designs were calculated for insuring his success: but there is a power that overrules all human endeavours, and often produces good out of seeming evil. This demonstrates that Providence is far above all that man can behold or comprehend. These are evidences of facts; and though instances may appear to contradict, yet they cannot invalidate facts; and can man presume to censure *part*, when he cannot comprehend the *whole* system of Divine Administration?

It is false in conceiving it not to be a part of man's duty to make open profession that he believes in the existence of a God; because, not to profess is in effect to deny or dissemble that God is our Creator and Preserver; and he who doth not profess his belief in God is instrumental towards the exclusion of God and his Providence: which is contrary to right reason.

It is false in discouraging religious worship; because it is in opposition to the nature of man, who is made capable of religious sentiments for religious purposes; and it is in opposition to the general consent of mankind, who have all agreed in *some* form of worship. The neglect of religious duties also tends to impair the best motives to private virtue,—by weakening which, it leads to the corruption of public morals; from which corruption proceeds the decay of public good, of industry, honour, and of liberty.

It is false in denying the soul's immortality; which contradicts the general expectation of mankind that has prevailed universally, and through all ages. Even by the doctrine of chances, as we *do* exist in this state, it is an even chance that we *may* exist in another. It is also prejudicial to man, as it exterminates the important doctrine of future retribution. This doctrine of retribution takes away all objections to the wisdom of God, on the supposed existence of partial evil; so much even natural religion could answer: but revelation speaks plainer, and says assuredly there shall be a resurrection of the just and the unjust; and revelation rests all its doctrines on facts and truth: but specious philosophy proceeds only on conjecture: so much more credit, then, is due to experiment than theory.

It is false in disclaiming Divine assistance to the human mind; because, as all the faculties of the body and mind are derived from God, he can when he pleases give his assistance in improving any faculty; and when a man, who is desirous of being

being improved and assisted, maintains that God does assist him, who can disprove it? If, then, we disclaim Divine assistance, we proceed on an assumption without argument or fact: which is not consonant to sound philosophy.

It is false in teaching men to think it a matter of indifference whether they hold right or wrong opinions: because wrong opinions, wilfully maintained, are intellectual vices, and are chargeable as crimes; since they proceed from an abuse of those powers which were intended to help us in framing a right judgment, and which would have led us to just conclusions, unless through our own fault: it cannot, therefore, be indifferent whether a man's opinions be right or wrong, because *as he thinks* so *will he act*; and whether the actions of men be right or wrong cannot be matter of indifference.

Having thus considered many of the leading arguments of false philosophy, a concise summary of right opinions is next stated by Dr. Huntingford; from which the following paragraphs are extracted:

Man living in society must be subject to restraints: but, in return, he is entitled to protection; and all have an equal claim to this protection who have not forfeited it by transgressing the laws: but equality of condition cannot in any state possibly exist. Laws are necessary to restrain the malignant passions of that imperfect Being Man: but even to laws Imperfection must be attached, because they are made by man. All lawful privileges should be preserved, and not perverted. The governing power should not exceed the due measure of authority, nor liberty degenerate into licentiousness and anarchy. The end of law is justice, and the idea of justice arises from a presumption that something in itself is right and something wrong. No circumstances can warrant the *intention* to commit wrong, because to do right is always our duty. Man is not allowed to sacrifice these sentiments to any speculations, nor to sacrifice reason to passion. The active principle in man is called mind; by this we conclude, from the works of the creation, that there must be a God; and, from the historical evidence of facts, that Christianity must be true. Though the understanding may not be competent to resolve some questions, yet the certainty of the facts of Christianity cannot be weakened; and on these we rest our faith in the Christian religion. Our reason discerns the Providence of God, whom openly to adore is a duty of moral obligation, and consonant to the nature of man and the universal practice of mankind. That man is destined for immortality, both natural and moral arguments tend strongly to demonstrate, and revelation expressly declares. It is the duty and business of a man's life to prepare himself

for this state, in which his sincere endeavours will be forwarded by Divine assistance.

This summary of right opinions results from the view of false philosophy, which renders men unfit for society, disaffected to their country, regardless of virtue, and careless about all religion: so great is the influence which false philosophy has had on the ignorant, the vicious, and the inexperienced part of mankind! One principal cause of its success is, that it indulges the passions of men without any restraint; whereas true philosophy and religion put the affections under the controul of reason: false philosophy, by indulging the lower faculties of human nature, betrays a consciousness of its inferiority to that wisdom which claims the attention of intellect and thought. Let, then, this groveling philosophy be disdained by every mind that feels conscious of powers not merely brutal, but rational; and let the inexperienced be assured that all the paradoxes of this false philosophy are but snares of sophistry, calculated to seduce them from maxims of approved excellence, and from principles which have been known and seen to be most salutary in their tendency to insure the safety, to advance the dignity, and to promote the rational happiness of man.

The other discourses comprehended in this volume are employed on the following subjects:

The Motives to Religious Duties.
The Pre-eminence of the Son of God.
The Personality of the Holy Spirit *.
On the different Sentiments which are entertained at different Periods of our Age.
The Consequences of Actions are to be considered.
Causes which make Men dislike Truth.
Education necessary to Man.
Repentance enforced by the Example of St. Peter.
Character of St. Paul.
The Blessings of Englishmen.
On Propitiation—Jewish and Christian.
On Our Saviour's Preaching.
The Duty of promoting the Glory of God.

* With respect to this much controverted and exhausted subject, the sentiments of the Monthly Reviewers have been long known; and we take this opportunity of declaring that, notwithstanding the superior abilities of such writers as Dr. Huntingford, those sentiments remain unaltered:—but we have determined never to revive, in our work, a controversy from which, we apprehend, no good effects were ever produced.

The

The text of the discourse on the Blessings of Englishmen, which are considered as possessions, and to be defended like any other property, is taken from Nehemiah, chap. iv. ver. 14. "Remember the Lord which is great and terrible, and fight for your brethren, your sons and your daughters, your wives and your houses."

ART. XII. *Miscellaneous Writings:* consisting of Poems; Lucretia, a Tragedy; and Moral Essays; with a Vocabulary of the Passions. By R. C. Dallas, Esq. 4to. pp. 300. 1l. 1s. Boards. Longman. 1797.

THE principal composition in this volume of miscellanies being the Tragedy mentioned in the title, we may be allowed to pay to it our primary and most extended attention. It is not founded on the story of the celebrated Roman Lady of that name, but on a tale purely fictitious. Were we, in our examination of it, to talk in the language of the antient critics, of Fable, Manners, Sentiment, and Diction, we might, in this age of poetic licence, be accused of confining genius by pedantic Rules: but surely we may expect, without being thought unreasonable, some regard to probability in the construction of the fable, an attention to consistency in the principal characters, such a combination of incidents as may engage and interest the passions, and, above all, such an effusion of moral sentiment as may regulate the temper and improve the heart. It might be added that, in a tragedy, the diction is not to be entirely neglected: but that it ought always to be elegant, chaste, and harmonious, and on some occasions warm, impassioned, and sublime.

We are sorry to observe that of the play before us the fable is wild and romantic; that the incident on which the plot turns is extremely improbable; and that, though the catastrophe is horrid and super-tragical, involving in it adultery and murder, if not incest, it yet excites little sympathy. This may arise from the author's inattention to the conduct of his principal characters. Orlando is a monster without one feeling of humanity. There does not seem to be any necessity for Edward, who is represented as a most virtuous and amiable character, to indulge the imagination of a crime so shocking as the murder of his mother. Mark's fidelity in not revealing a secret, when the disclosure of it would have prevented so much mischief, is as difficult to comprehend as Lucretia's motive for intrusting him with it.—The moral of every play should involve in it a plain and obvious truth, which is considered as indisputable; now the moral of Lucretia inculcates, that it is criminal in some

cases

cases to adhere too strictly to an oath.—On this subject the writers on Ethics have been much divided, and will probably ever continue so; as no rule can be laid down to excuse the violation of oaths, that will be applicable to many cases.

The diction of this tragedy is tame and languid,—destitute of the graces of poetry, and of that warmth and energy which are expressive of passion and strong feeling.—The following Speech of Orlando contains more vulgarisms and mixed metaphors than we could easily find in the same number of lines:

'ORLANDO *alone.*

'See! what a POTHER keeps this blood of ours!
Subjecting man to its despotic sway,
And drowning Reason as it pours along!
Why, what a thing am I! borne headlong down
The stream of Passion, with my own free will:
Toss'd by the muddy current to and fro,
Fretting and boiling through a fev'rish life,
And ev'ry straw that meets me rubs me sore.—
Who is this slave that tops me to my face,
That I should calmly hear him mar my joy?
Who sets me on to plot and to contrive?
The sire of Magdeline, if he oppose
The welfare of his child, is not her sire:
To cherish and promote bespeak the parent.—
But I will bear it still, and act with craft:—
The man who would secure success, must find
With Eagle eye each avenue that opens
To disappointment; these well watch'd and barr'd,
Wisdom may rest in full security.' (*Exit.*

Lest we should be accused of too much severity of censure, we shall lay before our readers the following scene,—the most pathetic in the play:

'*Enter* EDWARD.

'*Edw.* Sleep'st thou so calmly, Mother! then 'tis plain
Thou know'st not yet the horrors that surround thee.
Oh what a sight is this! my heart beats quick:
I feel it melting at great Nature's impulse.
Spirit of Mortimer! assist thy Son
To stem the current that unmans him thus,
And joins the form of Cruelty to Justice.
Rest heart—do I now see, and know my Mother?
Ah! what a softness overwhelms my bosom!
A fondness, yet unfelt, invades my soul. (*Kisses her hand.*
Lue. Go, go, Orlando.
Edw. Orlando! oh Heav'ns!
Her very dreams are all of him—Sad woman!
Yes! I will tell her she's a wanton woman;
And if she will not leave these damned walls,

Why

Why let her stay, and feed upon th' event:
Come forth my Father! speak to her thyself:
And I will witness how she bears thy words.
(He lays the paper on the pillow.
The time's too short, she must no longer sleep.
Lucrece! awake! is this a time for sleep?
Luc. Who calls? It was the voice of Mortimer:
I know it well: come hither, Love! where am I?
I shall go mad—my brain is bursting—Oh!
Where's Mercy fled? and where doth Justice hide?
They are not known on earth—they are in Heav'n—
They are—what's here! a paper on my pillow—
Perhaps it brings advice from Heav'n——some Angel
Dropt it here——I think 'tis stain'd with blood?
Did not young Edward talk of such a paper? *(Reads.*
Oh Heav'n! he is my Son——where, where is Edward?
Where is my Mortimer? my Mortimer?
(EDWARD *comes forward.*
Edw. Read the sad story of thy injur'd husband.
Luc. I know it all——but oh! I never knew—
Thou art indeed my Son.
Edw. I am the Son
Of him that once—my Mother! oh! my Mother!
I am thy Son. *(They embrace.*
Luc. Oh! my sweet Mortimer!
My Son! my Edward! my dear Mortimer!
When first I lov'd thee, had I not good reason?
Edw. The same good reason sway'd it not my heart?
Luc. Oh! thou'rt the very stamp of Mortimer.—
Where, where have been my eyes this many a day,
To let thee pass! my Son, my Son, my Son!
And so thy Father died in battle, Edward?
Edw. My Father, Madam, should have been alive.
Luc. Why so he should—I thought he had been drown'd—
Thought! what a thought! oh wicked, wicked deed!
Edw. Ay 'twas a wanton deed, by Hell inspir'd.
Oh! how unlike the Roman Lucrece thou!
Luc. A wanton deed! by Heav'n! it is not true;
Nor through these veins flow blood, less pure than hers,
Whose well lost life, whose honour franchis'd Rome.—
Before I was thy mother, thou could'st pity;
Now, now I am thy mother, thou would'st scorn.
Hath Mortimer commanded thee to kill me?
Oh! if he hath, I'll welcome the keen edge:
But no, thou can'st not, 'twould be parricide!
Edw. Forgive me, oh! forgive—I'll err no more—
Indeed, indeed, I had forgot myself:
Forgot how far too great thy suff'rings were.—
Now let me lead thee from this curs'd abode.
Luc. Oh! 'twere a charity in Heav'n to take me.
I'm sure my senses will not last me long.—
Thy sister, Edward—Oh! my Magdeline—

Edw.

Edw. She shall fly with us, Madam, and—
Luc. She's wedded.
Edw. Alas!
Luc. The Father weds the Daughter; Edward!
Far, far I journey'd, to behold my child,
And then I found her in her Father's—ah!
Who says 'tis chance or fate? says he not true?
There's not a Saint in Heav'n but has deceiv'd me:
I'll face them with't, if they'll come down; for I
Must ne'er go up.——
Edw. Oh! Madam! hear me speak!
Luc. Speak on, for that's the voice of my Accuser;
The voice of Mortimer:—yet why speak on?
I own thy charges, and prepare for Hell.
Edw. Mark—
Luc. That's wrong; I say there is no blame in Mark.
Edw. Compose thyself—if bliss be not our lot,
We yet may calmly creep through this vile world.
I'll snatch my Sister off this very night,
And place her safely where she ne'er may know
The horrors of her fate.—She dreams not of them;
And we shall well devise some artful tale,
To hold her mind at rest.
Luc. What's that my Edward?
'Tis something yet: it calls me to myself;
I feel a gleam return for Magdeline.
But how—
Edw. Our counsell'd plan is ripe already.—
Now trust me, Madam, let us hope success.
Luc. Oh! Edward! Edward! we may meet hereafter—
Go! take thy Sister—though I fear it much—
But go and try.
Edw. Wilt thou not go?
Luc. Fatigue!
That were alone sufficient to restrain me—
But oh! my Son! I feel another clog;
A heavier chain; it is the hand of Death.
Edw. Nay, talk not thus, my Mother! talk not thus.
Luc. 'Tis more than Nature's self prescrib'd to matter,
When she compounded it with animation.
There's not a vein or fibre in my heart
But what hath lost it's tone; and my poor brain—
The storm hath reach'd my brain—confusion rolls—
Idea heaping fast upon idea
Falls into masses of unshap'd conception,
And make all horror big—bigger than life.—
Oh! while I have a ray of mem'ry left,
My blessing take: Oh! bless thee, bless thee, Edward!
Bless thee, my Mortimer! but haste, my Son!
Lose not the moments that should save thy Sister;
Fly to her redemption, Edward! and Heav'n,

Heav'n

Heav'n bless thee! Yet remember, if thou can'st,
If without danger, thou can'st come again
To close thy wretched Mother's eyes, oh! come!
Come and pray by me; weep upon my corpse,
And though I have been guilty, shed a tear!
Edw. Oh! Madam! strive to calm——
Luc. No, no, 'tis vain!
But do not loiter, Edward! While I live,
Yield me the only comfort left my hope,
To know my child hath fled the reach of knowledge.—
Heav'n bless you both! *(Embraces him.*
Edw. Yes? I will come again;
Never will I forsake thee.
Luc. Bless you both!
(Exit EDWARD.—— LUCRETIA *retires to the Couch, and the Scene closes.'*

Of the other poems in this volume, scarcely any rise above mediocrity, and very few fall below it.—The following extract from a Poem styled April Day, addressed to Narcissa, will be read with pleasure; as it represents, in a lively manner, the struggle in the breast of a young Lady between Love and Vanity; which ends, as those contests generally do, in favour of the latter:

'Her faith engaged, her choice by all approved,
The fair Belinda had confessed she loved;
No longer lurked concealed Love's powerful dart,
That from the unerring bow had pierced her heart:
Her generous soul the noble flame avowed,
And chose young Henry from the admiring croud.
Her Henry's love the grateful choice repaid,
He long had loved, he long had wooed the maid.
What transports seized him when her hand he prest,
With strong emotion, to his glowing breast!
His beating heart a passage scarce affords
His joys to utter with enraptured words:
"And will Belinda then her hand resign!
Consent to bless me, and be wholly mine?
Shall I possess these charms, celestial charms!
And press thee panting to my longing arms?
Ye gods! what joys my future life shall prove,
No cares to vex, 'twill all be smiles and love."
Thus sighed the youth in love his soul away,
Soft echoing sighs the gentle youth repay,
And smiles alternate mutual love convey.
This month, this happy month, whose frequent showers
Bedew the earth, and call forth fragrant flowers,
This month was fixed to end the pains of love,
Retain its joys, and all its fears remove.
Of mutual love unbosomed thus, ah say!
What turn of fortune could the rites delay?

A gaudy fop now sees and owns her charms,
And well enforced with wealth and coated arms,
Belinda's parents for Belinda sues;
What parents yet could wealth and rank refuse?
Riches to them all mortal bliss display,
Their charms they paint, and urge her to obey;
Tell of each pageant joy they bring, and shew
From wealth alone springs happiness below:
With wealth come honour, dignity, and fame,
While love's ignoble, and an empty name.
Belinda long the mighty charm withstood,
Of riches, title, dignity, and blood;
Long firm remained, long to her Henry true,
Yet wished these honours were young Henry's too.
Her heart, a heart of all her sex the pride,
Alas! was still to vanity allied;
Her throbbing bosom mighty contests move,
Fame and precedence militate with love.
Some spirit now, by Jove's command, descends,
From whose firm hand a mystic beam depends:
That scale see richly shines with flaming gold,
A silver this with roses twined behold!
That fixed by diamonds, this by silk, above,
And that for Plutus formed, and this for Love.
An equal balance long the scales maintain,
Now light rears Love, now weightier sinks again:
Anxious each scale the impending issue waits,
And dreads the sentence of contending fates.
"Rulers of heaven! for me the cause decide!
Decide for Love!"—the rosy archer cried—
"Shall wealth my realms hereditary rend?
With me the empire of the heart contend?
Forbid it, Gods! of high import is this!
Can Plutus e'er bestow the balmly kiss?
Give to quaff extasies from yielding eyes?
Or teach the bosom how to sink and rise?
Instruct each vein to play its raptured part,
And in soft transports urge it to the heart?
The kindling blood through beating pulses guide;
And to the fountain raise the swelling tide?
The swelling tide through brains, arms, body, roll,
And find a passage to the glowing soul?
To soul and body set congenial fire,
Then teach the flame in transports to expire?
Expiring transports give again to rise,
And o'er and o'er renew delicious joys?
Take heed, Belinda! nor the bliss forego,
Transporting bliss! that all to Love must owe.
If now to Plutus I am doomed to bend,
With me my joys dependant too must end:
He, he alone, shall claim o'er England sway,
Chasing true love and happiness away:

While

While I, my arrows blunt, my bow behind,
Resigning age, and now by youth resigned,
Shall fly the climes that worship yellow clay,
And to my mother's Paphos shape my way."
Thus spoke the god of Love. From the other scale
His fell opponent now began to rail:
"Rulers of Heaven! but just be the decree!
'Tis all I ask, and Love shall yield to me.
To merit now the victory ordain,
And Plutus reigns, and shall for ever reign.
What boasts the Boy that Plutus cannot do?
His shafts bring love? and will not riches too?
Our merits weigh, utility compare,
Then judge aright, and Cupid mounts in air.
Delusive God! without my nobler aid
The lover starves, and beggared is the maid.
Without my aid all love, alas! were vain,
All foresight blindness, and all pleasure pain.
Within, without, the body, and the soul,
I bear dominion; Plutus sways the whole.
But now, Belinda, rebel girl! delays,
In spite of feathers and of ambling bays."
"Shall ambling bays," she cries, "attend my call?
Shall I shine foremost at the play and ball?
And shall my waving head with feathers teem?
Feathers! up Cupid! up! and kick the beam!
Haste, fly to Henry, tell thou could'st not weigh:
And if he call me false—'twas APRIL DAY."
Plunged in the depth of Dissipation's sea,
Awhile from rocks her reason steers her free.
There comes a storm; convulsed the ocean heaves;
Lo! the lost rudder tops the mountain waves:
Vain is the pilot's aid, all reason vain!
As chance directs Belinda floats the main.
But mark what comes—the mind ungoverned rolls
Through Passion's sandbanks, and o'er Fancy's shoals:
Reason turns cunning, Love becomes intrigue,
And all the Passions against Virtue league:
Loathsome is home, where strife disgust begets;
Abroad spring wanton love and honour debts:
Divorce succeeds;—the separate bed and board!
All scorn Belinda, once so much adored.—
And now, NARCISSA! would the plaintive Muse
For false Belinda all the sex accuse;
Did not thy soul with strong conviction plead,
And show that by the pink oft springs the weed:
That while rank herbs throughout the soil abound,
And challenge sight by rearing high around,
The humble violet seeks concealment's calm,
And spreads unseen her fragrance and her balm.'

The *Moral Essays* of Mr. Dallas next claim notice; and it is with the greatest satisfaction that we bestow on them our warm commendations. They contain much good sense, just observation, and exalted sentiment, joined to an uncommon spirit of benevolence and piety.—The following extract from the Vocabulary of Passions, an Essay of considerable learning and ingenuity, conveys very useful information to those persons who are intrusted with the education of youth, and exhibits at the same time a lively picture of the author's mind:

'Whatever study be the immediate object of the pupil's application, the tutor's discourse should be always accompanied by the display of truth, of virtue, and of piety. His language will be adapted to the capacity of his hearer; with the forms of various languages he will instil real knowledge; and with knowledge, goodness. There is no profession in which excellence of mind, and superiority of intellect, is (are) more requisite. The understanding may be early led to enter upon the survey of itself, without leaving marks of pedantry behind. It is neither profound philosophy, nor the vain pretension to it, with which the imagination of children is to be clothed; but as their affections and passions arise, and as they appear in others, they are to be discovered, and pointed out, so that they may gain an habitual vigilance, in suppressing the noxious, and in moderating the best. To secure dominion over the latter, and yet to be constantly employed in their gratification, seem to be the secret of happiness; in other words, to be innocent and active. He, whose conscience reproaches him not, and who is unremittingly engaged in grateful pursuits, must, if penury or (ill) health prevent it not, be a contented man. To make others wise, or happy, should be the aim of every one who takes a pen into his hand. Oh! that it were the lot of mine, to scatter only a few seeds of wisdom, or of bliss!—Man! thy passions are thy bane, and the bane of others; but be comforted, for it is in thy power to make them the sources of pleasure and delight.'

We shall conclude our extracts from this work by copying Mr. Dallas's concise definition of Gratitude; and this we do the more willingly, because some writers, who are not without admirers, have excluded it from the place which it had always occupied in the Catalogue of Virtues:

'GRATITUDE.

'Gratitude is a warm affection, by which we are prompted to acknowledge kind offices, and to delight in praising and serving the person from whom we have received them. In this sense, it is an emotion, of which none but degenerate spirits can fail to be susceptible.'

It will be evident, from our view of the present volume, that Mr. Dallas is a pleasing and judicious writer on moral subjects, and that his lighter effusions in poetry may amuse a circle of acquaintance: but that in the higher walks of this species

species of composition he is not, according to the present specimen, so happily calculated to excel as the partiality of his friends may seduce them to imagine.

ART. XIII. *The Iliad and the Odyssey of Homer.* Translated by Alexander Pope, Esq. A new Edition, with additional Notes, critical and illustrative. By Gilbert Wakefield, B. A. In eleven Volumes 8vo. 3l. 17s. Boards. Longman, Cadell jun. and Davies, &c. &c. 1796.

THE manner and merits of Mr. Wakefield as an editor are so well known to the public by former specimens, which have met with due notice in our periodical Numbers, that we conceive it unnecessary for us to enter into any considerable details concerning the publication before us. It is an elegant and valuable edition of a performance which does peculiar honour to English literature; and we doubt not that it will be gratefully received by those who wish to complete their sets of the works of Pope, according to the improved form lately given to the original and miscellaneous part of them in the edition of Dr. Warton. The mass of the notes subjoined to these translations consists of those of Pope's own editions, but a considerable number are added by Mr. Wakefield; the general purpose of which is to point out all the hints that Pope received from former translators, or other writers of English poetry, either in his diction, strain of versification, or even in the mechanism of his rhymes. By these approximations, many comparisons of excellence are suggested, in which the editor displays his usual delicacy of feeling with respect to the more minute beauties of poetry; and though, perhaps, in some instances he may be thought to have descended to uninteresting particulars, yet every reader, who has acquired a true relish for this delightful art, will find much amusement in attending him through the progress of his labours.

The only continued piece of writing by Mr. W. in this publication is a series of 'General Observations relative to Homer and his Translator,' inserted between the Iliad and the Odyssey, at the beginning of the first volume of the latter. This commences with some remarks concerning the time at which Homer lived, and the probability of his having had a number of predecessors in the composition of Greek poetry. It then discusses the point of the translator's skill in the learned languages; which Mr. W., from the strongest internal evidence, concludes to have been smaller than even those among Pope's biographers who have made the greatest concessions have represented.

He next considers the faults of the translation itself, which he arranges under the heads of want of fidelity, want of simplicity, unnecessary and incongruous additions, careless or injudicious omissions, and defective rhymes. These are slightly touched, and are, in general, obvious to the attentive reader.

After some ingenious observations on the fitness of Dryden to have been a translator of Homer, and Pope of Virgil, Mr. W. gives a sketch of the characters of the poetical translators of Homer who preceded and who succeeded Pope. Our readers will probably receive entertainment from a transcript of this part:

'Chapman was not destitute of genius. His expression is copious, diversified, and vigorous; his execution, spirited, and occasionally rising into sublimity. The effect, however, of his translation is much weakened by paraphrastical prolixity and unauthorised interpolations to a degree of frivolous puerility and wild licentiousness. His phrases and epithets are sometimes eminently happy: of which, and of his rhymes, our poet will be shewn to have availed himself on many occasions with little ceremony and no scrupulous acknowledgement of obligation. Such redundancy of sentiment and bold luxuriance of language afforded many opportunities of selecting flowers to so careful a scrutinizer in the wilds of Poetry, as the bee of Twickenham.

'Hobbes is stiff, jejune, and crabbed; devoid of ornament, and destitute of taste: he cramps, huddles, mutilates, and burlesques his author: he is coarse, and vulgar, and flat beyond the insipidity of verbal prose.

'Homer, in the hands of the rigid philosopher of Malmsbury, undergoes the harsh discipline of the dwarfs compressed in boxes by the ancients *. The unmerciful strictures of the operator not only prevent an appearance of the body in it's native form and just proportions, but crush it to deformity. A translator like this, in all respects illaudable, could have but slender charms for the hilarity and elegance of a teeming fancy and an improved taste: and accordingly the obligations of Pope to Hobbes are few and trivial.

'The chief merit of Ogilby consists in a commendable and uniform fidelity to the sense of his author. As a poet, his pretensions to praise of any kind can scarcely be supported: he has neither animation of thought, accuracy of taste, sensibility of feeling, nor ornament of diction. Yet our translator will be found to have consulted his version with unremitting steadiness, and to have profited by his rhymes in more instances than would be previously supposed. The similar structure of his versification may be reasonably deemed a principal cause of such particular attention from Pope, who reflects upon this translator, by condescending to borrow from him an honour, which his own solitary efforts would never have procured; and has thus secured, perhaps, the future existence of a version, just sinking into the gulph of perpetual oblivion.

'* See Longinus de Sub. sect. ult.'

'Pretty!

'Pretty! in amber to observe the forms
Of hairs, or straws, or dirt, or grubs, or worms!
The things, we know, are neither rich nor rare,
But wonder how the devil they got there.

'As I have occasionally quoted, for the entertainment of the reader and to relieve the dryness of verbal criticism, several translators, subsequent to Pope; it may be expected, that I should pass a short judgement upon them also.

'In the year 1740 H. Travers publisht by subscription a miscellaneous collection of poetry: among which are translations of the three first Iliads, and from the sixth the story of Bellerophon. The whole of this collection evinces a man of genuine poetic talents; and the translations just mentioned are executed with considerable ability. But he treads closely in the steps of Pope: and, though he frequently improves on his predecessor, the general effect of his version is cold and feeble in comparison, and sufficiently shews at every step the extent of his obligations to the model, which lay before him. He too, though a man of learning, has supinely adopted some of his master's misrepresentations of their author.

'The merits of Mr. Cowper it is much more difficult to estimate, with a benevolent regard at the same time to the sacred feelings of an amiable writer, under a reverence inspired by a man of fine genius, and with justice to the public by a religiously scrupulous adherence to sincerity. I speak with unwilling emphasis, but unaffected hesitation, when I assert, If my own ears are not absolutely unattuned to the mellifluous cadence of poetic numbers, the structure of Mr. Cowper's verse is harsh, broken, and inharmonious, to a degree inconceivable in a writer of so much original and intrinsic excellence. His fidelity to his author is, however, entitled to unreserved praise, and proclaims the accuracy and intelligence of a critical proficient in his language. The true sense of Homer and the character of his phraseology may be seen in Mr. Cowper's version to more advantage beyond all comparison, than in any other translation whatsoever within the compass of my knowledge. His epithets are frequently combined after the Greek manner, which our language most happily admits, with singular dexterity and complete success: his diction is grand, copious, energetic, and diversified; full fraught with every embellishment of poetic phraseology: his turns of expression are on many occasions hit off with most ingenious felicity; and there are specimens of native simplicity also in his performance, that place him at least on a level with his author, and vindicate his title in this respect to a superiority over all his predecessors in this most arduous and painful enterprise. Boswell, in his life of Johnson, has spoken of Mr. Cowper's translation with an unfeeling petulance, with an insolent dogmatism, perfectly congenial to that rash and audacious censor*.'

'* This sentence would have been accompanied by some additional chastisement; but the object of it is beyond the reach of human reformation:

From zeal or malice now no more to dread;
And English vengeance wars not with the dead.'

The editor, then, in a brief and modest manner, gives a view of what he thought incumbent on himself to undertake, in consequence of his engagement. This he states to have been, 1. to point out the translator's material deviations from the sense of his original; 2. to open the sources of these deviations, and at the same time to exhibit the versions of preceding translators on which Pope had modelled his own; and, 3. to pass a free censure on the defects of versification of a master whose example carries with it such weight. We have no doubt that he will be judged to have executed his task, as thus determined by his own ideas, with taste and industry.

ART. XIV. *The Vales of Wever*, a Loco-descriptive Poem, inscribed to the Rev. John Granville, of Calwich, Staffordshire. By J. Gisborne, Esq. 4to. pp. 88. 5s. Boards. Stockdale. 1797.

THE Vales of Wever are situated in the neighbourhood of Wootton in Staffordshire, where the author lately resided, and to which he consecrates these votive farewell affectionate lines. A task which Dr. Darwin has successfully accomplished in the verse of five feet is undertaken, by the author of these cantos, in the less flexile line of four feet. He endeavours to slide the most pearly words of our poetry on silver wire with exquisite compactness, and to string his golden harp exclusively with lines thus sparkling with jewels—without injury to the total effect of his music. We deem it a dangerous experiment. Profuse, perpetual, and splendid beauties of detail are seldom compatible with the strong impression of the whole; particularly if they be beauties of the same class, and do not, like alternations of the ludicrous and the pathetic, serve as foils to each other. Yet we are aware that the progress of refinement has occasioned, in every nation, the attempt to unite the utmost delicacy of local polish with the nicest proportions of general design. Those who might have succeeded in carving a statue often prefer to display their powers of grouping and finishing on the tiny surface of a cameo or a vase.

The following passage will give an idea of Mr. Gisborne's manner:

> 'Yon oak, whose tottering trunk displays
> The tarnish'd pride of other days,
> Still wreathes his shatter'd head with green,
> With charm of contrast aids the scene.
> Oft have I linger'd to survey
> That trunk with age enamell'd gray;

O'er

O'er his rent bark pale lichen bends,
And moss her folds of velvet blends,
Where insect nations range unseen,
And mine the arborescent screen;
Weave with nice skill the cider fold,
And cradle embryo young from cold.
With what fell art the spider spreads
His glistering snare, mechanic threads;
Redundant meshes bright unfurls,
And round each bud ingenious whirls.
Ye insect armies, who delight
To skim the realms of breezy night,
Or twinkling through the noontide glare,
With busy murmurs fill the air;
If floating on the zephyr's breath,
Ye rush within these webs of death,
From his dread ambush darts the foe,
Enraptur'd with the cries of woe,
Swift glides along his tremulous toil,
And riots o'er his struggling spoil.

'As Spring's ambrosial hands unfold
The floral buds of breathing gold,
With thy sweet voice, Hygeia, lead
Stout youths and damsels o'er the mead;
And where yon oak exalts his crest,
And broad expands his jutting breast,
Weave the gay-smiling dance around,
To simple measures beat the ground,
Twine his hoar trunk with Flora's charms,
With fragrance wreathe his dusky arms.
So when the Summer's rural train
Swarms o'er the hayfield's tufted plain;
And when relentless Autumn pours
On earth's chill bosom leafy showers,
Rimes the blue eyelids of the dawn,
And frosts with crystal gems the lawn;
Thy welcome steps, Hygeia, guide
These groves and deepening dales beside,
While Peace her grateful influence breathes,
And scatters Plenty's golden wreaths.
And when old Winter chains the floods,
With tempests loads these labouring woods,
Drives headlong storms from Wever's brow,
And smooths the whiten'd world below;
Here 'mid the drifted wild disclose
Thy vermeil lips, and ivory brows,
Youth's arduous toil with smiles assuage,
And paint the wrinkled cheeks of age.

'When bleak December's arctic breath
Urges the giant "work of death,"

Prone from these crags, high-roof'd with snow,
Pellucid piles *incessant* grow * :
Vast columns deck'd with fretwork nice,
Glimmer on pedestals of ice,
The sun, the whelming whirlwind brave,
And seem to prop the pensile cave.
Indignant Frost the rock surveys,
And eyes beneath the crystal glaze,
Green foliage smile, and spangled fling
O'er his pale ice the tints of spring.
With dread severity of tone
He bellows from his ice-built throne:
" Shall Spring with verdant smiles presume
To brighten Winter's destin'd gloom?
Shelter'd with ice can she defy
The rigour of my polar sky?"
Stamps the deep drift, and dark inshrouds
His withring head in awful clouds,
Showers from his shrivell'd hands around
Fierce hailstones on the marble ground,
Breathes from his nostrils keener gales,
And Famine stalks along the vales!
Then straight the copse, the woodlands tall,
Their last surviving honours fall;

* ' *Pellucid piles* incessant *grow.*] The incessant droppings from many of the cliffs in the vicinity of Wootton produce, in the course of a severe winter, some of the most singular and beautiful pillars of ice that imagination can devise. In the month of January, 1795, I measured many of them that were from four to eleven feet in altitude, and from six inches to four feet in circumference. Some of these columns were of very unequal periphery, and jagged and fluted in a fantastic manner. Those that were of uniform thickness appeared as elegant supporters to the impending shelves and canopies of rock. The surfaces of the adjacent crags are beautifully glazed and decorated with a bright coating of ice, through which the *marchantia polymorpha* and several species of moss and fern displayed the luxuriancy of spring. From the ceiling of the celebrated cavern in Dove-dale (well known by the name of Reynard's Hall) vast pendants of ice were clustered together, many of which, I believe, were full four yards in length; and these were tapered down to so fine a periphery, that their extremities were as sharp as the point of a sword. Others were twisted in a singular mode, and variegated with white incrustations of ice and snow, and the sides of the cavern were partially embossed with crystal nodules. The floor of this spacious cavern appeared decorated by the hand of magic. Wherever the droppings fell upon it, they became congealed, and hence one drop freezing upon another produced eccentric pillars of ice. These were of various dimensions, and of different colour. Had the frost continued a month longer, it is probable that these pillars would have come into contact with the growing pendants from the roof.'

Spite of the tyrant, Flora spreads
With fern her moss-embosom'd beds,
Beneath an icy mirror weaves
A rich embroidery of leaves.
'So the dire EMPRESS * of the North
Saw POLAND's glory bursting forth;
Saw the bright sun of freedom shine
On Weysel's tide with light divine:
Fresh radiance to each eye impart,
And kindle each exulting heart.
As round her throne gay courtiers press'd,
She thus the gaudy slaves address'd:
"Shall Poland e'er presume to scan
The laws that fetter man from man;
Shall Liberty *her* breast inspire,
And Genius fan *her* thoughts of fire?
Yon sun, that rolls its dazzling flood,
Shall set in darkness and in blood!"
She spoke—priests, nobles, warriors bow'd,
And zeal fanatic seiz'd the crowd!
Soon Poland heard the clanking chains,
With crimson carnage heav'd her plains,
Genius with death-like groans retir'd,
And struggling Liberty expir'd.

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* 'So *the dire* EMPRESS.] Since this poem was written, the Empress of Russia has ceased to exist, and death has removed from the world one of the most formidable tyrants in female form that ever threatened the liberties of mankind. If we look into the life of this extraordinary woman, we shall find indeed little to admire, but much to condemn. Actuated by no principle of virtue, ambitious of unlimited power, crafty and resolute in her policy, she affected to consider the oppression of surrounding nations as a duty she owed to the safety of her own empire. It has however been asserted, that she was a *popular* sovereign within her dominions; but let it be remembered, that attachment and loyalty are often professed from *fear*, and it would require more than papal faith to believe that this principle had no influence with her enslaved commonalty. If we examine the ancient boundaries of Russia, and compare them with those that are delineated on a modern chart, truth will oblige us to confess the amazing growth of the empire under her auspices. But the historian, who exercises his solemn inquiry into the conduct of sovereigns, will inform posterity, that the aggrandisement of Russia in the late reign was attended with wanton tyranny and refined barbarities; and that rivers of human blood were made to flow from that horrible spirit of revenge which was ever conspicuous in the counsels of Catharine. Painful however must be the feelings of the historian who details with fidelity the massacres at Ismail, or those of a later date at Praga: for there are (as an admirable author observes) "certain degrees of human depravity creative of sensations, which no tongue can express, and no language describe."—*Belsham.*'

But

But hark! some spirit seems to say,
Though Power may stretch his brutal sway,
And fierce with iron fences bind
Each nobler effort of the mind,
Hovers the hour, when Justice dread
On Tyranny's devoted head
Shall wing Destruction's bitter blast,
And bid the demon breathe his last;
Then shall this great, this heaven-taught truth,
Enliven Poland's rising youth:
Chains are the portion of the slave—
The virtuous will be free and brave *.
So speaks amid th' admiring crowd
Immortal WASHINGTON aloud!
Sublime he stands with sheathed sword
On Virtue's fane Columbia's lord †.
Fair Liberty with graceful march
Walks through the temple's trophied arch,
Mounts the bright steps, the Parian road
That winds around the blest abode;
Leads Peace along th' eternal height,
Vested in downy robes of light.
With artless smiles the seraph pair
Applaud their patron's generous care,
And sweetly bending on their knees
With native elegance of ease,
Present aloft the olive wreathe,
To listening nations pæans breathe.
Charm'd as the vocal accents flow,
Labour inclines his swarthy brow,
Strews far around, array'd in health,
Leaves, flowers, and fruitage, blushing wealth!
While Trade, with all her sails unfurl'd,
Proclaims the PATRIOT OF THE WORLD.'

We think it difficult to copy more successfully a model so curiously polished as the Botanic Garden; to assemble ideas

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* '*Chains are the portion of the slave—*
The virtuous will be free and brave.] "The author hopes that he shall not be censured for unnecessary warmth on so interesting a subject. He is aware that it is become almost fashionable to stigmatize such sentiments as no better than empty declamation; but it is an ill symptom, and peculiar to modern times."

† '*On Virtue's fane Columbia's lord.*] When this line was written, General Washington was President of America. He has now retired from the helm of affairs; but his name, like that of William the Third, will always be dear to every lover of genuine liberty; and he is with justice entitled the Saviour of his Country, the Supporter of Freedom, and the Benefactor of Mankind.'

more

more luxuriously elegant; to annex epithets more unexpectedly apposite: or to harmonize couplets more imitative and euphonious.

ART. XV. *The Law-Dictionary:* explaining the Rise, Progress, and present State of the English Law, in Theory and Practice; defining and interpreting the Terms or Words of Art; and comprising copious Information, historical, political, and commercial, on the Subjects of our Law, Trade, and Government. Originally compiled by Giles Jacob; and continued by him, and other Editors, through ten Editions; now greatly enlarged and improved, by many material Corrections and Additions from the latest Statutes, Reports, and other accurate Publications, by T. E. Tomlins, of the Inner Temple, Barrister at Law. 2 Vols. 4to. 3l. 3s. Boards. Longman, Butterworth, &c. 1797.

THE first edition of Jacob's Dictionary appeared about the year 1729, and was by far the most valuable publication of the indefatigable compiler whose name it bears. In the interval between 1729 and 1772 it went through eight editions, and was then published by Owen Ruffhead and J. Morgan, Esquires, with so much additional matter as to occupy nearly 300 pages more than any former edition; this we noticed in our forty-sixth volume, p. 457. In 1782, another edition, under the direction of the same gentlemen, was given to the public; which is succeeded by the impression now before us; and which possesses so many advantages over the preceding editions, from the important corrections and additions introduced, as to entitle it in a great measure to be considered as an original work.

In the Preface, Mr. Tomlins makes his readers acquainted with the difficulties which he had to encounter, and the method which he has pursued.

'He first carefully examined the Text, as it stood in the *Tenth Edition*.—Here he found much sound Learning on the Origin and Antiquity of our Law, defaced with unskilful Interpolations: Innumerable Statutes, long repealed, detailed at large as Existing Laws*: The other Statutes quoted throughout the Work, (by continued errors of the Press through various Editions,) incorrectly cited: Except in some few instances, a want of Method, and Poverty of Language, pervading the whole body of the Work: And the Improvements of our Law, during the last Thirty Years and more, either wholly passed over, or very superficially noticed.

'His next Step, therefore, was to correct the Errors which appeared.—Solely to perform this was a long and tedious labour: Every Statute quoted has been examined; and it is by no means an exaggeration to say, that *many thousand Errors*, in this particular alone, have been detected and amended.—To erase whatever was superseded

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'* Titles HIGHWAYS, TURNPIKES; and others.'

or contradicted by modern Laws or Determinations, was next requisite: And, when thus much was performed, a vast void remained, to be filled up with a Summary of the State of the Law, as at present existing.

'In many Instances, where the Law relative to one Subject was scattered through the Book, the whole has been brought together under a single Title, consolidated, re-arranged, and enlarged; and the proper References made from Title to Title*. In some few others, it was found convenient to remove the whole of a Title, as it stood in the former Work; and to supply its place by a New Abridgment of the Law on that particular Subject†.—In no case, however, has any alteration been made, without mature consideration, and a sincere wish for the Improvement of the Work, and the Instruction of the Reader.

'In the next place, the Editor considered himself called upon to introduce many *New Titles*; some on the Origin and Antiquity of our Law‡; and several connected with the Commercial Concerns of the Country§; which had for the most part been entirely omitted, or at best very slightly referred to, by JACOB or his Continuators.—These Additions, it is believed, do not make less than *One Fourth Part* of the present Volumes.'

The sources from which he has chiefly derived his materials are thus mentioned by the editor:

'The Statutes have been perused with peculiar care and diligence; almost all, which are material, even to the end of the session of Parliament in 1796, are introduced; and throughout the work, it is believed, that none are omitted to be noticed which passed before the *thirty-third* year of the present reign. To the excellent series of modern Term Reports in the Courts of Westminster-hall, which have appeared within the last ten years, to the various new editions of former Reports, and other Law Books of long-established reputation, together with many other smaller volumes well deserving notice, as including systems of particular branches of the Law,—to all these recourse has been had, and the information contained in them has been applied to the present purpose with a care and attention which the Editor trusts have not been totally fruitless. But above all, the Commentaries of the learned *Blackstone* have been fully and freely applied to, and the most material parts of them adopted; sometimes abridged, but more frequently enlarged by additions from the various sources above alluded to. The edition last published (by Mr. Christian) has been used, whenever the term of its publication allowed, (it was originally published in numbers,) and many of the new Notes

'* AWARD, ARBITRATION;—HOMICIDE, MURDER, MANSLAUGHTER;—EXECUTOR, ADMINISTRATOR;—ADVOWSON, PRESENTATION, USURPATION; and very many others.

'† BANKRUPT, BILL OF EXCHANGE, HIGHWAYS, WILLS, &c.

'‡ TENURES, &c.

'§ EAST INDIA COMPANY, NAVIGATION-ACTS, INSURANCE, &c. &c.'

there

there introduced have been added to the mass of modern intelligence here presented to the reader.'

Such is the outline of the plan pursued by Mr. Tomlins, and such are the sources from which he has drawn the information methodised and detailed in the volumes before us. We have examined *many* of his titles with care, (for the *whole* of a dictionary is too much for the labour even of a Reviewer;) and notwithstanding some few omissions, which we shall presently mention, we think that the work evinces in an eminent degree the persevering diligence, the watchful attention, and the sound judgment of the Editor. For the information of our readers, and to enable them to judge for themselves of the nature of the performance, we will extract the title *Bailment*; not because it possesses greater merit than many other portions, but because it is almost the only article which can be admitted within our scanty limits, and will at the same time furnish a tolerable idea of the manner in which the work is executed.

'BAILMENT, from *bailler* Fr. to deliver.] "A delivery of goods in trust, upon a contract expressed or implied that the trust shall be faithfully executed on the part of the *bailee:*" [the person to whom they are delivered.] 2 *Comm.* 451. which see: to which Sir *W. Jones* adds, "and the goods re-delivered as soon as the time or use, for which they were bailed, shall have elapsed or be performed." *Law of Bailments, p.* 117.

'It is to be known that there are six sorts of *bailments* which lay a care and obligation on the party to whom goods are bailed; and which consequently subject him to an action, if he misbehave in the trust reposed in him.

'1. A bare and naked bailment, to keep for the use of the bailor, which is called *depositum*; and such bailee is not chargeable for a common neglect, but it must be a gross one to make him liable. 2 *Str.* 1099.

'2. A delivery of goods which are useful to keep, and they are to be returned again in specie, which is called *accommodatum*, which is a lending *gratis;* and in such case the borrower is strictly bound to keep them: for if he be guilty of the least neglect, he shall be answerable, but he shall not be charged where there is no default in him. See *post.*

'3. A delivery of goods for hire, which is called *locatio* or *conductio;* and the hirer is to take all imaginable care, and restore them at the time; which care if he so use, he shall not be bound.

'4. A delivery by way of pledge, which is called *vadium;* and in such goods the pawnee has a special property; and if the goods will be the worse for using, the pawnee must not use them; otherwise he may use them at his peril; as jewels pawned to a lady, if she keep them in a bag, and they are stolen, she shall not be charged; but if she go with them to a play, and they are stolen, she shall be answerable. So if the pawnee be at a charge in keeping them, he may use them for his reasonable charge; and if notwithstanding all his diligence

gence he lose the pledge, yet he shall recover the debt. But if he lose it after the money tendered, he shall be chargeable, for he is a wrong doer; after money paid (and tender and refusal is the same) it ceases to be a pledge, and therefore the pawnor may either bring an action *of assumpsit*, and declare that the defendant promised to return the goods upon request; or trover, the property being vested in him by the tender.

'5. A delivery of goods to be carried for a reward, of which enough is said under title *Carrier*. It may here be added, that the plaintiff ought to prove the defendant used to carry goods, and that the goods were delivered to him or his servant to be carried. And if a price be alledged in the declaration, it ought to be proved the usual price for such a stage; and if the price be proved there need no proof, the defendant being a common carrier: but there need not be a proof of a price certain.

'6. A delivery of goods to do some act about them (as to carry) without a reward, which is called *by Bracton*, *mandatum*, in *English*, an acting by commission; and though he be to have nothing for his pains, yet if there were any neglect in him, he will be answerable, for his having undertaken a trust is a sufficient consideration; but if the goods be misused by a third person, in the way, without any neglect of his, he would not be liable, being to have no reward.

'The above is taken from Lord Chief Justice *Holt*'s opinion, in the case of *Coggs* v. *Bernard*, 2 *Ld. Raym.* 909. as abridged, *Bull. N. P.* 72. See also Sir *W. Jones*'s Essay on the Law of Bailment, p. 35: *Com. Rep.* 133. with Mr. *Rose*'s notes; and on this subject 2 *Inst.* 89: 4 *Rep.* 83: 1 *Rol. Ab.* 338: 1 *Inst.* 89 *b*: *Doct. & St.* 129: 1 *New Ab.* 243.

'Having mentioned Sir *W. Jones*'s Essay on the Law of Bailment, we cannot help recommending it to the attention of the rational student; and for the use of such, extracting the following analysis, which will in general be found to be consonant with the determinations in the books, and convey much knowledge in a short compass. Sir *W. Jones* differs in a few points from Lord *Holt*, and Lork *Coke*, and his reasons are deserving of much attention.

" I. DEFINITIONS.—1. *Bailment*, as before at the beginning of this article.—2. *Deposit* is a bailment of goods to be kept for the bailor without recompence.—3. *Mandate* is a bailment of goods, *without reward*, to be carried from place to place, or to have some act performed about them.—4. *Lending for use* is a bailment of a thing for a certain time to be used by the borrower without paying for it.—5. *Pledging*, is a bailment of goods by a debtor to his creditor, to be kept till the debt be discharged.—6. *Letting to hire* is, (1) a bailment of a thing to be used by the hirer for a compensation in money; or (2) a letting out of, work and labour to be done, or care and attention to be bestowed, by the bailee on the goods bailed, and that for a pecuniary recompense; or (3) of care and pains in carrying the things delivered from one place to another, for a stipulated or implied reward.—7. *Innominate bailments* are those where the compensation for the use of a thing, or for labour and attention, is not pecuniary; but either (1) the reciprocal use or the gift of some other thing; or (2)

work and pains reciprocally undertaken; or (3) the use or gift of another thing in consideration of care and labour; and conversely.—8. *Ordinary neglect*, is the omission of that care, which every man of common prudence, and capable of governing a family, takes of his own concerns.—9. *Gross neglect*, is the want of that care which every man of common sense, how inattentive soever, takes of his own property. See *Post.* II. 8.—10. *Slight neglect* is the omission of that diligence which very circumspect and thoughtful persons use in securing their own goods and chattels.—11. *A naked contract* is a contract made without consideration or recompence.

"II. The Rules which may be considered as axioms flowing from natural reason, good morals, and sound policy, are these.—1. A bailee who derives no benefit from his undertaking, is responsible only for gross neglect.—2. A bailee who alone receives benefit from the bailment, is responsible for slight neglect.—3. When the bailment is beneficial to both parties, the bailee must answer for ordinary neglect.—4. A special agreement of any bailee to answer for more or less, is in general valid.—5. All bailees are answerable for actual fraud, even though the contrary be stipulated.—6. No bailee shall be charged for a loss by inevitable accident or irresistible force, except by special agreement.—7. Robbery by force is considered as irresistible; but a loss by private stealth, is presumptive evidence of ordinary neglect.—8. Gross neglect is a violation of good faith.—9. No action lies to compel performance of a naked contract.—10. A reparation may be obtained by suit for every damage occasioned by an injury.—11. The negligence of a servant acting by his master's express or implied order, is the negligence of the master.

"III. From these rules the following PROPOSITIONS are evidently deducible.—1. A depositary is responsible only for gross neglect; or in other words for a violation of good faith.—2. A depositary whose character is known to his depositor, shall not answer for mere neglect, if he take no better care of his own goods, and they also be spoiled or destroyed.—3. A mandatary to carry is responsible only for gross neglect, or a breach of good faith.—4. A mandatary to perform a work is bound to use a degree of diligence adequate to the performance of it.—5. A man cannot be compelled by action to perform his promise of engaging in a deposit or a mandate; but,—6. A reparation may be obtained by suit for *damage* occasioned by the non-performance of a promise to become a depositary, or a mandatary.—7. A borrower for use is responsible for slight negligence.—8. A pawnee is answerable for ordinary neglect.—9. The hirer of a thing is answerable for ordinary neglect.—10. A workman for hire must answer for ordinary neglect of the goods bailed, and must apply a degree of skill equal to his undertaking.—11. A letter to hire of his care and attention, is responsible for ordinary negligence.—12. A carrier for hire by land or by water is answerable for ordinary neglect.

"IV. EXCEPTIONS, to the above rules and propositions.—1. A man who spontaneously and officiously engages to keep or to carry the goods of another, though without reward, must answer for slight neglect.—2. If a man through strong persuasion and with reluctance

luctance undertake the execution of a mandate, no more can be required of him, than a fair exertion of his ability.—3. All bailees become responsible for losses by casualty or violence, after their refusal to return the things bailed; on a lawful demand.—4. A borrower and a hirer are answerable in all events, if they keep the things borrowed or hired after the stipulated time, or use them differently from their agreement.—5. A depositary and a pawnee are answerable in all events if they *use* the things deposited or pawned.—6. An innkeeper is chargeable for the goods of his guest within his inn, if the guests be robbed by the servants or inmates of the keeper.—7. A common carrier by land or by water, must indemnify the owner of the goods carried if he be robbed of them.

"V. It is no exception but a COROLLARY from the rules that Every bailee is responsible for a loss by accident or force, however inevitable or irresistible; if it be occasioned by that degree of negligence for which the nature of his contract makes him generally answerable."

'The cases cited and commented on by Sir *Wm. Jones*, besides the above of *Coggs* v. *Bernard*, and which lead to the whole law on this subject, are 1 *Str.* 128, 145: 2 *Stra.* 1099: *Allen.* 93: *Fitz. Detinue* 59, (*Bonion*'s case, the earliest on the subject): 8 *Rep.* 32: 1 *Wils.* 281: *Burr.* 2298: 1 *Vent.* 121, 190, 238: *Carth.* 485, 7: 2 *Bulst.* 280: 1 *Ro. Ab.* 2, 4, 10: 2 *Ro. Ab.* 567: 12 *Mod.* 480, 2: *Raym.* 220: *Moor.* 462, 543: *Owen* 141: 1 *Leon.* 224: 1 *Cro.* 219: *Bro. Ab.* tit. *Bailment*: *Hob.* 30: 2 *Cro.* 339, 667: *Palm.* 548: *W. Jo.* 159: 4 *Rep.* 83 *b.* (Southcote's case): 1 *Inst.* 89 *a.* Many of them however more peculiarly applicable to carriers.

'The following cases may serve to illustrate the above principles.

'A man leaves a chest locked up with another to be kept, and doth not make known to him what is therein; if the chest and goods in it are stolen, the person who received them shall not be charged for the same, for he was not trusted with them. And what is said as to stealing is to be understood of all other inevitable accidents: but it is necessary for a man that receives goods to be kept, to receive them in a special manner, *viz.* to be kept as his own, or at the peril of the owner. 1 *Lill. Abr.* 193, 194. And vide 1 *Rol. Abr.* 338: 2 *Show. pl.* 166.

'If I deliver 100*l.* *to* A. *to buy cattle*, and he bestows 50*l.* of it in cattle, and I bring an action of debt for all, I shall be barred in that action for the money bestowed and charges, *&c.* but for the rest I shall recover. *Hob.* 207.

'If one deliver his goods to another person, to deliver over to a stranger; the deliverer may countermand his power, and require the goods again; and if the *bailee* refuse to deliver them, he may have an action of account for them. *Co. Litt.* 286.

'If *A.* delivers goods to *B.* to be delivered over to *C.* *C.* hath the property, and *C.* hath the action against *B.* for *B.* undertakes for the safe delivery to *C.* and hath no property or interest but in order to that purpose. 1 *Rol. Abr.* 606: see 1 *Bulst.* 68, 69, where it is said that in case of conversion to his own use the bailee shall be answerable to *both*.

'But

'But if the bailment were not on valuable consideration, the delivery is countermandable; and in that case, if *A.* the bailor bring trover, he reduces the property again in himself, for the action amounts to a countermand; but if the delivery was on a valuable consideration, then *A.* cannot have trover, because the property is altered; and in trover the property must be proved in the plaintiff. 1 *Bulst.* 68: see 1 *Leon.* 30.

'And where a man delivers goods to another to be re-delivered to the deliverer at such a day, and before that day the *bailee* doth sell the goods in market overt; the *bailor* may at the day seize and take his goods, for the property is not altered. *Godb.* 160.

'If *A.* borrows a horse to ride to *Dover*, and he rides out of his way, and the owner of the horse meets him, he cannot take the horse from him; for *A.* has a special property in the horse till the journey is determined; and being in lawful possession of the horse, the owner cannot violently seize and take it away; for the continuance of all property is to be taken from the form of the original bargain, which in this case was limited till the appointed journey was finished. *Telv.* 172. But the owner may have an action on the case against the bailee for exceeding the purposes of the loan; for so far it is a secret and fallacious abuse of his property; but no general action of trespass, because it is not an open and violent invasion of it. 1 *Rol. Rep.* 128.

'As to borrowing a thing perishable, as corn, wine, or money, or the like, a man must, from the nature of the thing, have an absolute property in them; otherwise it could not supply the uses for which it was lent; and therefore he is obliged to return something of the same sort, the same in quantity and quality with what is borrowed. *Dr. & Stud.* 129.

'But if one lend a horse, *&c.* he must have the *same* restored. If a thing lent for use be used to any other end or purpose than that for which it was borrowed, the party may have his action on the case for it, though the thing be never the worse; and if what is borrowed be lost, although it be not by any negligence of the borrower, as if he be robbed of it; or where the thing is impaired or destroyed by his neglect, admitting that he put it to no more service than that for which borrowed, he must make it good: so where one borrows a horse, and puts him in an old rotten house ready to fall, which falls on and kills him, the borrower must answer for the horse. But if such goods borrowed perish by the act of God, (or rather, as Sir *Wm. Jones* says it ought more reverentially to be termed, by *inevitable accident*,) in the right use of them; as where the borrower puts the horse, *&c.* in a strong house, and it falls and kills him, or it dies by disease, or by default of the owner, the borrower shall not be charged. 1 *Inst.* 89: 29 *Ass. p.* 8: 2 *H.* 7, 11.

'If one delivers a ring to another to keep, and he breaks and converts the same to his own use; or if I deliver my sheep to another to be kept, and he suffers them to be drowned by his negligence; or if the *bailee* of a horse, or goods, *&c.* kill or spoil them, in these cases action will lie. 5 *Rep.* 13: 15 *E.* 4. 20 *b*: 12 *E.* 4. 13.

'If a man deliver goods to another, the *bailee* shall have a general action of trespass against a stranger, because he is answerable over to

the *bailor;* for a man ought not to be charged with an injury to another, without being able to retire to the original cause of that injury, and in amends there to do himself right. 13 *Co.* 69: 14 *Hen.* 4, 28: 25 *H.* 7, 14.'

We think that, under this title, the case of *Elsee* against *Gatward*, B. R. H. 33 Geo. 3. 5 T. R. 143. should have been noticed by the editor, as connected with his subject of a naked bailment; it was there decided that, if a party voluntarily, and without a consideration, undertakes to perform work, and proceeds on the employment, he makes himself liable for any misfeazance in the course of that work: but if he undertakes and does not proceed on the work, no action will lie against him for the nonfeazance.

Under the article *Bankrupt*, a discussion equally useful to professional and to mercantile men, we observe that some later decisions are omitted which might with great propriety have been introduced. Of this description is the case of *Smith* against *Payne*, B. R. H. 35 Geo. 3. 6 T. R. 152. in which it was determined that where a creditor, knowing his debtor to be in distressed circumstances, and unable to pay his debt, applied to him in the first instance about two months before his bankruptcy for a security, and took part of his stock in trade for that purpose, this was not an undue preference, though the creditor did not threaten to sue him in case of a refusal. So again the case of *Bradley* against *Clark*, B. R. East. 33 Geo. 3. 5 T. R. 197. which decides that assignees, under the stat. 10 Geo. 2. c. 32. may recover money paid by a trader, after a secret act of bankruptcy, to a carrier for the carriage of goods; this statute being strictly confined by the courts to *Goods sold*, and *Bills drawn*. The following cases from Mr. H. Blackstone's Reports should also have been inserted under the same head. 1. *Brandon* against *Pate*, C. P. E. 34 Geo. 3. 2 H. Bl. 308. which determines that assignees may maintain an action of debt under the stat. 9 Ann. c. 14. for money lost at play by the bankrupt before the bankruptcy. 2. *Smith* against *Coffin*, C. P. E. 35 Geo. 3. 2 H. Bl. 444. by which it is decided that the right to bring a real action passes to the assignees by the usual words of a deed of assignment. 3. *Lewis* against *Piercy*, C. P. T. 28 Geo. 3. 1 H. Bl. 29. which determines that insuring in the lottery is not gaming within the meaning of the statute 5 Geo. 1. c. 24.—Notwithstanding these objections, we consider the title in question as executed in a neat and able manner, giving a comprehensive (though a concise) view of the several topics connected with this extensive subject.

In title *Executor*, V. 9. we find the following passage; "And therefore by this statute (namely the statute of Distributions) the mother as well as the father succeeded to all the personal effects

effects of their children who died intestate, and without wife or issue, *in exclusion of the sons and daughters*, the brothers and sisters, of the deceased." How could a man, dying without issue, leave sons and daughters to be excluded? The doctrine contained in the same title, VI. 1. 2. is contradicted by the case of *Erving* against *Peters*, B. R. T. 30 Geo. 3. 3 T. R. 685. and by Wentworth, p. 184; the only pleas which endanger the defendant in this particular are *Ne unques Executor*, and payment by, or release to, himself, as being facts within his own knowlege, and absolute bars to plaintiff's action. We are of opinion that the cases of *Allen* against *Dundas*, B. R. H. 29 Geo. 3. 3 T. R. 125. and of *Farr* against *Newman*, B. R. E. 32 Geo. 3. 4 T. R. 621. should have been cited as leading cases under the title *Executor*. The first of these cases lays it down that payment of money to an executor, who has obtained probate of a forged will, is a discharge to the debtor of the intestate, notwithstanding the probate be afterward declared null, and administration be granted to the intestate's next of kin; and this decision is in direct opposition to, and totally destroys, the authority of an anonymous case in Comyns's Reports, p. 152. The other case, of *Farr* against *Newman*, determined that goods of a testator in the hands of his executor could not be seized in execution of a judgment against the executor in his own right.

Under the head of *Will* (Estates of) as to the waiver of notice by acceptance of rent, the case of *Charter* against *Cordwent*, B. R. E. 35 Geo. 3. 6 T. R. 219. deciding that, if a landlord receives rent due after the expiration of a notice to quit, it is a waiver of such notice, should have been introduced as in point. Again, under the title *Wills*, the case of *Jones* against *Roe*, B. R. H. 29 Geo. 3. 3 T. R. 88. by which it is decided that a possibility coupled with an interest is devisable, should have been mentioned.

We have been thus *minute* in our examination of the contents of the present volumes, as far as we could extend that examination, because we conceived that the importance of the publication demanded it. We have, indeed, thus noticed some omissions, but we have had many opportunities of observing the diligence and accuracy of the editor; and of seeing that, if something was neglected, much was performed. As an excuse also for these omissions, Mr. Tomlins may urge what has already been so powerfully and beautifully alleged on a similar occasion by Doctor Johnson: "that a writer will sometimes be hurried by eagerness to the end, and sometimes faint with weariness under a task, which *Scaliger* compares to the labours of the anvil and the mine; that what is obvious is

not always known, and what is known is not always present; that sudden fits of inadvertency will surprise vigilance, slight avocations will seduce attention, and casual eclipses of the mind will darken learning; and that the writer shall often in vain trace his memory at the moment of need, for that which yesterday he knew with intuitive readiness, and which will come uncalled into his thoughts to-morrow."

We cannot dismiss this article without repeating that the editor appears to us to merit thanks from the public, for the persevering industry which he has shewn in a laborious undertaking, for the valuable information which he has communicated, and for the judicious manner in which he has arranged his materials. In a performance of great length and difficulty, he seems to have omitted little that was important, and to have introduced less that was erroneous. Under such circumstances, we shall not descend to some slight observations which have suggested themselves to us, and which we should think it our duty to make on works of less general merit.

ART. XVI. *Effects of Slavery, on Morals and Industry.* By Noah Webster, jun. Esq. Counsellor at Law and Member of the Connecticut Society for the Promotion of Freedom. 8vo. pp. 56. Printed at Hartford in Connecticut; and sold in London by Dilly. Price 1s. 6d.

IT is a most honourable distinction to the North-American republic, that in the United States a considerable portion of the enslaved Africans were first emancipated by law; and it will be remembered to the immortal honour of the sect commonly denominated Quakers, that the emancipation was obtained by their persevering exertions. It is certain, and the fact should give animation to the friends of mankind in their virtuous pursuits, that the influence of benevolent zeal is never confined within the circle of its immediate operation. The Quakers of Philadelphia persevered until they procured the liberation of the negroes of Pennsylvania; and in a short time the example of that State was followed, in some degree, by all the States of the Union; with the exception, we believe, of only Georgia, the two Carolinas, Virginia, and Maryland. After having stated this circumstance, it will be unnecessary to inform the intelligent reader that these States are in every respect different from the Northern Provinces; in their agriculture, manufactures, and commercial wealth; and in the literary attainments, skill, enterprise, and moral character of their inhabitants. This difference is so notorious in America, that the very mention of Georgia or Carolina to an American excites in his

his mind the disgusting ideas of pride, ignorance, and sloth. Yet even in *these* countries, (the reproach of the wise and virtuous republic,) societies for promoting freedom have been established, and the works of Franklin and other able vindicators of the true natural rights of man have been widely circulated. On the other side, the enemies of those sacred rights were not idle. They maintained the justice of slavery, on principle: but, being soon obliged to relinquish this untenable ground, they began to make a material distinction between *abstract right* and *private policy*, and to take refuge under the *necessity* of continuing a condition, which they were compelled to admit should never have existed. Here, 'intrenched as in a strong hold, they maintained their station, and bade defiance to the attacks of reason and religion.' To drive them from this defence, the author of the tract now on our table encounters them 'with their own weapons and upon their own ground.'

To execute this purpose, Mr. Webster endeavours to prove, and in our opinion he has completely succeeded, that 'slavery, in all its forms and varieties, is repugnant to the private interest and happiness of man.' He shews that the necessary effect of slavery, on the human character, is to make man either indolent or detestable; he appeals to the experience of his countrymen for the truth of the assertion; and to history, as well as the testimony of judicious modern travellers, to prove that such is and ever has been the general character of slaves in all nations and ages: let us give his remarks on this subject in his own words:

'The indolence of the slaves in the southern states, must indeed approach almost to stupidity. It is said by gentlemen, well informed on this subject, that three blacks will not perform more labour than one free white in the northern states. And it is well known that on every plantation, a negro driver is required, with his whip and his cane, to compel the reluctant slave to perform his daily task. But are American slaves only distinguished for their aversion to labor? History teaches us a very different doctrine. Among the antient Germans, who, by their vigor and bravery, conquered half the world, slavery had the same debasing stupifying influence: and it is remarkable that the word *lazzi*, which among our Saxon ancestors, was the denomination of the lowest order of bondmen or servants, is the origin of our English word *lazy*, a word expressive of that indolence and aversion to labor, which remarkably characterize the negroes in America. If slavery had this effect upon our own ancestors, the warlike heroes of the *north*, surely modern philosophers need not resort to an original difference of race, for the cause of that dullness and want of mental vigor, remarkable in the enslaved natives of the *torrid zone* and their degenerate descendants.

'But if we turn our eyes upon the present nations of Europe, we shall find multiplied proofs of this important truth, that slavery ne-

cessarily enervates the vigor of the human mind, in all climates and among all nations.

'In Poland, the peasants, who are slaves, are so indolent that they do not furnish themselves even with a shelter from the inclemencies of the weather. The proprietor of the land to which the peasants are annexed, like the stock of a farm, is obliged to build cottages and barns for them, and to furnish them with seed, plows, horses, and every implement of husbandry. Nor do these miserable wretches provide themselves the ordinary comforts of life. Little more is to be seen within their hovels, than bare walls, a wooden stool, and a bed of straw. People who travel in that desolate country, and expect tolerable accommodations, must carry with them their own beds, their provisions, their knives, forks, and spoons.

'Very little better is the condition of the peasantry throughout the immense Russian empire. So abject is their situation and so complete the degradation of their minds, as to give rise to a general opinion in that country, that the peasants, if set at liberty, would not be capable of procuring a subsistence.

'The modern inhabitants of Greece are remarkable for their aversion to active employments. The miserable subjects of the Turkish government pass whole days, musing, with their legs crossed, their pipes in their mouths, and almost without changing their attitude. Athens and Sparta, the fields of Marathon, Platea, and Thermopylæ, those nurses of heroes, lawgivers and philosophers, or the theatres on which they exercised their talents and displayed atchievments, that still excite astonishment, are now inhabited by lazy Turks and a few Greeks, dispirited and debased, who inherit not one of the virtues of their illustrious ancestors. To what cause shall we attribute this degeneracy of the Greeks? To what physical energy? Surely no change of climate, no alteration in the productive powers of nature, can account for this moral phenomenon. To despotism alone, that foul monster, before whose pestilential breath the powers of the mind wither and decay, must we ascribe this woful debasement of the modern Greeks.

'Another effect of slavery upon its miserable subjects is to make them *cruel, deceitful, perfidious,* and *knavish*; in short, to deprive them of all the noble and amiable affections of the human heart. This fatal and necessary consequence of oppression upon the moral character of man, though often noticed by the historian, the divine and philosopher, has either escaped the reflection of tyrants, or its admonitions have been hushed by the more commanding calls of a mistaken selfish policy. But proofs of this truth are scattered over almost every page of history. We can scarcely open a volume without finding some fact to convince us that *oppression is the mother of crimes.* So striking was this truth in antient Greece, that a great philosopher doubted, whether there was any one virtue belonging to slaves. How can it be otherwise? Is it expectable that men, who are precluded by violence from enjoying the *benefits* of society, should cultivate the *virtues* from which its blessings flow? Is it not more natural that the subjects of oppression, sensible they are robbed of their rights and resenting the injury, should prepetually struggle to indemnify

indemnify themselves for the loss, and when it would be fruitless to use open force, that they should have recourse to the arts of treachery and fraud? The principles of human nature warrant this conclusion, and account for the detestable character of slaves in all ages and all countries.'

As a farther proof how generally mankind admit the tendency of bondage to corrupt the human heart, Mr. W. mentions the exclusion of a slave's testimony from trials at law, in almost all the countries in which slavery existed. He then relates the terrible calamities that have been occasioned by the revolt of slaves, in antient Rome, in Sicily, in France, in Germany, and in the European settlements in the West Indies: he demonstrates, by a correct calculation, that slaves are by far the most expensive and troublesome servants than can be employed; and, from all these premises, he justly infers that every effort should be used by his fellow-citizens to devise, and to carry into execution, the most easy and effectual mode of abolishing slavery.

Various plans for accomplishing this excellent purpose have been suggested. The enthusiasts proposed an instant and universal emancipation:—they would admit of no delay nor modification:—but it was soon perceived that such a measure, if adopted in the Southern States where nearly one-third of the people are in bondage, would, instead of bettering the condition of the slaves, expose them to perish by want, and endanger the lives of all the white inhabitants. Others, of still more benevolent intentions, proposed that the negroes should be sent home to their native country, furnished with every thing necessary for their future subsistence. This project, too, being full of difficulty in the execution, was abandoned. Our author is of opinion that the best expedient for emancipating the slaves, with advantage to all parties, is 'to raise them by gradual means to the condition of free tenants.'

It appears to us that, at this time, considerations of safety, as well as motives of justice, should induce the United States of America to liberate their slaves. They are threatened with an invasion by the French and Spaniards from Florida; and we recollect that a member of Congress lately objected to an augmentation of the militia of one of the Southern States, "because," said he, "if the troops should be called to march towards the frontiers, there would not be left a sufficient force to protect us against the slaves." The Americans would then be situated as we are now in the West Indies, where our fleets and armies are occupied, not in atchieving conquests, but in defending our planters against the decrees of the French republic.—It will perhaps amuse our readers, to be informed

that the Deputies in Congress of the Southern States are mostly of the Jacobin party. One of them lately insisted that all who talked about emancipating the negroes were *Royalists in their hearts.*

If we may be allowed to suggest an expedient to co-operate with that of Mr. Webster, we should propose that a fund be raised by the Federal Government, aided (if necessary) by the liberality of individuals, to purchase such female slaves as might be supposed capable of child-bearing, who should be liberated, to insure freedom to their posterity. (It is the law of slavery that children follow the condition of their mothers: therefore, if there were no female slaves, slavery would expire with the present race.) Their services, as free servants, might be sold for a certain number of years, by which the fund of emancipation would be increased, and the slaves might be gradually instructed and disciplined for the enjoyment of complete liberty. The whole number of slaves in the American republic is estimated to be 700,000. Of these there would not perhaps be above 120,000 of the description to be purchased; and, taking the average price at 30 l. sterling, the sum required to liberate them would be 3,600,000 l. As the services of the emancipated slaves, however, are to be sold for a limited time, perhaps half of this sum would be sufficient; especially if the Legislature could be induced to countenance the plan, so far as to prevent the price of female slaves from being exorbitantly raised. Considering the great wealth of the American States, we hope that they would not long hesitate whether to incur the proposed expence, or to remain under the odium of an establishment that endangers their existence as a nation, while it is a reproach to the friends of liberty in every part of the world, and a constant theme of triumph and exultation to those sycophants of power who mock their principles.

In the following passage we observe a great inaccuracy; and we are extremely sorry for it. 'We may remark,' says Mr. W. 'that by a late act of the British Parliament, the slave-trade is to cease in the year 1796.'—A resolution for the gradual abolition of that trade was passed by a *Committee* of the House of Commons, when a general election was supposed to be not far distant: but the House very speedily altered its opinion.

Altogether, we do not hesitate to recommend Mr. Webster's pamphlet to our readers as a solid and useful performance; and we wish it had sooner fallen into our hands. The date at the bottom of the title-page is 1793: but no copies were imported for sale, by the London booksellers, till the present year 1797.

MONTHLY CATALOGUE,

For DECEMBER, 1797.

EDUCATION.

Art. 17. *Pastoral Lessons, and Parental Conversations*; intended as a Companion to A. L. Barbauld's Hymns in Prose. 12mo. 1s. Darton and Harvey.

THIS imitation of the Hymns for Children by Mrs. Barbauld is by no means an equally finished performance. A part of it is translated from the German of Sturm.

Art. 18. *A New Universal French Grammar.* By Nicolas Hamel, Rector of the Town of l'Aigle in Normandy. 2d Edit. 12mo. 3s. bound. Lee and Hurst.

Of this work the first edition was noticed in our 22d vol. p. 90; it here appears improved and augmented by some dialogues on the history of France.

Art. 19. *Grammatical Exercises* on the French Language compared with the English. By Nicolas Hamel. 12mo. 2s. 6d. bound. Lee and Hurst.

These Exercises are conveniently constructed for the use of those who have used the author's grammar in acquiring the rudiments of the French language. We are less satisfied with M. Hamel's English than with his French.

Art. 20. *Grammaire Anglaise comparée avec la Grammaire Française*, &c. &c. *Par* Nicolas Salmon. 8vo. 4s. sewed. Dilly. 1797.

This work is intended to facilitate the acquisition of the English language by foreigners, especially natives of France. It is well enough adapted for that purpose, yet we observe here and there a violation of English idiom in the translations, *e. g.* p. 25. Celà est *au delà de* votre intelligence: that is *without* your comprehension—we say *beyond*. *Venez un dimanche*, Come *upon* a Sunday.—We have not, however, met with any similar work equally good.

Art. 21. *Guide pour la Langue Anglaise & pour la Langue Française*, &c. &c. *Par* Nicolas Salmon. 8vo. 2s. 6d. sewed. Dilly. 1797.

The author of the above-mentioned *Grammaire Anglaise* here offers to the public another work adapted for the use of learners, which contains detached phrases and continuous specimens of French writing, accompanied with a translation, often elegant indeed, but scarcely close and verbal enough for the information of beginners. Montesquieu's beautiful fable of the Troglodytes, that excellent antidote to anarchy, opens this well-chosen collection.

NATURAL HISTORY.

Art. 22. *Botanical Dialogues*, between Hortensia and her Four Children; designed for the Use of Schools. By a Lady. 8vo. pp. 400. 7s. 6d. Boards. Johnson. 1797.

Though

Though we very much doubt whether the scientific study of botany can ever be well adapted to children at the school-age, whose attention is necessarily occupied with things of more general application, and who can scarcely be enough interested in a science, as such, to undergo voluntarily the labour of learning its rudiments, yet we are unwilling to throw any discouragements in the way of a laudable attempt to enlarge the bounds of knowlege, and to augment the store of rational and innocent gratifications. Farther, a well planned introductory work, though it may not come into use so soon as the author expected, cannot fail of being useful at one time or another.

The present attempt to facilitate the agreeable study of botany, sanctioned as it is by the approbation of Sir Brooke Boothby and Dr. Darwin, cannot be thought a trifling performance. Its language is clear and elegant; and the dryness of a mere explanation of the Linnean system is relieved by the introduction of various amusing and interesting facts, and detailed observations. It cannot, indeed, pretend to the sprightliness of Rousseau and his translator Martyn: but this is perhaps a necessary consequence of its closer adherence to the science. The work is illustrated by plates, and has the valuable addition of a minute analysis of its contents.

Art. 23. *A short History of Insects*, (extracted from Works of Credit,) designed as an Introduction to the Study of that Branch of Natural History, and as a Pocket Companion to those who visit the Leverian Museum. 12mo. 3s. 6d. Bell, Oxford-street, &c.

This little work consists of short descriptions of the genera of insects, with some of the most remarkable particulars belonging to them, illustrated by outline engravings, and seems well adapted to the purposes mentioned in the title-page.

LAW.

Art. 24. *A Digest of so much of the Law respecting Borough Elections*, as concerns Cities and Boroughs in general, their Representation, and Returning Officers; the Carriage and Delivery of the Writ; the History, Form, Conveyance, and Delivery of the Precept; the Duty of the Returning Officer, previous to the Election; the Form and Effect of Decisions and last Determinations; the Right of Electors for Boroughs in general, and of Burgage Tenants, Freeholders, Leaseholders, and Copyholders in particular. By Samuel Haywood, Serjeant at Law. 8vo. pp. 454. 3s. 6d. Boards. Johnson. 1797.

The Digest of the Law respecting County Elections, of which we gave an account in our 3d vol. N. S. p. 466, may now be considered, according to the information of the author, as the first volume of the general work, and as such is cited in the present publication.—This part (which is intended as a continuation, not a completion, of Mr. Haywood's Plan) has been conducted, as nearly as the nature of the subject would admit, in the same manner with the former volume.—"The portion now published, (Mr. H. observes,) contains some general observations on cities and boroughs, and their returning officers; and then traces the writ through the hands of the messenger attend-

ing the great seal, to those of the high sheriff of the county, and the precept from the high sheriff to its delivery to the returning officer, and points out his duty preparatory to the election.' The subject was not taken up in the first volume till after the delivery of the writ to the high sheriff; the chapter on the carriage and delivery of it was then omitted, but is inserted in the present work.

As the voters for boroughs cannot, like those for counties, be comprehended under one general description, the author has found it convenient to arrange them under the following classes: those who claim to vote in right, first, of *tenure*, secondly of *residency*, or thirdly, *as members of a corporate body*.—The first of these, namely the right of voting by tenure, is alone treated in this volume; and at the same time the different claims of burgage tenants, leaseholders, and copyholders, are discussed.—A separate chapter is allotted to the consideration of the Rights of Electors in general, and the Law concerning the last Determinations of the House on Select Committees.

The author acknowleges his obligation to Messrs. Dealtry and Barlow, of the Crown-office, for furnishing him with the curious information filed against Billinghurst, which is inserted in the *Addenda*.

These are the contents of the present publication; for the appearance of the remainder of the work, the learned Serjeant acknowleges no time can be fixed, though he declares that the design of completing it is not abandoned. From the manner in which this performance is executed, and which is highly creditable both to the talents and the industry of the author, we are induced to express our hopes that the undertaking will not be relinquished, till the original plan is fulfilled.

Art. 25. *A Syllabus, or Heads of Lectures publicly delivered in the University of Cambridge*. By Edward Christian, A. M. Professor of the Laws of England. 8vo. pp. 90. 2s. 6d. Butterworth. 1797.

This publication has been drawn up for the convenience of those gentlemen who attend the Common Law Lectures at Cambridge. It is difficult to form a decided opinion on the merit of these Lectures from the mere outline which is here presented of them:—but it is only justice to the author to observe that the subjects appear judiciously chosen, and well arranged.

Art. 26. *A complete Collection of Abstracts of Acts of Parliament and Cases*, with Opinions of the Judges upon the following Taxes; viz. upon Houses, Windows, Servants, Horses, Carriages, and Dogs: the Duties upon Hair-Powder Certificates; and also the Twenty per Cent. upon Assessed Taxes; together with the several Determinations upon the Post-Horse Act. By John Smee, of the Exchequer, Westminster, Gentleman. 8vo. 2 Vols. pp. 750. 12s. Boards. Butterworth. 1797.

To those persons who are not in possession of the Statutes at Large, the present Collection of Abstracts will prove an useful publication, because it will furnish them with all the information which they may require, to regulate their conduct in regard to the payment of the taxes now so freely imposed on the public. To the professional reader, who may be supposed to have the larger works from which this Abridgment

is

incompiled, it will also prove serviceable; because the important matter of the acts is compressed in a narrow compass, and their object and meaning are rendered more distinct and certain.—Mr. Smee appears to be entitled to the praise of accuracy and fidelity; the most useful qualities that could be exerted in such an undertaking.

Art. 27. *An Essay on the Law of Usury.* By Mark Ord, Esq. Barrister at Law. 8vo. pp. 190. 5s. Boards. Brooke. 1797.

We have read this work with much pleasure, because it gives all the requisite information on an important branch of law, in clear and distinct language. The author has divided his subject under the following heads: the Nature of Usury; what Contracts are usurious; how far Usury affects the Validity of the Contract, and how Usury is punishable.—In each of these separate chapters, he has brought forwards and arranged the Cases, belonging to each, with accuracy and judgment.

Art. 28. *A Treatise on Copyholds.* By Charles Watkins, Esq. of the Middle Temple, Author of an Essay on the Law of Descents, &c. 8vo. pp. 450. 9s. 6d. Boards. Pheney. 1797.

Mr. Watkins has already made himself known to the public in a respectable point of view by an Essay on the Law of Descents, and by an edition of Chief Baron Gilbert's Law of Tenures; both of which publications have been noticed in *our Reports*.—In each of these works, but particularly in the last, the author has shewn that he is possessed of that information, which is necessary for the elucidation of the present difficult and important subject.—A Treatise on the Law of Copyholds has long been a Desideratum, and we are happy in seeing it undertaken by so able an hand. We are informed in the Preface that a second volume will be necessary to complete the plan; the present contains the Doctrine of Manors, Grants, Surrenders, Entails, Remainders, Executory Interests and Trusts, Admission, Fines, Forfeitures, Extinguishment and Suspension, and Enfranchisement; under which heads are included the Nature, Creation, Transfer, and Destruction of Copyhold Interests. In the remainder of the work, if Mr. W.'s health and professional engagements will permit him to resume the subject, it is proposed to treat of Courts, Customs, (comprehending the doctrine of Free-Bench, Curtesy, Descents, &c.) Services, as Heriots, &c. &c.; 'and as such second volume (observes our author) will in many parts relate more immediately to local matter than the present one, the communication of any curious entries, customs, &c. relative to particular manors, will be much esteemed.'—Besides an accurate and comprehensive reference to the printed Cases on Copyhold Law, some MS. Cases, communicated by the friendship of Mr. Butler, are inserted in the present performance.

Thinking highly of the merit of this work, we recommend it with confidence to the attention of the public; and with unbiassed sincerity express our hopes that the author will be induced and enabled to persevere in his undertaking, till he has completed his original design.

Art. 29. *The Bankrupt Laws.* By William Cooke of Lincoln's Inn, Esq. The 4th Edition, including the Cases to the End of

Trinity Term 1797. Two Vols. 8vo. 14s. Boards. Brooke. 1797.

The third edition of this useful work was published in the year 1793, and was noticed in our twelfth volume, N. S. p. 208; and the praise which we there bestowed on the author, for his persevering attempts to increase the value of his performance, is equally merited by him on the present occasion. We therefore content ourselves with informing our readers that a fourth edition, incorporating the later decisions on the subjects of Bankrupt Law, is now published. That a *fourth* edition should be so soon demanded is of itself a sufficient recommendation of the work.

POETRY *and* DRAMATIC.

Art. 30. *The Church*, a Poem. By the Rev. John Sharpe, B. A. 4to. 2s. 6d. Vernor and Hood. 1797.

This is a *Concio ad Clerum* in blank verse; sometimes, indeed, descending from the dignified gravity of its nature, for the salutary purpose of giving to invective the additional force of ridicule. The topics, though not new, are judiciously chosen; and the poetry, though not of the highest order, is yet above mediocrity. The similes are brought forwards with spirit, though with little attention to analogy and illustration. Those who emerge from curacies to bishoprics are compared to islands rising out of the ocean; and an audience infatuated by the doctrines of grace and faith, to the exclusion of good works, is likened to children who are seduced to taste the deadly nightshade by the beauty of the berries.

We think that the author is in his zenith when he quits the path of satire, to expatiate on the duties of an useful and respectable divine. We produce, therefore, the following passages as favourable specimens of Mr. Sharpe's sentiment and diction.

> 'Oft will the faithful shepherd of his flock,
> Nursing the growing intellect, inform
> His rustic scholar in the ways of heav'n;
> Oft thro' the verdant path of nature lead,
> With kindest industry, the ductile stream
> Of knowledge, springing from the gloomy cave
> Of darkest ignorance; point the fair expanse
> Fill'd by God's hand creative, with the stores
> Of human pleasures, objects ever new,
> Fresh with delight, throughout the green domain,
> All whisp'ring praise, and all subservient still
> To man, the noble potentate of all.
> Nor will the pastor's zealous care subside
> With tale of nature's wondrous works sublime,
> As oft his list'ning auditor demands
> With eye inquisitive, a farther view
> Thro' the clear optic of religion's glass:
> Soon his untutor'd proselyte shall learn,
> Tho' nature's operations loudly speak
> Th' Almighty architect, whose parent hand
> Clothes with such matchless skill the vast terrene,

And

And deals his blessings here with lib'ral hand,
Yet works of higher eminence declare
His ceaseless zeal for man's defective race;
His watchful labours, and paternal care.
Soon shall the Christian revelation burst
With noon-tide splendour on the convert's mind,
Shed its pure lustre o'er the gloomy doubts,
Which erst, like undigested chaos, warr'd
In conflict harsh, and elemental strife,
And brew'd disturbance in the human mind;
Taught by th' angelic system, o'er the scenes
Of chequer'd life, the mournful or the gay,
He looks with calm serenity, resign'd,
Alike for sorrow, or for joy prepar'd,
As heaven's high mandate wills, contented he
To run with patience his appointed race,
Or o'er the rugged wild, or level plain,
Till death shall summon to the realms of bliss,
And joys unfading crown the Christian's course.'

We must observe that there are many marks of haste in this poem. Such defective lines as these do not unfrequently occur:

'Vain, atheistical, induc'd, and blindly spread—p. 39.
'To raise, or lift their limited ideas—p. 50.
'Like God's own steward to all the needy tribe—p. 61.'

Steadily averse from all national reflections, we read with disgust the passage, p. 49, in which the Scotch are accused of servility and perfidy;—and we could not suppress a smile at the very familiar introduction of the name of the late Poet Laureat:

'Old honest Warton sung,' &c. p. 8.

We almost doubted whether the author had not confounded Isaac Walton and the best modern scholar that England can boast; who was not less eminent for the depth of his erudition than for the elegance of his taste and the sagacity of his criticism.

Where we see so many proofs of ability as Mr. Sharpe has given in this poem, we venture to advise him; as we find men of sense most capable of correction. We therefore think it our duty to hint to this writer that the beauties of THE CHURCH appear to us the offspring of genius; and that the faults, though frequent, probably arise merely from haste and inattention. If he means to cultivate the fields of poetry, he must be *industrious*; or, like all negligent cultivators, he will fail of success.

Art. 31. *Britannia:* a Poem. By Samuel Hull Wilcocke. 8vo. pp. 83. 3s. sewed. Dilly. 1797.

The author of this poem seems to have formed a design of writing a poetical heroic history of his country; and it must be allowed that this island has produced many men renowned for wisdom and valour; qualities which, when exerted for the benefit of mankind, constitute (according to Sir William Temple) that transcendent excellence which is denominated heroic virtue. Perhaps, however, the fame due to their illustrious atchievements might be established on a firmer basis

basis by the sober voice of historic truth, than by the enthusiasm of poetic fiction. We agree with Mr. Wilcocke that, in the earliest stages of society, poetry has proved a happy vehicle for recording the exploits of the warrior, or describing any uncommon and grand appearance in nature; and that these sublime and heroic songs were attended with wonderful effects: but he does not seem sufficiently to have considered that poetry addresses itself chiefly to the imagination and the passions, which, in men untamed by civilization, are active, vigorous, and susceptible of the warmest impressions; and that, in an improved state of society, both the one and the other are enfeebled by restraint, while the rational powers gather strength by daily exercise. This progress may be traced by any man who will pay attention to the operations of his own mind. Astonishment is succeeded by admiration; admiration leads to inquiry and investigation; and these cannot be performed without comparing and judging, which form the peculiar province of reason. Hence may be assigned one cause of an age of criticism being unfavourable to the exertion of original poetic genius; for surely the mind that can read a poem with such calmness, as accurately to appreciate its merits and defects, can feel little of that warmth and enthusiasm which the Bard wishes to inspire;—a consideration that would be very mortifying to every poet of the present times, did they not experience, in common with their readers, the difficulty of forming a conception truly sublime, or soaring to any great heights in the regions of imagination.

The poem before us contains an historical narrative of the most splendid events which happened in Britain, from the time of Cassibelan, who opposed Cæsar in his invasion, to the reign of Carausius, who was acknowleged joint-emperor by Diocletian and Maximian. Mr. Wilcocke, both in his preface and notes, appears to possess no inconsiderable portion of learning, and he deserves our esteem for that patriotic love of his country which he manifests throughout the work: but in poetry we cannot think him entitled to the highest applause; though by no means destitute of a taste for that divine art. If we cannot justly rank him with our first-rate Bards, he may, perhaps, assume to sit down with Leonidas Glover; and with him, in friendly concert, "rehearse the deeds and glorious death" of Spartans brave, and Britons bold.

"Rehearse, O Muse, the deeds and glorious death," &c.
Glover's LEONIDAS.

The following lines may be quoted as a proper specimen of his style and versification:

'Come, Muse of Albion! who in Thomson's verse
Breathed Liberty's extatic ardent strain,
Who gave to Addison a Cato's soul,
To Milton, his sublime exalted strength,
And to th' inimitable Shakespeare's verse,
The genuine stamp of nature, aweful, true,
And forceful as th' impetuous gust of heaven;
Give me to share their energy divine;
Give me to paint, in ardent numbers bold,

The

The arms and arts that graced this matchless isle;
'Tis not alone to martial deeds that here
Th' historic Muse confines her liberal praise,
Sometimes she leaves th' ensanguined field of war
For milder themes, and, reminiscent oft
Of poets, artists, and of general worth,
Holds bright examples to the willing mind,
As various as each several state can ask,
That each may in the arduous task assist,
And hand in hand, raise high our British fame;
And as the Roca Ora* braves the storm
Of ages in the north' antipodes,
Receiving ever on it's dreary sides
The billows of the Magellanic main,
Full many a thousand league impetuous rolled
From south to north, by envious Neptune swelled
And the nigh-bursting cheeks of Æolus,
To dash its pride, yet centered in itself
It dares their efforts vain; so may thy rock,
Britannia! stand unshaken, unimpaired,
Fixed on the firmest base, deep-chained to fate,
And laugh to scorn a world's unmeaning rage,
Nor fall but with old time; and when this globe,
At the dread clangour of the heavenly trump,
Swept by an igneous comet from its orb,
In huge combustion, crumbles into chaos,
May Britain's time-outliving fame remain
Recorded in angelic memory,
The noblest state that ever stood on earth.'

Speaking of the late unsuccessful expedition of the French against Ireland, he thus expresses himself

'But Ocean smiled to see the unfledged brood,
Garish and gawdy in their Gallic trim,
Brave with presumptuous sails the lurking storms
And scowling horrors of December's sky,
And soon, indignant at the vain attempt
To grasp at conquest where himself defends,
Like a huge whale, prone on Norwegian seas
His mile-long length extending o'er the deep,
When on his back, mistaken for an isle,
Some pygmy Lapland fishermen descend
Unknowing of the danger, while they tread
With careless steps along the slimy sward,
The bulky monster, moving ponderous,
Heaves his broad carcase, the disparting flood
Ingulphs remorseless all the infant crew;

'* The Roca de Ora, a stupendous rock in the midst of the Northern Pacific Ocean, first discovered, and thus named, by the Spaniards.'

So

So the terrific genius of the main
Half reared his billowy front; deep in the waves
The glittering gewgaws sunk beneath his frown.'

We quote this passage not from any disposition to censure, but to shew how dangerous it is for a poet of moderate talents to attempt to rival Milton:

——" Or that sea-beast
Leviathan, which God of all his works
Created hugest that swim th' ocean stream:
Him haply slumb'ring on the Norway foam," &c.
Par. Lost, book i. ver. 200.

These are the lines which, no doubt, Mr. W. had in his eye when he introduced the simile,

'Like a huge whale,' &c.

in the passage above cited.—N. B. By the whale, &c. we suppose he alludes to the strange stories of the *Kraken*.

Art. 32. *Select Epigrams.* 12mo. 2 Vols. 10s. 6d. Half bound. Low, 1797.

Much has been written by critics on the composition of an epigram: but they are not agreed as to its constituent parts. The antients seem to have included, under that appellation, epitaphs and inscriptions of every kind, whether elegiac, laudatory, or satirical: but the moderns are of opinion that wit is an essential ingredient in an epigram; a notion that has given rise to numberless puerile conceits, and forced and unnatural thoughts. Few men have succeeded in this species of poetry; and the greater part of those epigrams that have been most admired are indebted for their reputation to a pun, or to the perverted sense of some ambiguous term. Yet it cannot be denied that epigrams have sometimes been made a pleasing vehicle for moral truth and pathetic sentiment. The selection now before us is made with judgment, and will be read with pleasure by those who are fond of compositions of this sort.

The two following epigrams, among others, do credit to the collection;

'ON TROY.

'*Imitated from a Greek Epigram.*

'By J. ATKIN, M. D.

'Where, hapless ILIUM! are thy heav'n-built walls,
Thy high embattled tow'rs; thy spacious halls;
Thy solemn temples, fill'd with forms divine;
Thy guardian Pallas, in her awful shrine?
The mighty Hector, where?—thy fav'rite boast;
And all thy valiant sons, a numerous host;
Thy arts, thy arms, thy riches, and thy state;
Thy pride of pomp, and all that made thee great?
These, prostrate all, in dust and ruin lie;
But thy transcendant *fame* can never die:
'Tis not in fate to sink thy glories past;
They fill the world, and with the world shall last.'

'TO MISS ******.

'By BRYAN EDWARDS, Esq.

'O clear that cruel, doubting brow,
I'll call on mighty Jove
To witness this eternal vow;—
'Tis you alone I love!
"Pray leave the God to soft repose,"
The smiling maid replies,
"For Jove but laughs at lovers' oaths,
"And lovers' perjuries."

'By honour'd Beauty's gentle pow'r!
By Friendship's holy flame!
"Ah! what is Beauty, but a flow'r,
"And Friendship but a name?"

'By those dear, tempting lips,' I cried;—
With arch, ambiguous look,
Convinc'd, my Chloe glanc'd aside,
And bade me *kiss the book*.'

Art. 33. *Elegiac Sonnets, and other Poems.* By Charlotte Smith. Vol. II. Crown 8vo. 6s. Boards. Cadell jun. and Davies. 1797.

The general merits of Mrs. Smith as a writer, and the characteristics of her Sonnets in particular, are well known. The present volume is said to have been composed under the heavy pressure of difficulties, and amid heart-rending sorrows. It pains us to hear so frequently of this lady's misfortunes, and, unable as we are to remove them, to find no others equally willing, and more empowered, to alleviate them.

The following Sonnets are specimens of this volume, and of the elegant writer's gloomy cast of thought:

'*On passing over a dreary Tract of Country, and near the Ruins of a deserted Chapel, during a Tempest.*

'Swift fleet the billowy clouds along the sky,
Earth seems to shudder at the storm aghast;
While only beings as forlorn as I,
Court the chill horrors of the howling blast.
Even round yon crumbling walls, in search of food,
The ravenous Owl foregoes his evening flight,
And in his cave, within the deepest wood,
The Fox eludes the tempest of the night.
But to *my* heart congenial is the gloom
Which hides me from a World I wish to shun;
That scene where Ruin saps the mouldering tomb,
Suits with the sadness of a wretch undone.
Nor is the deepest shade, the keenest air,
Black as my fate, or cold as my despair.'

'*On being cautioned against walking on an Headland overlooking the Sea, because it was frequented by a Lunatic.*

'Is there a solitary wretch who hies
To the tall cliff, with starting pace or slow,
And, measuring, views with wild and hollow eyes
Its distance from the waves that chide below;

Who,

Who, as the sea-born gale with frequent sighs
Chills his cold bed upon the mountain turf,
With hoarse, half utter'd lamentation, lies
Murmuring responses to the dashing surf?
In moody sadness, on the giddy brink,
I see him more with envy than with fear;
He has no *nice felicities* that shrink
From giant horrors; wildly wandering here
He seems (uncursed with reason) not to know
The depth or the duration of his woe.'

In the preface, Mrs. S. intimates that she may probably never again address the public. Why has this idea been formed? The world has not been inattentive to this lady's compositions.

A portrait of Mrs. Smith, and several pleasing illustrative engravings, accompany the volume.

For our account of the preceding volume of Mrs. Smith's Sonnets, see our *General Index*, vol. iii. p. 148.

Art. 34. *Ode to General Kosciusko.* By H. F. Cary, A. M. 4to. 1s. Cadell jun. and Davies. 1797.

The author of this Ode appears to be much and laudably struck with the noble character of Kosciusko, and to have formed very exalted ideas of the late projected constitution of Poland. To give freedom, and its consequent blessings, to so great a number of our fellow-creatures, is a pleasing exercise of the imagination, and highly gratifying to a benevolent heart: but the best planned schemes of reformation are generally rendered impracticable by the folly or the vices of mankind; and perhaps the Poles, from their long habits and patient endurance of subjection, were become incapable of enjoying the sweets of liberty and equal laws. Certain it is that no part of that extensive country is in so flourishing and cultivated a state, as that which is in the possession of the Russians; although Mr. Cary, with too much general justice, calls the late empress 'the foul Harpy of the North.'

The following extract may enable the reader to judge of Mr. C.'s talents for poetry:

'Or fraught with Ceres' yellow hoard,
Returning clasp his blue-eyed dame
In their low hut, where round the board
By industry and plenty stor'd,
The babes are taught to lisp their Stanislaus' name.
But Tyranny with envious glance
Withers all good that blooms around,
Sudden the fiend beheld askance
The joys that grac'd the favor'd ground,
And call'd her regal minions forth,
The faithless prince, that holds the helm
Of Prussia's* poor and upstart realm,
With the foul harpy of the North,

* In allusion to the subsidies by which the arms of Prussia are purchased by other states, and to the short time that it has been erected into a kingdom.'

Whose talons, darting on her prey,
Marr'd all the blessings of the feast,
And bore it to her den away.
While more to stretch their greedy sway
They bound the captive limbs so late releas'd,
O Providence! thy ways are dark,
And beyond reach of mortal eye:
Nor may he hope to hit the mark,
Who shoots conjecture's shaft so high.
Vainly the dauntless hero strove
To stem Oppression's whelming tide,
To snatch the land from despot pride,
And guard the monarch of his love.
See him uprear the faithful shield,
And prodigal of warrior blood,
Unwearied the keen falchion wield,
Till dragg'd reluctant from the field;
As if a lion fought to save his darling brood.'

Art. 35. *Poems.* By T. Townshend, Esq. of Gray's Inn. Small 8vo. pp. 112. 7s. 6d. Boards. Harding. 1797.

If we could persuade ourselves to believe that an assemblage of splendid imagery, involved in turgid, affected, and obscure language, constituted the essence of poetry, we might be inclined to think favourably of Mr. Townshend's genius: but we have always considered poetry as a happy vehicle for conveying instruction, by engaging the imagination and passions in the cause of truth and virtue; and while we retain this opinion, it will not be expected that we should applaud poems of which we cannot comprehend the meaning. The volume before us contains three Elfin Eclogues, and Odes on various subjects, printed in an elegant manner, and adorned with vignettes. The personages introduced into the Elfin Eclogues are fairies, whose freaks, tricks, and midnight gambols, are at best unsuitable to the taste of the present age; in which no trace remains of that Gothic superstition to which these ideal beings owed their imaginary existence. The following is a specimen of the author's Fairy dialogue:

'KING.

'Now the lazy bat-winged night
Creeps along in limping plight,
And the star-enlightened green
Brightens in its dewy sheen,
Come my spirits light and gay,
Wake the fairy roundelay.

'QUEEN.

'O'er the cups of harebells blue
Draining drops of pearly dew;
Round the rose's damask head
Swift we bound with frolic tread.
O'er th' unbending tender blade
Lightly trip each elfin maid.

Round

Round the honeysuckle sweet
Brisk we go on nimble feet;
Waking there the glutton bee
As we wander merrily.
O'er the sheety lake we go
Revellers with unwet toe.

' OBERON.

' Hush the timbrel and the lute,
Fairy voices now be mute;
Where yon breathing roses twine
With the mellow eglantine,
Creeping round the myrtle shed,
Lo! a nymph reclines her head;
Minstrels quaint, conclude the song,
Round the sleeping beauty throng.

' KING.

' Hush! each forward elfin tread;
Back each busy-prying head.
Fairest Julia slumbers here
To the piping shepherd dear;
Sweetest of the mortal train,
Gladd'ning all the noon-day plain.

' QUEEN.

' Hence away, my fairy ring,
Thousand glow worms hither bring;
Hang them round on every flower,
Gaily light this little bower.
Come now, gentle elves, and peep,
Sunk she lies in balmy sleep.

' OBERON.

' See the melting light which flies
From her haply half-clos'd eyes,
Glancing o'er the rose's head,
Paints it with a lovelier red.
See the playful dimples sleek
Softly circling o'er her cheek;
While each angel witching grace
Idly wanders o'er her face;
And the archer tribes of love
O'er its sweets unarmed rove.

' KING.

' Lo! the lily pluck'd doth rest
Envious on her whiter breast;
While those jealous roses seek
To gaze the blushes from her cheek.
Mark her limbs of peerless grace
Vying with her powers of face.
Airy tribes around her stand;
Ne'er was seen in fairy land

Beauties such as here display'd
Clust'ring deck this lovely maid.
All my virgin elves away,
Cull me visions light and gay;
Soothing dreams light-handed spread
Softly o'er this beauty's head.'

In the following *Ode to Music*, the author seems to exert his utmost powers:

'Twas when the blazing beam of light,
Burst dazzling from the void of night,
That o'er the rosy realms of day,
Th' immortal glance did pleas'd survey
The spheres thro' pathless circles hurl'd,
And the swift whirl of this pendant world.
While smiles of life around him gleam'd,
And heav'n in quenchless splendour beam'd,
Of pow'rs divine young joy alone,
With him possess'd th' eternal throne;
When he in glee creative thought,
And lo! the wond'rous vision wrought.

Bright clouds of silv'ry ether round
In breathed slowness from the gemmy ground
Mounting in thicken'd lustre rose,
And waving soft in light repose
Seem'd o'er the gold-pav'd space to stand:
Settling they roll in volumes bland.
Now gently fall the flakes of light;
The tinsel mists slow-curling bright,
A virgin form in part conceal.
The thinning clouds her charms reveal.
Her luscious locks of orient hair
Float on th' ambrosial-scented air;
In vermeil life th' immortal rose
O'er her soft cheek ecstatic blows;
Her eyes emit th' inspiring ray,
More livening than celestial day;
A white robe flung in careless fold
Half wraps her rosy-beaming mould;
Around her waist a lucid zone
Of bluey-sparkling radiance shone;
Her sapphire buskins laced with light,
Pour mild effulgence on the sight;
And in her pearly hand a lyre
She held of golden-glowing wire.

Moveless and fair she lovely stood:
Of grace diffus'd a living flood
Immensely spreading, to life she sprung.
She smote the chords with frantic hand;
With praise the brilliant concave rang,
And MUSIC sweet was hail'd by ev'ry goddess band.

'The

'The newly-utter'd sound
The mad enthusiast dasht around;
And dropping tears of rapture wild,
Rav'd, and laugh'd, and wept, and smil'd.
Now rapid pours the deaf'ning flood of song,
Roaring it falls and tumbling foams along;
Now the soft strains in loosen'd sweetness play,
Melt as they breathe and ravish as they stray,
As to the sire of all the hymn she rais'd.
And while she grateful prais'd
Entranc'd then stood the prince of day;
The fond earth round him wheel'd her way;
And nature smiling spoke her steady law.
Th' infolded spheres then to the measur'd sound,
She bade their trackless orbits ever draw,
In sweet compulsion thro' the bright profound.'

This passage, with the greater part of the Ode, is to us perfectly unintelligible: but amid the gloom and darkness with which we are encompassed, we think we discover traces of an ill-judged imitation of Collins's famous Ode to the Passions.

The *Ode to War* is certainly less obscure than the Ode to Music: but the poetry is not such as we can admire. As Mr. T. appears by his quotations to be well versed in the Greek poets, we cannot but express a wish that, before he attempted to write on the subject of war, he had studied the admirable *Ode to Mars* in the third act of the Phenissæ of Euripides. It might have improved his taste, though we cannot flatter him so far as to suppose him capable of emulating the sublime spirit which animated that great tragedian.

Mr. T., it should be added, is not very happy in his compound epithets:—*death-illumined*, *bat-winged*, *slyly-aiming*, *soul-impris'ning*, &c. &c. are certainly ungraceful; and it might be difficult to reconcile some of them to strict propriety; *emblissed* is likewise a word, we believe, peculiar to this author.

We cannot dismiss this volume without lamenting the mistaken notion of the greater part of our modern poets, in supposing obscurity to be a necessary ingredient in the composition of an ode. Horace, who was always considered as the first of Roman lyric poets, has been as much admired for the purity and clearness of his expressions, as for the wonderful magic of his poetry, by which he ennobles every topic on which he writes. The flights of Pindar are more bold: but, amid his quick transitions and long digressions, he never loses sight of his subject, and charms his reader by animated description, and a flow of moral sentiment. Even in our own language, what can be more simple than the construction of Dryden's admirable Ode on St. Cecilia's Day? The diction in every part is easy and unaffected. Men of judgment have condemned the obscurity of Gray, but his defects are lost in the blaze of his splendid genius.

Art. 36. *Lord Mayor's Day.* An Heroic Poem. 4to. 1s. Jordan. 1797.

If this city bard means to excel as a mannerist, there can be no

doubt of his carrying his point. His manner is all his own,—unrivalled, and inimitable,—even by the celebrated Bellman of St. Giles's:

> ' The man in armour—was a sight,
> That pleasure gave to each beholder, but
> From the dire effect, of the cold steel, on
> Modern pigmy bodies, this practice now is laid aside.' P. 12.

Euge! Bravo! thrice worthy thou! and thou alone,
——————' To sing the triumphs
Of that festal day, sacred to civic honors, mirth, and jollity!' P. 3.

Art. 37. 'ΟΜΗΡΟΥ ΒΑΤΡΑΧΟΜΥΟΜΑΧΙΑ. *La Guerre des Grenouilles & des Souris, d'Homère, traduite, mot pour mot, de la Version Latine d'*Etienne Berglere, *imprimée vis-à-vis. Par M.* François Cohen, *de Kentish Town, agé de huit ans. A quoi on a ajouté une Paraphrase en Vers Anglois, publiée par M. Pope.* 4to. 7s. 6d. Boards. Boosey, Payne, &c. 1797.

As it is the most pleasing, and perhaps not the least beneficial, part of the critic's office to bestow praise wherever it is due, we willingly give all merited encouragement to youthful authors. Early industry is so valuable an acquirement, that few eminent works are successfully performed without it. We sincerely hope that a lad only eight years old, who is capable of translating a Latin version of Homer into his own native tongue with the fidelity which the specimen before us now exhibits, will not slacken his diligence through want of encouragement; nor be directed from his course of literature, so happily begun, by any untoward circumstances of chance or necessity.

A very beautiful frontispiece, designed by Burney, decorates this volume.

Art. 38. *The Italian Monk*, a Play, in Three Acts; written by James Boaden, Esq. and first performed at the Theatre-Royal, Haymarket, Aug. 15, 1797. 8vo. 2s. Robinsons.

We noticed, not long ago, a dramatic work by Mr. Boaden with some approbation: this play has less merit, or we are in worse humour. It is an attempt to dramatize some very striking incidents in a novel written by Mrs. Radcliffe; and it displays exactly genius enough in the common scenes to disappoint the reader in those which require a prominence of pathos (if we may use the expression);—such as the discovery in the second act. Many persons *come* and *go* without a motive. The plot is not neatly managed: it might have been unfolded with fewer personages; and it might have afforded more trying situations. The spectacle is well imagined. From a writer of so much talent as Mr. Boaden possesses, we expected progressive improvement.

Art. 39. *The Right to Life.* A Sermon preached before the University of Cambridge; by R. Ramsden, M. A. Translated into Verse, with Notes and Illustrations. By Humphrey Horace, Esq. 8vo. 1s. Robinsons. 1797.

In our Review for April 1796, p. 476, we, in plain prose, expressed our disapprobation of the main principle of Mr. Ramsden's sermon. The present versifier of that discourse has, in his *preface*, done

done the same; and in his rhiming *translation* of the sermon, he farther endeavours to shew the pernicious tendency of Mr. R.'s doctrines. Had *Humphrey Horace*, Esquire, executed this design in HORATIAN verse, he would, doubtless, have secured to himself our commendation of both the design and the accomplishment of his undertaking: but, in truth, the present is a dull performance. Had he adopted the Hudibrastic *metre*, which (it seems) was his original intention, it is probable that he would have succeeded better.

Art. 40. *The Wandering Jew*; or Love's Masquerade. A Comedy, in Two Acts. By Andrew Franklin. 8vo. 1s. Cawthorne. 1797.

This farce, mis-called a comedy, may have a diverting effect on the stage: but, in the closet, it offends by the bold absurdity of the plot and of the evolution, by the broad vulgarity of the dialogue and of the manners, and by the low cast of its morality and sentiments. Yet we observe a vivacity in the situations, an originality in the incidents, and a versatility in the humour, which announce an author of comic powers, capable of improvement.

Art. 41. *Cheap Living*; a Comedy, in Five Acts; as performed at the Theatre Royal, Drury-lane. By Frederick Reynolds. 8vo. 2s. Robinsons. 1797.

As in some subjects of natural history the *generical* resemblance is so strong as almost to destroy *specific* differences, so the plays of Mr. Reynolds are so much alike in contrivance, style, and cast of humour, that a description of *one* may nearly serve for *the whole*. A prodigious bustle of incident, working a way through all sorts of improbabilities; two or three extravagant characters, meant to be of the non-descript class, but rather belonging to the non-existent, and commonly adapted to the talents of some particular actors; a perpetual aim at points and *good things*, which are frequently little better than quibbles; with an occasional sprinkling of sentimentality for *effect*;—these are the main ingredients, which, variously compounded and denominated, come forth in the shape of a new comedy, as often as the author's purposes require. The stage is obviously the only place where such pieces can display themselves to any advantage. *There* Mr. R. has generally proved successful; and the solid benefits which he has enjoyed may well compensate for the loss of what probably he has never expected—closet-applause.

The piece before us is enlivened by a diverting, though outréed, character of an impudent hanger-on, or parasite, called *Sponge*: but its principal *serious* character (if so it may be termed) is that of an Eton school-boy, a young baronet, who at sixteen has a complete knowlege of the world, and overflows with spirit, sentiment, and vivacity. This part appears to have been written for Mrs. Jordan, and on her acting its success must entirely have depended. Lest, however, the audience, recognizing her in breeches, should have expected her to resume petticoats before the end of the play, the prologue-writer (borrowing a hint, no doubt, from the *Lion* in Pyramus and Thisbe) has taken care to assure them that this female is really a man,

Not

Not merely conceal'd in the manly array,
But a man, *bona fide*, throughout the whole play.

This we cannot but think one of the most ludicrous strokes in the whole piece.

Art. 42. *A Poem on the Authors of Two late Productions*, entitled, "The Baviad;" and "Pursuits of Literature." 4to. 1s. 6d. Rivingtons, &c. 1797.

This angry bard most *rancorously* falls on his brethren of the *Baviad*, and the *Pursuits of Literature*, on account of their *rancour*; and plenteously bespatters them, for having so liberally dealt about the contents of *their Dung-Cart*:

'Two rhymers from the loins of Envy sprung,
Who spread with liberal hand their load of dung—.'

Many benevolent readers, however, will join with him, particularly, in reprobating the over-heated zeal and alarm of the author of the *Pursuits of Literature*, with respect to the national kindness shewn to the poor French emigrant clergy. A few lines from what is here said on this topic may be deemed a sufficient specimen of the poem before us:

'On these meek martyrs of the general cause,
* * * * * *
Our holy Vandal, with resistless power,
Would the full storm of fierce destruction shower;—
Yes, he would rouse Intol'rance from her sleep,
And from the saving breast of England, sweep
The noblest images of God below;
Men plung'd, for Virtue's sake, in deepest woe:
But Britain scorns the Persecutor's pray'r,
And his wild war-hoop * scatters in the air.'

If the present satirist has failed in his attack on the celebrated writers whom he has ventured, singly, to encounter, it is not through want of good-will to the service in which he is engaged:—but, apparently, his strength is unequal to the task.

Art. 43. *Critical Trifles*, in a Familiar Epistle to John Fisher, Esq. LL. D. Commissioner for the Spanish Prizes. By the Rev. Charles Edward Stewart, Author of a Collection of "*Trifles in Verse*." 8vo. 1s. 6d. Bickerstaff. 1797.

A little poetry, and a little wit.—Had there been a *little* more of each, the readers would, probably, have been a *little* better disposed to preserve their purchase, by binding it up with Austey's pleasant performances †: an honour to which the writer evidently aspires.

Art. 44. *A Trip to the Nore*. A Musical Entertainment, in One Act, as performed at the Theatre Royal Drury Lane. By Andrew Franklin, Author of the '*Wandering Jew*,' &c. 8vo. 1s. Cawthorne. 1797.

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* It should have been *war-whoop*. † BATH GUIDE, &c.

If

If this little piece had been written for representation on the Point at Portsmouth, we should readily have pronounced it well calculated for the place, and for the audience that would, in course, have attended and applauded the exhibition.

NOVEL.

Art. 45. *The Village Curate, and his Daughter Julia*, describing her Journey to London. A Tale. 12mo. 3s. 6d. Boards. Riley, &c.

The style of this tale imitates that of Sterne, with little success; and though the incidents may have been probable in a ruder stage of our manners, they imply much vulgarity of imagination. In many scenes, however, we discover nature, simplicity, and humour; and the six engravings which have been executed to illustrate it do honour to the work,—they are sold for 12s. plain, or 1l. 1s. coloured.

RELIGIOUS *and* POLEMICAL.

Art. 46. *A Charge delivered at the Primary Visitation of the Province of Ulster*, in the Year 1796, by William Newcome, D. D. Member of the Royal Irish Academy, and Archbishop of Armagh. 8vo. 1s. Dublin. Sold in London by Johnson.

The learning, the piety, and the liberality, of Abp. Newcome, have long rendered him an ornament to the Christian world; and the present charge is such as might be expected from a man deeply impressed with the importance of the clerical character, and zealous for the cause of TRUE RELIGION, and of that peace, harmony, and benevolence, which are its inseparable attendants.—Perhaps no expedient, that human ingenuity could devise, would be so effectual for the reformation of manners, as the constant residence of the clergy on their livings; which is the subject of this discourse. The influence of example, in every individual, is much greater than even our vanity would at first suppose: but in a minister of the gospel, it might be difficult to calculate the full extent of the beneficial consequences which are the result of a conscientious discharge of his duty, by instructing the ignorant, comforting the afflicted, relieving the necessitous, checking every tendency to immorality, and alluring the vicious to a love of virtue, by exhibiting in his own conduct a pattern of Christian purity.

From these and other considerations, we presume it will be allowed that no subject is more deserving of a place in a visitation charge than *the duty of residence*; 'the foundation (as the worthy prelate remarks) of all other ecclesiastical duties.' The Archbishop enforces the observance of this duty by arguments drawn from the engagements which every clergyman contracts when admitted to orders, from a conscientious concern for the present and future happiness of the persons committed to his care, and even from a regard to his character; together with a decent respect for the opinion of the world.

Of the manner in which this excellent discourse is written, a judgement may be formed from the following passage:

'Those

'Those professions which men hold in the greatest estimation are conversant about objects far inferior to that of our ecclesiastical function. To us is committed, as the common but instructive expression is, the cure of souls. Our attention is directed to the highest interests of mankind, to their superior and spiritual part; the due regulation of which secures their true happiness in this life, and for ever. Shall then the duties of other professions be daily and hourly discharged; and shall those of the most important office be neglected for months and years? The stipend allotted to us is very honourable in many instances; and indeed is much larger to the parochial clergy in general than in our sister-island. The payment of these our wages for service due to the national church is wisely enforced by law; that the general propagation of Christian truths, and the general performance of Christian rites, may be secured in the most effectual manner; that, unfettered by interested motives, we may exhibit a manly and upright conduct in every trying occurrence of human life; that we may preach the genuine gospel of Christ even in opposition to the prejudices of our hearers, and may censure or rebuke offences notwithstanding the power of the offender; that an independent and lasting provision may create us respect, may furnish us with the means of acquiring useful learning, and may gain us access to pleasing, reputable, and improving society; and that, after the labours of our youth and manhood, we may enjoy, as in reason we ought, a tranquil and honourable old age. But shall we take so ungenerous and unjust an advantage of the privilege by which we are distinguished, as to exact the emoluments annexed to our preferments without performing the conditions expressly stipulated or necessarily implied? What will the world think of us, if we act in so unreasonable and ungrateful a manner? What shall we think of ourselves, in those hours of serious reflection which must occur to all of us by the condition of our nature?'

We need not say more, we should hope, to recommend this charge to the serious attention of our clergy.

Art. 47. *A Summary of the Evidence of Christianity.* By J. Fawcett, M. A. 12mo. 1s. Knott, &c. 1797.

Art. 48. *An Essay* on the Wisdom, the Equity, and the Bounty of Divine Providence. By John Fawcett, A. M. 12mo. 4d. Knott.

With unaffected pleasure we observe, and record, the efforts of independent men to diffuse a knowlege of the evidences of Christianity, and to revive a zeal for decaying morality. Although our inquiries may not lead us to embrace the almost Manichean doctrines of Mr. Wilberforce *, and although we suspect the worthy author of the tracts now before us of some leaning towards the tenets of that school, we attribute the purest motives to his exertions, and expect from them no inconsiderable utility.

The first of these pamphlets is the most valuable: yet it has, perhaps, the defect of insisting too much on the miracles that are less

* See vol. xxiii. p. 241.

completely

completely proved, (such as the gift of tongues,) and of dwelling with a certain degree of favour on accounts of prodigies, as if they tended to enhance the credibility of a narrative.

In the second tract, the story of Haman and Mordecai is treated with as much complacence as if it could certainly be ranked with authentic history.

Art. 49. *Remarks on Revelation and Infidelity:* being the Substance of several Speeches lately delivered in a private Literary Society in Edinburgh: with Anecdotes of two of the Members, &c. By A. M. Secretary. 12mo. pp. 340. 3s. 6d. Boards. Vernor and Hood. 1797.

The author of the Wolfenbüttel fragments, a German work recently denounced by the zeal of Professor Robison, has endeavoured to prove that it was one of the objects of Jesus Christ to accomplish the temporal redemption of his country from Roman bondage; that the *seventy*, who went about to announce his kingdom, were to canvass for delegations in the provincial clubs of *zealots*, and were intended to supersede the seventy members of the Sanhedrim; that the intended form of government was a sort of British Constitution, the upper house of which was to consist of *twelve* Judges or Suffetes, bearing the titles of the several counties; and that the supreme dignity was to be accompanied with the denomination of Messiah. This Jacobinical theory of Christianity, with the usual fortune of blasphemous impieties, may ultimately favour the cause of the religion which it was intended to injure, and prepare the way for its second reception in those countries which have lately ranked among the highest of virtues the overthrow of an established government. We have always been surprised that the author of the Age of Reason should not have embraced some such doctrine, in lieu of his fanciful suppositions: certain it is that the farther progress of his political maxims has been powerfully checked by the odium which his coarse infidelity has incurred; and that the efforts of the wise and the good to diminish his influence and authority have chiefly been apparent since the publication of his antichristian theology.

Among the most meritorious antagonists of the philosopher of Thetford, we incline to rank the author of these Remarks; especially on account of the *popularity of form* which he has given to the usual arguments. He supposes the existence of a debating society at Edinburgh, in which a young man of the unbelieving school, Mr. Goodwill, undertakes the attack of the received opinions, and is gradually converted after very obstinate and detailed discussions, by Mr. Christian, a man of learning and experience. Bishop Watson's Apology, and a reply to that apology by Dr. Samuel Francis, are much noticed in the course of the debates; which, in general, lay too much stress on the Old Testament, and tend unnecessarily to involve in its fortunes the Evidences of Christianity.

MILITARY AFFAIRS.

Art. 50. *Sketch of the present State of the Army*; with Reflections on the Mode of recruiting, reviving the Military Spirit, and on the general

neral Encouragement of the Officer and Soldier. 8vo. 1s. 6d. Owen.

This sketch is spiritedly drawn, and presents a striking but heart-rending picture of the state of the army, at the time of its composition; viz. November, 1796.

'I see (says the author) the villainous crimp, by fraud and perjury entrapping, or by force and violence terrifying, the simple, ignorant recruit to pass for a soldier: I see him bribing the more hardened to desert, and inlisting them again in other quarters: I see a crowd of lazy, itchy wretches, complaining they have been deceived into the service, and cheated of their bounty, and by various infirmities, real or pretended, contriving to deceive in their turn, and get their discharges: I see discouragement to past services, want of zeal, want of knowledge, want of subordination, great mismanagement, much discontent, and frequent mutiny; and at last, I see your Lordship's army, strong upon paper, dwindle to nothing in reality, and leave as a memento an endless list of heads upon full or halfpay.' P. 32.

This weakness and disorganization, and the disgraceful surprises, disasters, and miscarriages in the West Indies, the author attributes to the scandalous and impolitic system of recruiting pursued in the preceding part of the war; that of 'bartering the lives of the soldiers, and trifling with the security of the country and its possessions," (p. 34.) by prostituting military rank to every bidder who had money to pay the crimps.—He warmly insists that an immediate stop should be put to this pernicious system; and he proposes, in lieu of it, to divide the kingdom into different recruiting districts, the officers of which should be taken from the most intelligent and respectable among invalids and those on halfpay, and be stationary for life, in order to gain the confidence of the inhabitants, and 'appear to the hesitating peasant or tradesman like a friend or neighbour, with whom they might securely trust themselves.' P. 27. 'These depôts would of course keep registers and descriptions of every man entered, and to what regiment or quarter of the world he may be sent, and ought to be regularly informed of the death or discharge of each recruit, for the satisfaction of his friends.' P. 28. This plan has been in part already reduced to practice by the Duke of York; and on this occasion we cannot refrain from complimenting his Royal Highness, on the change which has taken place in the army since he has been at the head of it.

In common with other military writers, the author hints at the extraordinary advantages that would accrue, if in time of war the militia-men were allowed to enlist in the regulars; and, as others also, he censures the badness of the flints and the softness of the hammers, in the musquets provided by government.

A suggestion is offered for enlisting foreigners in all our regiments, in the proportion of one to four or five British: but of this we by no means approve.

As a farther encouragement to the service, and to revive the spirit and vigour of the army, the author strongly recommends an increase of the pay of the soldiers; enlisting the men for a limited time only; abolishing,

abolishing, or suppressing as much as possible, the barbarous practice of flogging; more equal promotion; and the reservation of a certain number of commissions as objects of ambition for the meritorious of the lower ranks to obtain: a provision for the comfort and decency of the married women of the regiment; and that something farther should be done for the invalids. Several of these suggestions have been already adopted by the present royal Commander in Chief, with the happiest effect.

We observe in this pamphlet an error of so palpable a nature, that, but for the honorable sentiments which pervade the other parts of the work, we should deem it a gross misrepresentation; viz. that of terming the promotion of serjeants to the adjutancy or quarter-mastercy, *a temporary measure, only adopted by the present Commander in Chief.* P. 10. This practice is as old as any that we can remember; and at the commencement of hostilities with the French in the year 1778, we recollect one corps from which not fewer than seven serjeants were made officers in other regiments.

Art. 51. *The Words of Command, and a brief Explanation of the New Sword Exercise*, by Sholto Sorlie, Serjeant in the 7th (or Queen's own) Regiment of Light Dragoons. 8vo. 1s. Debrett. 1797.

We are always pleased when we see military men *studying* their profession; and we cheerfully announce this treatise as useful to young officers. To have made it complete, however, Mr. Sorlie should have enlarged his plan, and distinctly described *every* motion by which the different cuts and parries are performed.

MISCELLANEOUS.

Art. 52. *Paul Hentzner's Travels in England*, during the Reign of Queen Elizabeth, translated by Horace late Earl of Orford, and first printed by him at Stawberry Hill; to which is now added Sir Robert Naunton's Fragmenta Regalia; or Observations on Queen Elizabeth's Times and Favourites; with Portraits and Views. 8vo. pp. 160. 15s. Boards. Jeffery. 1797.

Hentzner was the travelling tutor to a young German nobleman, and in the year 1598 passed through Germany, England, France, and Italy, and gave a Latin account of those travels. Lord Orford, better known to the literary world by the name of Horace Walpole, about the year 1757 printed at his private press, at Strawberry Hill, a small impression of that part of the itinerary which relates to this country. Of this work, on its first appearance, we gave a detailed account in our 17th vol. p. 453, and shall therefore now content ourselves with informing our readers that the present edition is correctly and beautifully printed, and ornamented with the following engravings, which are executed in a manner that does great credit to the taste of the artist;—a portrait of Queen Elizabeth, a view of Windsor Castle, a portrait of Cardinal Wolsey, a view of the Palace at Nonsuch, and portraits of the Earl of Southampton, Lord Howard, Lord Leicester, Marquis of Winchester, Sir Philip Sydney, Earl of Salisbury, and Lord Herbert of Cherbury.—In this edition are inserted, and they form a curious and entertaining addition to the work, "*Fragmenta Regalia*,

Regalia, or Observations on the late Queen Elizabeth, her Times, and Favourites—Written by Sir Robert Naunton, Master of the Court of Wards, A. D. 1641."

Art. 53. *Some Account of the early Years of Buonaparte*, at the Military School of Brienne, and of his Conduct at the Commencement of the French Revolution. By Mr. C. H. one of his School-fellows. 8vo. 2s. Hookham and Carpenter. 1797.

These original anecdotes of the early life of a General, who, at twenty-eight years of age, is the wonder of Europe for his skillful statesmanship as well as for his military achievements, cannot but be highly interesting to the whole reading world. They have every mark of authenticity; as they are narrated by a school-fellow of Buonaparte, now in this country;—by whom they have been addressed to Andrew Douglas, Esq. The Epistle Dedicatory is dated July 19, 1797.

Art. 54. *Letters to Mr. Volney*, occasioned by a Work of his entitled *Ruins*, and by his Letter to the Author. By Jos. Priestley, LL. D. F.R.S. &c. 8vo. 1s. Printed at Philadelphia; sold in London by Johnson. 1797.

Mr. Volney has a poetical imagination and an eloquent style, but, like most of the French philosophers, he is little to be trusted in a question of erudition; and he will not find it easy to reply to many of the queries here addressed to him by Dr. Priestley. The topics in dispute are chiefly *anti-christian*. Our learned countryman has well defended his *Bible*; which an old associate of ours, who had been chaplain of a man of war, used to call his "*Sheet Anchor.*"

Art. 55. *A Disputation in Logic*, arguing the moral and religious Uses of a Devil. Book I. By George Hanmer Leycester, A.M. of Merton College, Oxford, 8vo. 1s. 6d. Egerton. 1797.

This lively and amusing disputation takes the devil by the horns in all the forms of syllogism, and places its readers under the cloven foot of a dilemma, which compels the admission of his utility or the denial of his existence; and who would not prefer the former tine of the fork?

Art. 56. *Alumni Etonenses*, or a Catalogue of the Provosts and Fellows of Eton College and King's College, Cambridge, from the Foundation in 1443 to the Year 1797, with an Account of their Lives and Preferments collected from original MSS. and authentic biographical Works. By Thomas Harwood. 4to. pp. 363. 1l. 1s. Boards. Cadell jun. and Davies. 1797.

We are well aware of the great difficulty of rendering a catalogue entertaining, and equally convinced of its utility. In so long a series as of the *Alumni Etonenses*, however, many names must necessarily occur, which partake in various degrees of biographical importance; and a list of names and dates, however tedious in perusal, may become interesting for particular reference.

Modern biographers consent to allow to the indefatigable Antony Wood very considerable obligation, for the notices which he has preserved of many, otherwise forgotten, individuals. The work now before

before us is formed on the plan of the "*Fasti*," rather than on that of the "*Athenæ Oxon.*" and may serve the same purposes. To the *Etonian*, it may be gratifying to examine the well-connected series of his predecessors and contemporaries; and the author's industry will merit his praise.

Several epitaphs are given in the course of the work, which evince the elegant Latinity taught in these favoured retreats of the Muses.

Art. 57. *Masonic Miscellanies*, in Poetry and Prose. Containing, I. The Muse of Masonry, comprising 170 Masonic Songs, &c. with appropriate Toasts and Sentiments. II. The Masonic Essayist. III. The Free-Mason's Vade Mecum. By Stephen Jones. 12mo. 3s. bound. Vernor and Co. 1797.

In the long course of our literary labours, we have met a variety of publications on the subject of Free-Masonry, none of which could we (*uninitiated* in the secrets of the mysterious Brotherhood) pretend or hope to understand: but to the best of our judgment, the present collection seems to form the most entertaining miscellany of the kind that has yet appeared. There are larger and more comprehensive volumes relative to the Institution and Progress of this Social Body, such as *The Book of Constitutions*, and Preston's *Illustrations of Masonry*: but these we are to consider as works of a higher order than the compilement now before us.

The three general divisions of this manual are briefly expressed in the title-page, as above.—No. I. contains the largest collection (as it appears to us) of Masonic lyrics that has been offered to the public. In Part II. the editor has given, among the *prose* selections, some 'Original Essays,' written by himself. Of these, the 1st is what appears to us to be a becoming and satisfactory vindication of the Society, (as far as the writer's very limited undertaking in this paper extends,) from the strange charge that has been brought against it, of having given rise to the French Revolution. Part III. entitled 'The Free-Mason's Vade Mecum,' records Remarkable Events in Masonry, Chronological Tables, Modes of constituting Lodges, Lists, &c. &c.

As a specimen of the convivial part of this miscellany, we shall copy the following production of the sportive Muse of G. Dyer:

'GLEE, *Sung at the Somerset Lodge*. Music by Stepforth.

'Lightly o'er the Village Green
Blue-ey'd Fairies sport unseen,
Round and round, in circles gay;
Then at Cock-crow flit away:
Thus, 'tis said, tho' mortal eye
Ne'er their merry freaks could spy,
Elves for mortals lisp the pray'r—
Elves are guardians of the Fair.
Thus, like Elves in Mystic ring,
Merry Masons drink and sing.

'Come then, Brothers, lead along
Social rites and mystic song!

Tho' nor Madam, Miss, or Bess,
Could our Myst'ries ever guess,
Nor could ever learn'd Divine
Sacred Masonry define,
Round our order close we bind
Laws of love to all mankind!
Thus like Elves, in Mystic ring,
Merry Masons drink and sing.

'Health, then, to each honest man
Friend to the Masonic plan!
Leaving Cynics grave to blunder,
Leaving Ladies fair to wonder,
Leaving Thomas still to lie,
Leaving Betty still to spy,
Round and round we push our glass—
Round and round each toasts his lass.
Thus like Elves, in Mystic ring,
Merry Masons drink and sing.'

Art. 58. *A Sketch of an Act of Parliament* to permit, under certain Regulations, in wet and casual Harvests, the Appropriation of two Sundays in a Year, for the Purpose of carrying and securing Corn; with the Reasons, moral and religious, upon which the purposed Act is grounded. Addressed to the Lords and Commons of England in Parliament assembled. By James Roper Head. 8vo. 1s. Debrett.

That a wet harvest should give birth to a publication of this nature is no wonder; and if the annual value of the corn-crop be considered, the ideas here suggested by Mr. Head will be thought to merit attention. In wet and casual harvests, a Sunday is often of great importance; and surely it is more reasonable to dispense with the religious observance of one or two Sundays in a year, for the sake of well-housing the produce of the land, (annually worth near 44 millions sterling,) than to dispense with the observance of Sunday in favour of *milk and mackerel* *.

Surely the general observation of Christ respecting the Sabbath viz. *the Sabbath was made for man, not man for the Sabbath*, justifies Christians in regulating their observance of it by the rules of wisdom and prudence.

Art. 59. *Mythology compared with History*; or the Fables of the Ancients elucidated from Historical Records. For the Use of Young Persons. To which is now first added, An Enquiry into the Religion of the First Inhabitants of Great Britain; together with some Account of the Ancient Druids. By M. l'Abbé de Tressan. Translated from the French by H. North. 8vo. 8s. Boards. Cadell jun. and Davies. 1797.

As we have already given an account of this work †, from the ori-

* Always cried about the streets of London on Sundays, exclusive of all other necessaries.

† See M. Rev. N.S. vol. xxi. p. 532.

ginal,

ginal, we have now only to repeat our general recommendation of a performance which is replete with considerable information on the subject of the Greek Mythology; and which cannot fail of proving particularly useful to young students of either sex.

POLITICAL, &c.

Art. 60. *An Historical Essay* on the Principles of Political Associations in a State: chiefly deduced from the French, English, and Jewish Histories: with an Application of those Principles; in a comparative View of the Associations of the Year 1792, and that recently instituted by the Whig Club. By the Rev. John Brand, M. A. 8vo. pp. 128. 2s. 6d. Longman. 1796.

In comparing Mr. Reeves's associations, as they are commonly called, with that association which was instituted by the Whig Club for the repeal of the two statutes best known by the name of the Grenville and Pitt Acts, Mr. Brand employs much ingenious sophistry, to shew that Mr. Reeves's societies were innocent in their organization and laudable in their purpose, and that the Whig (which he also denominates Mr. Fox's) association was constituted on principles dangerous to the state, and directed to the subversion of established laws. He divides popular associations into two kinds, defensive, and offensive, according as their object 'is either with the continuance of the present state of the members, or the acquisition of a better by their united force.'

'Hence, 'says he,' as all Associations to gain what the members do not possess are Offensive, an Association to regain what they cease to possess is Offensive also. Its spirit, at least, will be equal in strength to that with which an acquisition of an object never possessed before, is pursued, and possibly more, as some degree of resentment may warm it. If the associators have been deprived of it by law, they contend for an illegal possession, or a legal right they possess not.

'Let us now compare these two classes of Associations as to their effects, from the known qualities of human nature; and afterwards, from what History has given us upon the subject.

'The fear of losing what we already enjoy occupies the mind but very little. Hence Associations of parties formed upon a Defensive principle, are very different in the spirit which pervades them, and in their effects, from those formed on principles of acquisition, or Offensive Associations. The efforts men exert to continue as they are, partake greatly of the moderation of that frame of mind which gives birth to them—content in their present state: a sentiment which has not habitually all that force on our minds which it ought to have. On the other hand, there is no emotion which we indulge ourselves in with so little restraint, as the hope of a change of our state for the better; and the constancy of that indulgence is such, that men habituate themselves to it, until that passion has, in most minds, acquired a very distempered magnitude and force. This is the reason that when men form combinations in Civil Society to defend the good they enjoy, there is too much inertness in all their movements: but if the object of their formal union is something they wish to acquire, they are heated to a fervor which carries them

far beyond the bounds of sobriety and expedience; and when a State is divided into two parties, the majority acting upon the first, and the minority upon the second principle, the latter has been too frequently able to overpower the former, with the better cause, and the apparent weight of influence on its side. Hence Mr. Hume, considering the collision of two such parties, says with great truth, "One furious enthusiast is able, by his active industry, to surmount the indolent efforts of many sober and reasonable antagonists."

To this statement, it might be replied that the purpose of Mr. Reeves's associations, as far as it could be collected from the sentiments and actions of the members, was in the strictest sense *offensive* against the best possessions which we enjoy; and that the purpose of the Whig association was, in the spirit, the defence of our constitutional rights; or, if Mr. Brand will insist, with vexatious literal precision, that it was *offensive*, being for the repeal of established laws, it was offensive, we maintain, on the justest principles.

The remainder of this work is chiefly dedicated to the relation of the mischiefs that have been produced in various countries by popular insurrections; and it is interspersed with many excellent and useful remarks on the present situation of these countries.

Art. 61. *Remarks preparatory to the Issue of the renewed Negotiation for Peace* *. 8vo. 6d. Becket. 1797.

The author of this pamphlet warns the people of England against the dangers which, in his opinion, might result from the connexions and communications that would be formed between France and this country, if peace were re-established between them. It is perhaps unfortunate for us that his apprehensions are wholly destitute of foundation. We shall be happy when the circumstance occurs that would make his speculations more interesting, and justify us to our readers in controverting many of his arguments. At present, however, we must say that he is a writer of a better stamp than most of his brother advocates for war. In proof of our opinion, we give his concluding paragraph.

'With this luminous body of experience before our eyes, let us be careful to advance by the severest rule of wisdom. Let us suffer our jealousy or our confidence to be excited only by the real and tried qualities of things, and not by phrases or prejudices. When peace shall arrive, let us receive her with caution and formality. Let us study her nature and scrutinise her character, before we allow ourselves any habits of familiarity with her. Let us long watch her countenance, and inspect all her dealings. If she should stand the test of this severe inquisition, then let us approach her with confidence, and unite with her in intimacy. But, if she fails under this test; if any thing doubtful or questionable appears about her, let us stand uncommitted, and instantly resort back to the ground of our security. Let us in that event renounce her intercourse, and prefer a boisterous safety to a soft and effeminate perdition: let us learn to distinguish at length between real and imaginary dangers: and let us never have to proclaim our imbecility in those melancholy

* This pamphlet was published in July last, but was accidentally mislaid.

words—

words—"OH! HARD FATE! THAT WE SHOULD RECEIVE OUR DEATH'S WOUND FROM THAT SIDE WHENCE WE EXPECTED NO ILL, AND BE SAFE IN THAT PART WHERE WE LOOKED FOR THE MOST DANGER!"

Art. 62. *An Appeal on the Subject of the English Constitution.* By John Cartwright, Esq. 8vo. pp. 74. 1s. Johnson.

The steady and persevering exertions of this gentleman, in the cause of Parliamentary Reform, are well known to all the friends of our constitution. He now comes forwards to maintain the principles of freedom asserted in a petition of some of the inhabitants of Boston, (Lincolnshire,) and its vicinity, to the House of Commons, and to defend the petitioners against some aspersions that were afterwards cast on them in a counter-petition from the same place. The pamphlet is distinguished for moderation and sound constitutional doctrine.

Art. 63. REFORM *or* RUIN: *take your Choice!* In which the Conduct of the King, the Parliament, the Ministry, the Opposition, the Nobility and Gentry, the Bishops and Clergy, &c. &c. is considered, and that Reform pointed out which *alone can save the Country*. 8vo. 1s. Hatchard. 1797.

If the above title-page be considered as a *take-in*, it is a very innocent one. The *oppositionists* are here *opposed*; in a style and with arguments well suited to the apprehensions of the common people: we mean not the lowest in the herd of "the swinish multitude;" for they understand no arguments but *breaking windows and burning houses*.

This pamphlet, admitting the soundness of the ground on which the writer has taken his stand, undoubtedly deserves praise. He admits that a reform is necessary, viz. 'A THOROUGH REFORM OF PRINCIPLES AND PRACTICES, AMONG ALL RANKS OF PEOPLE THROUGHOUT THE KINGDOM.'—As to Parliament, he says, 'having no more desire to see the inside of Newgate, than to try the air of Botany Bay, I shall be cautious in what I have to say about the Parliament.' A pretty implication!

Of the court, he speaks in terms becoming a good and loyal subject. He hopes that 'the King and Queen will continue to set an example of piety, regularity, sobriety, &c. to all their subjects,' but he honestly advises them to 'drive from their councils and their courts all adulterers and adultresses; all gamblers; all, in short, whose characters are notoriously *bad*, of either sex, and of every rank.'—Such driving, however, will require great skill and dexterity, as well as caution, in the driver.

Art. 64. *Hints for a speedy Reduction of a large Proportion of the National Debt, and a gradual Decrease of Taxes.* 8vo. 6d. Westley.

We have often been fated to peruse works on Finance, the writers of which were little conversant with the subject that they presumed to discuss:—but never till now, as we remember, have we met with the production of a financier who seemed to be ignorant of common arithmetic, and of the most obvious suggestions of common sense. The author of the tract before us entreats the national creditor to give up, at the restoration of peace, a portion of his funded property

property to the state; for he conceives that, unless something of this kind be done, the whole debt will be in danger of being lost: in other words, he supposes (what is not perhaps very absurd) that the state will soon be obliged to make a composition with its creditors. Almost every one knows that, when a debtor makes such a composition, it is done by deducting a proportionable part from each creditor's demand: but this writer recommends that 10 shillings per centum (of capital) be deducted from the interest or annuity of every stockholder, who possesses one hundred pounds of nominal stock in either the 3, the 4, or the 5 per cents. If the national creditor had immediate claim on the government for his capital, this arrangement would be fair, if it were unavoidable: but as the stockholder can claim nothing besides his annuity, it is in the highest degree unreasonable that he who receives only 3*l.* per annum should lose the same sum as does the person who receives 5*l.* per annum; yet it is gravely proposed in this pamphlet, that, for the future, the 3 per cents. shall pay but 2*l.* 10*s.* per centum, the 4 per cents. 3*l.* 10*s.* and the 5 per cents. 4*l.* 10*s.* per centum per annum; by which, we are informed, an annuity of upwards of two millions will be saved to the nation and a capital of 63 millions redeemed. 'Foreigners,' says the writer, 'who are proprietors of the funds, may well be happy to join in what will so much advance the security of their property with our own, and *rejoice with exultation that things are no worse.*'

SINGLE SERMONS.

Art. 65. Preached in the Parish Church of St. James, Colchester, the 1st of August 1797, for the Benefit of the Sunday Schools of that Town. By Robert Acklom Ingram, B.D. Published at the Request of the Governors, and for the Benefit of the said Charity. 8vo. 1*s.* Robinsons.

Mr. Ingram's discourse has the appearance of a political pamphlet rather than of a sermon; for, if we except the text, which does not seem to have any relation to the subject, and which the author civilly dismisses at the end of the second page, there is very little in it that would lead us to suppose that it was delivered from the pulpit: we allow, however, that it contains many good observations. The author seems to have just notions of the importance of a religious and virtuous education; and we agree with him in thinking that a diffusion of knowlege among the lower ranks, provided that care be taken at the same time to inculcate good principles, must contribute to the happiness of the community. The beneficial effects that have flowed from the institution of public schools, we believe, are generally acknowleged. Mr. Ingram wishes to enlarge the instructions, by employing the leisure hours of poor children in the days of the week in studies by which the mind may be improved, or at least rationally amused.—Many objections, we conceive, may be made to this scheme, on which it is unnecessary to insist at present. The following passage may deserve consideration:

'I shall presume to recommend, (if that presumption will be pardoned by the very respectable persons, to whom my opinions are with deference submitted,) that, in the gradual extension of your plan, a preference be shewn to the education of girls; for which advice, from a variety of very important arguments, I shall be content, at present,

to select the following. The minds of girls are, commonly, more susceptible of pious impressions at an early period, than those of boys, and are more easily inspired with a desire of improvement. The conduct of men also depends in an extraordinary degree upon the manners of women:—and, in proportion, as women are taught to respect their own characters, the morals of men will be pure, and their manners refined and dignified. To which I shall add, that the earliest impressions, and the first habits, as well as the whole conduct of domestic education, in poor families, depend almost entirely on the mother's care and prudence.'

Art. 66. *The Intellectual and Moral Difference between Man and Man.* Preached at the Old Jewry Sept. 24, 1797, on occasion of the Death of the Rev. John Fell, formerly of Thaxted in Essex, lately of Homerton in Middlesex. By Henry Hunter, D. D. 8vo. pp. 48. 1s. 6d. Button, &c.

The text which Dr. H. has selected on this occasion, 1 Cor. xv. 40—42, seems rather to invite a consideration of the *future* than of the *present* difference between man and man: but it may be said that the elevation of one above another in glory must depend on the moral superiority evinced by one above another in the present state, and that therefore Dr. H. is in fact establishing the reasonableness and credibility of the apostolic doctrine. In the course of this discussion, he has advanced some good and (we may add) brilliant thoughts: but, displaying the orator too much by a continued attempt to surprise, he sometimes becomes obscure. He considers the difference existing between human beings in respect of external form—original mental powers—intellectual improvement—moral excellence—and devotional elevation.

In the memoir affixed, speaking of the deceased, Dr. H. says, 'I will not apply to him the quaint epithets of orthodox or Calvinist, terms which, in the estimation of some, imply all that is silly and foolish, and of others, all that is venerable and dignified, which the one can never mention without a sneer, and which the other pronounces as a charm; but which ought not, in justice, to excite either the one feeling or the other: our friend was John Fell, the intelligent, pious, zealous, liberal-minded, Bible Christian. He was too great to be the echo of a Shibboleth; he was not destined to be the last expiring spark in the tail of a comet, but to be himself a star of the first magnitude, with satellites, and belts, and rings surrounding him.'

If the above be a true picture of the late Mr. Fell, we cannot but read this summary of his life with concern; and while we applaud those who attempted, with all the delicacy of friendship, to relieve his penury, we will not consider that event as an evil which has taken him from the neglect and ingratitude of mankind.

CORRESPONDENCE.

To the MONTHLY REVIEWERS.

'GENTLEMEN,

'MAY I be allowed to submit to your consideration a very few remarks upon your review of an article or two communicated by me to the last volume of "*Archæologia*."

'In

'In p. 303, you very properly object to the word "Calendar," and wish to substitute "Missal, or Book of Prayers." I have only to observe that the members who communicate papers to the Society, are not responsible for the descriptions prefixed to them, nor for the running titles: You will perceive that I had used the words "ancient book of prayers." I would beg leave to add that the term "Missal" is oftentimes very improperly used when speaking generally of these MSS. and can only apply when the volume happens actually to contain the service of the mass.

'In the next article, I am made to speak the sentiments of another gentleman; and what I really had said is not noticed at all, though it appears to have been otherwise intended.

'The article relating to female dress is by mistake given to Mr. Incledon, and though it is not worth reclaiming on my part, justice requires that its imperfections be not laid to the charge of any one but its right owner. I remain, with the greatest respect,

'Your obedient servant,

'Gower-street, 10th Dec. 1797. FRANCIS DOUCE.'

In a letter which claims respect by its candor and politeness, the Rev. Thomas Scott objects to the conclusion of our account of his answer to Paine's *Age of Reason*, (see Rev. for August, p. 464.) in which we spoke of his idea of the universal meaning of the word *prophesying* in Scripture. We omitted, indeed, his exception relative to *false prophets*; which, perhaps, we ought to have noticed: but, had we given it with his general rule, we should not have assented to his doctrine. It does not appear that either prophets or false prophets uniformly spoke, or pretended to speak, from a *divine supernatural impulse*. When they had obtained the name of prophets, all that they said, at least with any seriousness, was called *prophesying*; and hence the word was used with great latitude. In 1 Kings, xviii. 29. to which we before referred, what is denominated *prophesying* seems rather to be an address or supplication of the false prophets, or ministers of Baal, to their imaginary God, than an address to the people pretended to be dictated by him. Elijah's irony points out the nature of the speech of Baal's priest, the delivery of which is termed *prophesying*. Besides, is not this word employed in the O. and N. T. to signify sometimes *pious praise* and *religious exhortation*; and do these require or imply what we understand by inspiration? Mr. S. may say that, though *pious praise* and *religious exhortation* do not *require* inspiration, yet, when these are termed *prophesying*, we are to understand that the persons in these instances were inspired. If he insists on this, we must leave him in possession of his own opinion, and only add that we do not agree with him.

G. R. of C. C. C. Oxon. in sending us an account of a translated work, was not aware that we reviewed that publication from the original, in the App. to our 23d vol.; and that we have now, therefore, only to announce the *translation*, and to speak of *its* merit.—His MS. shall be returned to him, if he pleases, and will direct how it may be sent.

The friendly admonitions of *Medicus* are taken in good part. As to one paragraph of his letter, we can only say that dullness is certainly infectious; and to his other observations, we must rejoin, with poor Oroonoko in Southern's Play,

"Canst thou raise the *Dead*?"

APPENDIX

TO THE

TWENTY-FOURTH VOLUME

OF THE

MONTHLY REVIEW

ENLARGED.

FOREIGN LITERATURE.

ART. I. *Memoires, ou Essais sur la Musique;* &c. *i. e.* Musical Memoirs, or Essays, by M. GRETRY, Member of the *Institut National* of France, Inspector of the Musical Conservatorio at Paris, of the Philharmonic Academy of Bologna, and of the Society of Emulation at Liege, 3 Vols. 8vo. Paris.

THE extensive celebrity of the author of this work, as a voluminous and successful composer of musical dramas, chiefly comic, made us curious and eager to see how a professor of such long experience would treat the subject; and we have therefore regretted that the volumes have been published a considerable time, before we could procure a copy of them. Though we do not implicitly subscribe to all his opinions, it is but justice to own that we have received much amusement, and, as musical *dilettanti*, instruction, in the perusal of his lucubrations. A very entertaining history of M. GRETRY's own life occurs, written somewhat in the style of Rousseau's Confessions: but as, during infancy and adolescence, he was not so *naughty a boy* as the citizen and philosopher of Geneva, we may venture to recommend the perusal of his memoirs. He apologizes for his want of that accuracy and elegance of style, which the public has a right to expect from men of letters, long accustomed to the press: but he writes with clearness on some parts of his art, which, in most musical treatises, furnish nothing but jargon to ignorant students who seek for information.

M. GRETRY was born at Liege in 1741. His father and grandfather were musicians, not of great eminence, in that city. At six years old he was placed under the organist of the cathedral, as a chorister; and he describes with great feeling, and, we fear, with accuracy, his sufferings from the tyranny and cruelty of his master. He made little progress in his art during the four or five years of his slavery with this preceptor; and at the end of this period his father was desired to take him home, as fear had robbed him of his voice, which was originally good, and of great compass. Being placed under a gentle and kind master, however, he soon discovered such a disposition for the art to which he was destined, as drew on him considerable notice. A company of burletta singers from Italy arriving at Liege about this time, who performed the comic operas of *Pergolesi*, *Galuppi*, &c., his father procured for him the liberty of going into the orchestra; where he attended at all the rehearsals as well as performances, and where he acquired a passion for music which has never been diminished, except through sickness, during his whole life. He was soon able to sing an anthem at the cathedral, in such a manner as delighted and astonished all the ecclesiastics as well as lay-congregation; and he very candidly ascribes his rapid vocal improvements to the opportunity with which he was indulged of hearing the Italians at the theatre.

When his voice was breaking, he continued to sing as long as any tones were left; till, by extreme exertion in performing an air by *Buranello* that was too high for him, he brought on a hemorrhage, with which he has been afflicted at times ever since. In speaking of this malady, he describes his case very minutely, with the regimen and medicines which were ordered by the famous Dr. *Tronchin*, and which may be very useful for persons to know who have had the misfortune of bursting a blood-vessel, or have weak lungs. After this event, the young musician was obliged to discontinue the exercise of his voice in singing, and even in reading aloud, which in five minutes' time would have renewed the hemorrhage. He now began to study composition. The history of these studies, with the instructions which he received from different masters of eminence, will be very interesting and profitable to young students in composition; and the more so, as he gives very few instructions for the mechanical parts of harmony and melody, which may be found in most printed books, but many for the expression of the passions, and for producing dramatic effects; which, though chiefly calculated for the meridian of France, may, in part, be profitably adopted elsewhere.

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The reflections of M. GRETRY will not be found always new, out of France. *D'Alembert* said * that "Italian music is a language of which we have not even the alphabet:" but since this severe censure, the vocal melodies of Italy, and the instrumental music of Germany, have been so generally adopted and imitated in the theatres and concerts of France, as totally to change the style of composition, though not the *vocal expression* of music, in that country. The custom of beating time in an orchestra, or on the stage, to which the author objects, has been discontinued in every country, except France, since our *Commemoration of Handel*, 1784.

The want of expression in the organ has been long in a great measure obviated in England by the *swell;* not only in one set of keys, but in the whole instrument, by means of pedals. The grand *desideratum* is having the *forte* and *piano* in that noble instrument in the power of the pressure of the finger, which has been long discussed in this country, and attempted more than twenty years ago in chamber organs. The importance of time, rhythm, or exact measure in music, has been allowed by the antient Greek theorists, who style it the τὸ καλὸν of the art:—but that invariable regularity of measure and accent, which rendered Italian music so superior to that of France and of almost all other countries, is now nearly abolished by the frequent and indiscriminate adoption of the new fashion of *rallentando*. M. GRETRY's unqualified assertion, (p. 44,) that the pulse is accelerated or retarded by the change of musical measures, seems incredible.

The author gives an entertaining account of his *walking*, at the age of 18, to Rome; where he was received into the Liege academy or college, and lodged and boarded for five years. Here he studied under excellent masters, and here he began his career as a composer. *Sacchini* used to say that he well remembered him during his residence in that city, and expected much from his genius: but by going to Paris, and adopting the French style of composition, he had disappointed him. Candour, however, obliges us to say in his defence that it was his business to please the nation which patronized him; and that, in his numerous compositions to French words, he has manifested such resources as would have ensured him the applause of Italy itself, or any other country to which he might have determined to devote his services.

M. GRETRY seems much perplexed how to trace the origin of the term *Rosalia*, used in tiresome repetitions of the same passage, a note higher or lower successively:—but we recollect

* *Sur la Liberté de la Musique.*

that Dr. Burney has told us, in one of his musical tours, that the term had its rise from a Sicilian saint of the name of *Rosalia*, who counted her beads oftener than any other pious person.

To the author's assertion that 'all the airs in Metastasio's operas may be retrenched, without injuring the action of the drama,'—we answer, so much the better. The words of an air are so ill understood, when sung to a florid melody, that the *business* of the piece would be unintelligible in it. The airs of an opera, being a more polished poetry than the recitatives, were merely meant by Metastasio to illustrate the sentiments of the preceding scene. As the French dislike recitative as much as the English, the dialogue in most of the comic operas set by M. GRETRY is spoken; and he tells us himself (vol. i. p. 77) that he gives to his airs whatever words are merely poetical embellishments, i. e. *beautifully redundant.*

M. GRETRY narrates, very agreeably, the interviews which he had in early life with *Piccini*, at Rome; *Voltaire*, at Ferney; and *Rousseau*, at Paris. His reflections on *Piccini*'s chilling reception of him are just, and seem to flow from a benevolent heart. *Voltaire* received and returned his flattery like a man of the world; *Rousseau* was civil to him for a few minutes: but, with his accustomed caprice, he took offence at this ingenious musician respectfully catching him by the arm in the street on returning together from the theatre, and intreating him to be careful how he passed by a heap of stones that were left by the paviors:—he suddenly withdrew his arm, and said: *laissez-moi me servir de mes propres forces*—"let me take care of myself."—'I was confounded,' says M. G., 'by these words: some carriages passing separated us, he took his road, and I mine; and we never met afterward.'

The author's reflections on church music, and his wish to draw a line between the ecclesiastical and the secular style, are judicious and ingenious. Light airs, and melodies that are easily remembered, he leaves to the theatre and the chamber: but what he calls the metaphysical language of music, such as fugues, canons, double counterpoint, &c., which are unfit for dramatic purposes, he wishes to be devoted to the church. His critique on the Italian opera is made to flatter the French: but though in theory it seems reasonable, yet in practice, with fine fingers, in Italy or England, it would render an opera uninteresting, and more like a play ill declaimed, than a drama calculated to display great musical talents rather than poetry. This he seems to allow afterward, when he says that *Gluck*, on his first arrival at Paris, had no other reason for changing his style of dramatic music, than 'that he composed for France and not for Italy.'

The

The materials of the author's first volume have little regularity of arrangement. The incidents of his life; reflections, characters of eminent artists, and professional precepts, seem to have been committed to paper as they occurred, and to have been printed from his memorandum-book. Yet the musical reader will find many useful axioms and remarks. At p. 92, he confesses the utility of studying counterpoint and fugue, even to secular composers. 93. Points out the importance of a good base to every kind of melody. 94. Suggests a good rule for preserving a continued melody among the different parts of a fugue. 96. He assigns a reason for good extemporaneous players being often bad composers.

After having composed two Intermezzi at Rome, which were well received, M. GRETRY quitted that city with the intention of visiting Paris. In his way thither he stopped at Geneva, conversed with *Voltaire*, and set his first French comic opera of *Isabelle & Gertrude*, which succeeded sufficiently for the audience to call for him to receive their acclamations, after the manner of Paris. 'A performer in the orchestra, (says the author,) who was a dancing-master, came to me the morning before the piece was to be acted, to tell me that some young people, who had attended the rehearsals, were determined to call for me on the stage, as soon as it was over. I told him I had never seen that done in Italy. "You will see it now, however," he replied; "and you will be the first author to whom this has happened in our republic *." It was in vain to defend myself; and he would absolutely teach me the proper bow on the occasion. As soon as the opera was over, I was repeatedly called, sure enough, and obliged to appear. My friend the dancing-master, in the orchestra, cried out—"That is not it!—not at all!—but get along!"—"What's the matter with you?" said the rest of the band.—"I am out of all patience; there did I go to him this morning, on purpose to shew him how to present himself nobly on the stage—and did you ever see such an awkward booby?"

After this successful effort, our young composer went to Paris, determined to establish himself in that capital, if possible, though he had three powerful rivals, *Philidor*, *Duni*, and *Monsigni*, who had brought the French *opera comique* into high favour. 'To establish myself in this city (says M. G.) was not

* It was on occasion of the ambassadors of France, Zurich, and Bern, coming to Geneva, as umpires in the dispute between the magistrates and democrats of that period, that a theatre was allowed to be built for the amusement of their excellencies and the factious people *in the city*.

the work of a day; for, during two years, I had the hundred-headed Hydra to combat, who frustrated all my efforts.' Here M. GRETRY writes with great intelligence on his art, and describes very feelingly the cabals and mortifications which he had to encounter, before he could prevail on any lyric poet to write for him, or any theatre to receive or performers to execute his music after he had composed it.

Marmontel, at length, being persuaded to write for him a drama for music, chose the subject of Voltaire's tale of the HURON. The success of this piece was so unequivocal, that M. GRETRY was soon offered more musical dramas to set than he chose to undertake. A long and entertaining account occurs in the 1st vol. of the rehearsals and performance of 29 of his *opera comiques*, (he has composed 50,) in which lively narration are interspersed amusing anecdotes, and judicious criticisms on himself and others. Of these we may perhaps present our readers with a few specimens, in a future Appendix, when we give an account of the IId and IIId vols.—which contain: the *Analysis of the Passions, and of Characters*,—and *Musical Essays, for the Use of young Students in the National Conservatorio at Paris*.

ART. II. *Versuche*, &c. *i. e.* Experiments on the Irritated Nervous and Muscular Fibre, with Conjectures on the chemical Process of Life in the Animal and Vegetable Kingdoms. By F. A. VON HUMBOLDT. Vol. I. with 8 Plates. 8vo. pp. 500. Posen and Berlin. 1797.

NO work on animal electricity, or, as it is now more generally termed, on *Galvanism*, has excited so much expectation on the Continent as this of M. VON HUMBOLDT.

'I have been employed, (says the author,) for a number of years, in comparing certain phænomena of animal matter with the laws of inanimate nature; and I have succeeded in some experiments which seem to lead towards the developement of the chemical process of life. A separated animal organ, provided with irritable and sensible fibres, can, in a few seconds, be raised from the state of the most profound inirritability to the highest susceptibility of stimuli, and again be reduced to its first condition of torpor. This reciprocation of exalted and depressed vitality may be effected 4 or 5 times at pleasure, just as the hand of the artist can brace or relax the chords of an instrument. I have, for hours together, treated animal organs with oxygenated marine acid, alkalis, salt-petre, calx of arsenic, opium, and alcohol; and they emerged, almost uninjured, out of the contention of the elements. I have found that the animal body has a power of acting at a distance, and have endeavoured to render sensible the sphere of action, which decreases with the power of life. I believe that I can shew that irritability does not, as modern physiologists

siologists imagine, and my own experiments on plants seem to prove, depend only on the quantity of oxygen, and that azote and hydrogen act a much more important part, but that all depends on the antagonism of several elements.'

Some of the author's most remarkable expetiments are those in which the crural nerve, and the denuded muscles of the thigh, were connected by muscular flesh only. In these cases, he observed strong contractions: as also when he bent the loins of a prepared animal into contact with the crural nerve with which it was still organically connected: but when the crural nerve was divided, no motion was produced by touching it with the trunk. When the crural nerve and the muscles were connected by a piece of crural nerve, convulsions took place.

The loose end of the crural nerve being laid on a piece of zinc, and another piece of zinc being brought into contact with the first, muscular contraction took place. M. von H. repeatedly varied this experiment, and it always succeeded. He considers it as the most singular fact in his work.

In treating of the much agitated question, *whether one homogeneous metal will excite the contractions*, the author gives an account of *Aldini*'s five experiments, (*De Elect. Animali*, 1795,) and of *Volta*'s hypothetical surmises against their validity. M. von H. contrived to suspend, over scrupulously purified mercury, a limb so prepared that the crural nerve and solaeus muscle hung down equally. On letting the nerve only touch the surface of the mercury, no contraction followed: but at the instant in which the muscular flesh also came in contact with the liquid metal, the whole extremity was violently convulsed. 'It was observable that the muscular motions were stronger when the flesh first touched the quicksilver, and then the nerve, than *vice versâ*. On placing two bits of flesh on the metal, and bringing first the muscle and then the nerve in contact with these, contractions were excited, but none in the reverse experiment. Other less simple cases of contractions excited by a single unalloyed * metal are related; and the present section is terminated by instances, in which two pieces of a rod of zinc produced motions when gold and silver produced none.

Treating of excitation by different metals, the author shews that they need not be in contact. It is sufficient that they be connected by moist substances, *when the part destined for operation is in a state of high excitability.*

* *Unalloyed*, as far as our tests go. *Rev.*

What is said of the sphere of action of animal substances, in the above-quoted passage, refers to experiments, in which the nerve being laid on zinc, fresh muscle on the zinc, and the communication being about to be made by a piece of metal of which one end was already in contact with the muscles of the thigh, contractions took place, while the other end of the piece of metal was $\frac{1}{4}$ of a line distant from the flesh placed on the zinc. This happened repeatedly. The result is thus expressed:—*fresh animal matter has* at times *a conducting atmosphere, which decreases as the time after its separation from the entire animal increases.* This phænomenon is afterward particularly described as taking place with pieces of nerve. The crural nerve being divided, and the two pieces laid within the distance of $\frac{1}{4}$ of a line, a contraction took place in very irritable subjects; whether the nerve united with the leg, or the detached part was *galvanised* by different metals. After a time, the contractions ceased: but they could be re-produced either by substituting a new leg and thigh in the place of the former, or by moistening the *attached* nerve by oxygenated marine acid, or by alkali. To moisten the divided portion of nerve did not answer. The circumstances attending these remarkable appearances, as they are related in connection with experiments in which various liquids were employed, could not be clearly explained to our readers, even in many words, unless we could also place the accompanying figures on our pages. This discovery of a power in the sensible living fibre to act at a distance may, if it be confirmed, contribute greatly to the explanation of physiological and pathological appearances. M. von H. points out several of its possible applications. It may render us doubtful of the truth of the common opinion, that sensible fibres exist wherever there is sensation.—'May not the apathy of fat people partly arise from their nerves being surrounded by a viscid unctuous fluid? The fat, accumulated in the cellular substance, is indeed mixed with *conducting* serosity: but that the whole mixture must be so much more insolating, the more oily particles it contains, is very probable from the foregoing experiments.'—'It is particularly remarkable, and characteristic of the nature of the animated, nervous, and muscular fibre, that, in all *galvanic* experiments, action at a distance takes place only between the animal organs themselves, and never between two metals or other inanimate parts of the circle. I have brought the end of the nerve within one sixty-fourth part of a Paris line, but never could excite contraction by the application of another metal in the usual method. If, therefore, experience shews that metal on

metal never answers at a distance, but animal substance on metal in some cases, and nerve on nerve often, is any farther proof necessary to shew that this action depends on the *vis vitæ?*'

After the relation of his first set of trials, M. von H. makes an ingenious attempt to exhibit the several negative and positive results collectively, in the manner of algebraic equations; an expedient which was rendered necessary by the multiplicity of his facts. He afterward describes those fungi which chemically resemble animal substances, as conductors much superior to the most succulent vegetables; and he incidentally acquaints us that, from the present appearance of some unfinished processes, it is probable that these same fungi are like flesh convertible into a fatty matter by dilute nitrous acid. The experiments in which contractions succeed in consequence of striking gold with zinc till it vibrates, and then touching the struck gold with homogeneous or identical gold, which produced no effect before, are remarkable. The irritable parts of plants were not affected by galvanism: but the recent discovery of nerves in *molluscæ**, and in insects in which they have been heretofore supposed not to exist, afforded large scope to our author's industry. The results were positive, as in larger animals.

'I have seen galvanised fishes, which had been decapitated half an hour before, make such strokes with the tail, that the whole trunk has risen six inches above the table. When I exalted their susceptibility by alkali, or by oxygenated marine acid, they could scarcely be managed. The smallest touch with the metal made them jump. If we consider the resemblance between the electric and galvanic fluids, we shall less wonder at this superiority of contractility in fishes over amphibia. What species of animal exhibits such peculiar (electric) phænomena as the *gymnotus electricus*, and the many electrical fishes newly discovered in the Pacific Ocean? A stroke of lightning on the surface of a large pool often kills all the fishes far and wide.'

Of the amphibia, the excitability is enhanced by hybernation. Female frogs are more irritable than the male. M. von H. has a long disquisition concerning the way in which hybernation produces its effect; and he refers it at last to absence of stimuli, and general diminution of the sensorial exertions. He does not admit that oxygen is the principle of irritability, but thinks that, in great intellectual efforts and muscular action, this substance enters into new combinations with the other elements of animal matter.

* M. von H. has extended this discovery. He says that he observed spinal marrow distinctly in the *nais proboscidea*.

After

After having related his observations on the application of metals to the tongue, nostril, and eye, the author describes the appearances and sensations that took place on galvanising two spots on his back, where the skin had been exposed by blistering. The discharge from the blister was limpid and bland as usual: but, on applying silver and zinc to the cutis, a red liquid oozed out in a few seconds, and turned the integuments livid wherever it ran. The pain is peculiar, and very different from that which is occasioned by the electric aura. Here a violent throbbing, regular pressure, and continued burning, took place. 'The pressure was so violent (says he,) that I thought I had been struck with the clenched fist, when all the by-standers assured me I was only touched in the gentlest manner by the edges of the metal.'—'I could never extend this experiment to torpor of the nerves. Though the operation was continued for ¼ of an hour, the pain kept increasing. The wound was still inflamed on the third day, and I sensibly felt a difference in the shoulder that was most stimulated. During the contact of the metals, all the muscles of the shoulder and neck were in visible creeping motion, and the hair in the nape of the neck stood on end.' M. *Michaelis* repeated the experiment, and the same sudden change in the colour and quality of the discharge took place. He indeed could only draw permanent marks with the red ichor on the common integuments *near the wound*; whereas M. VON H. found that it made the skin livid on any part of the body, and that strokes drawn with it did not wash out. In the experiment of M. *Michaelis*, a painful purulent ulcer was produced.

Some facts are related, which seem to indicate that galvanism will prove an effective application to recover persons apparently dead. In a rare case at Dresden, in which the bowels were exposed, it accelerated the secretion of intestinal mucus and the peristaltic motion, particularly after the application of alkali to the bowel. It appeared evidently to stimulate the heart. These and other results lead us to hope that the practice of medicine will, ere long, be essentially benefited by the researches of M. VON H. and his fellow-labourers.

The conclusion of the present volume is employed in speculation. The author examines the different explanations of the phænomena of galvanism that have been attempted, and proposes a new one. M. *Volta* had lately endeavoured to refer the facts to *a disturbance of the electric equilibrium between* THREE *bodies*. M. VON H. opposes several of his own experiments to this solution, and then adduces facts to establish a difference between the cause of the galvanic contractions and electricity.

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He contends that an electrical charge, much greater than *can* take place in several *galvanic* irritations, produces no effect on a prepared limb. Heated glass prevents the action of the metals when interposed, though it conducts electricity. The dryest bone, contrary to what is commonly believed, is also an excellent conductor of electricity, but insolates in the other class of experiments. The same is true with regard to flame.

The author thinks that it results from his experiments that, in the galvanic phænomena, the stimulus lies in the irritable organs themselves; and that metals, as well as other substances which occasionally compose part of the galvanic chain, act only a secondary part. What goes out of a nerve seems to irritate on passing into it again. He conjectures that the galvanic fluid, accumulated in animal organs, more easily passes through animal substances than through metals; and more easily through two pieces of homogeneous metal than through those that are heterogeneous. The more heterogeneous the metals are, the stronger must be the effect, because this increases with the obstacles to the passage of the fluid.

We shall here translate the author's twelve propositions respecting galvanism; in hopes that, after what we have said, they will themselves be easily understood, and will illustrate the preceding part of the present article. 1. The state of the muscular fibre as to relaxation, or contraction, is determined by the affinity between its elements. 2. Every change of composition modifies this affinity: a sudden modification occasions contraction. 3. In the living, nervous, and muscular fibre, there is secreted a fluid, which, while both are organically connected, may flow from the nervous into the muscular. 4. The sudden flow, when it is unequally accumulated, changes the affinity of the elements, and is the chief cause of fibrous action. 5. In voluntary muscular motion, contemporaneously with volition, the organic secretion of this fluid in the brain or nerves seems to be suddenly increased, and to occasion a discharge or sudden flow into the muscle. 6. If a nerve be surrounded by an insolating medium, as air, its charge is increased; and its excess above that of the muscle may be $=y$. After some time, the excess decreases, because the nerve is inserted into the muscle, and is constantly endeavouring to come to an equilibrium. 7. If, before the equilibrium is restored, the muscle be brought into contact with the nerve, a contraction must follow; and it will be the stronger, the farther the nerve is from the muscle. 8. If a connection be made by conductors between two points of a nerve, the galvanic fluid, attracted by the conductor, will endeavour to pass along it: but, on meeting with an impediment, it will accu-

mulate. Meanwhile, the *vis vitæ* continues to secrete fresh fluid. When, therefore, the passage is forced, a sudden discharge and contraction must happen. 9. The greater the impediment and the later it forces its passage, the more active must the fluid be. The galvanic fluid seems to pass animal substances easily, metals more difficultly, and with most difficulty from one metal into another. If, therefore, the contractions are to be as great in a state of decreased excitability as before, the conducting chain must be so contrived as to increase the impediments to a passage. 10. As every chain communicates with the organ at two points, there must exist two opposite currents. If they be fully or tolerably equal, the irritation is weaker; because one current goes quickly to meet the other, and the metal is sooner penetrated. 11. If one current be much weaker, it will not only proceed more slowly to support the other *, and thereby increase the effect: but it will also, when the passage is at length forced, be hurried along with the stronger, by which the stimulus will be more concentrated. 12. These mechanical relations by no means exclude other co-operative chemical causes.

Had we room to expatiate, we think we could make it appear that M. von H.'s facts are likely to lead to consequences of practical importance. We must, in justice, repeat that we have passed unnoticed a variety of important phænomena. A presumption arises in favour of the author's accuracy, from his having exhibited his most singular experiments before one or another of the eminent anatomists in Europe. He tells us that he was careful to wound the spinal marrow of his frogs, before he performed any operation on them.

M. von Humboldt does not inform us when his next volume may be expected:—but, as some of the figures in the last plate appear to belong to it, we may hope that it will not be much delayed.

Art. III. *Oeuvres de* Mancini-Nivernois. The Works of Mancini Nivernois. In Five Volumes. 8vo. Vols. III. IV. and V. 8vo. Didot, Paris, 1796. London, imported by De Boffe.

The two former volumes of this collection, which contained Fables in Verse, were announced in our 20th vol. p. 580: the three now before us comprise less original matter, but are well entitled to attention. The third volume consists

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* *So wird er nicht blos diesem langsamer zur unterstuzung voreilen.* This is obscure: but the attentive reader will see its meaning by referring to No. 10.

of

of Three Letters on the Use of Mind, a Letter on the Behaviour which we should adopt towards our Enemies, and an Essay on the Condition of a Courtier. To these succeed Four Dialogues of the Dead between Cicero and Fontenelle, Alcibiades and the Duke of Guise, Pliny the younger and Madame Sevigné, Pericles and Cardinal Mazarin. The object of the latter is to shew that Mazarin was a greater man than Richelieu, and was more truly useful to France; that dexterity is a higher quality of character than energy, more fitted to the attainment of its ends, and always milder in the choice of its means. A fine taste in art prefers grace to force, and the beautiful to the sublime; because the former are of more difficult attainment, more scarce, and more conducive to pleasure: in like manner, the connoisseur in the moral art will prefer the polished, wise, and humane, to the stern, bigotted, and bold man.

A comparison next occurs between the works of Horace and the collective works of *J. B. Rousseau* and *Boileau*: the former are preferred. Alexander is contrasted with Charles XII. Five biographies of the Troubadours, interspersed with poetical translations, which were drawn up for the use of M. *de Saint-Palaye*, complete this subdivision.

The fourth volume contains the life of Agricola, from Tacitus, with the Latin text annexed: the Art of Gardening, from Horace Walpole, with the English text: a dissertation on Elegy, accompanied with various elegiac poems addressed to the late Dutchess of *Nivernois*; and two valuable historical essays, which may prove instructive to the diplomatic politician as well as to the historical student. The first regards the negotiation of *Lomenie* in England in 1595; and the second, the negotiation of *Jeannin* in Holland relative to the truce of 1609. The prose is of the old school, and would have been admired under Louis XIV.

The fifth volume is wholly occupied by translations in verse, and opens with that of Pope's Essay on Man. As it may interest the English reader to be furnished with means of comparison, we transcribe from the second Epistle, p. 33.

'*Connais-toi, c'est assez; ne scrute point ton Dieu:*
L'étude propre à l'homme est celle de lui-même;
Sa place est dans une isthme; il garde le milieu
Parmi les rangs divers de l'éternel système.
A-la-fois haut et bas, aveugle & clairvoyant,
Il est trop éclairé pour le doute sceptique;
Trop faible pour atteindre à la fierté stoïque.
Doit-il rester oisif? doit-il être agissant?
Se croira-t-il un Dieu? sera-t-il une brute?
De l'esprit ou du corps que doit-il préférer?
Il nait, c'est pour mourir; il pense, pour errer,

Souvent

Souvent sa raison même accélère sa chute :
Penser trop ou trop peu, tout sert à l'égarer.
Chaos de passions, sans ordre en son système,
S'éclairant tour-à-tour, et s'aveuglant lui-même ;
Créé pour s'élever, à tomber destiné ;
Dominateur de tout, et toujours dominé ;
Juge de vérité, chez qui l'erreur abonde ;
La gloire, le jouet, & l'énigme du monde !
' Va donc, être étonnant ! va, plein d'un fol espoir,
Jusques où peut te faire atteindre le savoir.
Va mesurer la terre, en sonder les contrées ;
Apprends à peser l'air, à reglar les marées ;
Montre sous quelles loix l'astre doit se mouvoir ;
Donne des loix au temps, au soleil une route ;
Prends l'essor de Platon à la céleste voûte,
Et pénètre avec lui dans un monde nouveau ;
Vois-y le premier bien, le parfait, le vrai beau ;
Où, suivant les docteurs de sa subtile école,
Abstiens-toi de sentir, et crois sur leur parole
T'élever jusqu'à Dieu, devenir son pareil.
Comme un prêtre de l'Inde, en son erreur frivole,
Croit, tournoyant sans cesse, imiter le soleil,
Va, donner des leçons à l'arbitre suprême ;
Puis du trône de Dieu descends jusqu'à toi-même,
Rentre dans ton néant, et dis : L'homme n'est rien.'

The fourth book of Milton's Paradise Lost is rendered with first felicity. A Fable of Gay, an Oratorio of Metastasio, an Episode of Virgil, another of Arioosto, and several Fragments of Ovid, compose the remaining specimens. We felt most inclined to regret, that the venerable and respectable author had not bestowed more of his time on the interpretation of the Orlando Furioso.

Art. IV. *L'Espion de la Révolution Française*, &c. *i. e.* The Spy of the French Revolution. By M. C * * *, formerly Member of several Academies. 2 Vols. 8vo. Paris, 1797. Imported by Dulau and Co. London. 8s. sewed.

This work, according to the Preface, was composed in prison during the ascendancy of *Robespierre*, and was written on scraps of paper in detached fragments, without any view of producing a connected work. These circumstances account for the bitterness of hostility with which the events of the Revolution are discussed; and for the disagreeably desultory and incomplete manner in which the observations are drawn up. They have, however, been revised at leisure: for in the 1vth chapter, (p. 41.) the author speaks repeatedly of *Montjoye's*

joye's History *, which he describes as full of falsehood, and which was not published until after the death of *Robespierre*. We shrewdly suspect the present author, also, of indulging his imagination.

At p. 44. it is asserted that the notorious insurrection of the 14th July was planned at Passy some time before; and that the articles of conspiracy, many of which are very atrocious, were publicly distributed at the Palais-Royal.

Chapters XII. to XVI. do not concern the history of the Revolution, but the theory of legislation; and they contain a few sound reflections. The author then returns to his improbable narratives and partial anecdotes: he is of opinion (p. 236.) that *La Fayette* connived at the flight of the king, and then contrived his arrest.

The XVIIIth chapter contains a ridiculous dialogue between a Wig and a Cravat, which contrasts disgustingly with the stories of massacre and assassination between which it is introduced.

The XIXth to XXIst chapters, which return to theoretical inquiry, terminate the first volume.

The XXIId chapter, which opens the *second volume*, characterizes with some vivacity the operations of the Constituting Assembly. The king's intention of flying to Rouen in Normandy, recently authenticated by M. *Bertrand*, is said by our author to have been laid aside on the 5th of August; that is, only five days before the insurrection which terminated the monarchy:—yet there are still persons who talk of the king's fidelity to the Constitution. In the account of the celebrated tenth of August, the author records that

'M. *Pisani*, the ambassador of Venice, opened his doors to many gentlemen and to some Swiss guards who were threatened by the mob: domiciliary visits were attempted by the police, in order to ascertain the individuals secreted: but his generous firmness and sacred character availed in screening the objects of his hospitality.'—

P. 97. 'The duke *de la Rochefoucauld* had signed, as president of the department of Paris, the act of suspension of *Pethion* and *Manuel*. Such an act would not remain unpunished. The duke was at the mineral springs of Forges, when a commissary brought him an order to return to Paris. He set off, and stopped to sleep at Gisors. Meanwhile arrived a battalion of national guards, among whom were murderers, who asked for the duke. The mayor interfered to protect him, and conducted him safe out of town: but a carriage, which was overturned at some distance, delayed his progress; and here he was overtaken, and finally dispatched by an assassin. Such was the vengeance of the *virtuous Pethion* and of *Manuel*.'

* See M. Rev. vol. xx. p. 536.

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The xxixth chapter contains anecdotes which may be read with advantage; and the xxxth preserves a song, full of wit, written during *Turgot*'s administration in 1776, which well deserves the name of prophetic. We shall insert it:

« Vivent tous nos beaux esprits
Encyclopédistes,
Du bonheur Français épris,
Grands économistes :
Par leurs soins, au tems d'Adam
Nous reviendrons, c'est leur plan.
Momus les assiste,
oh ! gué !
Momus les assiste,

On verra tous les états
Entre eux se confondre ;
Les pauvres, sur leurs grabats,
Ne plus se morfondre ;
Des biens on fera des lots
Qui rendront les gens égaux ;
Le bel œuf à pondre,
oh ! gué !
Le bel œuf à pondre.

Puis devenus vertueux,
Par philosophie
Les François auront des Dieux
A leur fantaisie ;
Nous reverrons un oignon
A Jésus damer le pion ;
Ah ! quelle harmonie ;
oh ! gué !
Ah ! quelle harmonie.

Ce n'est pas de nos bouquins
Que vient leur science ;
En eux ces fiers paladins
Ont la sapience :
Les COLBERT *&* *les* SULLY
Nous paraissent grands ; mais fi !
Ce n'est qu'ignorance,
oh ! gué !
Ce n'est qu'ignorance.

Du même pas marcheront
Noblesse et roture ;
Les Français retourneront
Au droit de nature.

Adieu parlemens et loix,
Les princes, les ducs, les rois ;
La bonne aventure,
oh ! gué !
La bonne aventure,

Alors, d'amour sûreté
Entre sœurs et frères ;
Sacremens et parenté
Seront des chimères.
Chaque père imitera
Noé, quand il s'enyvra.
Liberté plénière,
oh ! gué !
Liberté plénière.

Plus de moines langoureux,
De plaintives nones ;
Au-lieu d'addresser aux cieux
Matines *et* nones,
On verra ces malheureux,
Danser, abjurant leurs vœux,
Galante chaconne,
oh ! gué !
Galante chaconne.

Puissent des novations
La fière séquelle,
Nous rendre des nations
Le parfait modèle ;
Et cet honneur nous devrons
A Turgot *et* compagnons,
Faveur immortelle,
oh ! gué !
Faveur immortelle.

A qui devrons nous le plus ?
C'est à notre maître,
Qui, se croyant un abus,
Ne voudra plus l'être.
Ah ! qu'il faut aimer le bien,
Pour de roi n'être plus rien :
J'enverrais tout paître,
oh ! gué !
J'enverrais tout paître.»

Another piece of wit, more recent and not less lively, occurs at p. 382. The author is seldom so entertaining as when he is transcribing the writings of others.

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The XLIXth chapter concludes the work by recommending a counter-revolution. Some new calumnies against the innovators may be occasionally gleaned from it; it may therefore be of use to the historians of Jacobinism.

Art. V. *Réfutation du Livre De l'Esprit*, &c. *i. e.* A Refutation of the Work *On Mind**, delivered at the Republican Lyceum, at the Sittings of the 26th and 29th March, and the 3d and 5th April. By John Francis La Harpe. 8vo. pp. 160. Paris, 1797. London, Dulau and Co. Price 2s. 6d.

In the former part of his literary career, the author of this Refutation was a candidate for dramatic celebrity. His success was very imperfect; and when the *Théatre de la Nation* was first finished, and the three streets which lead to it were named *Rue-Corneille*, *Rue-Racine*, and *Rue-Voltaire*, in honor of the three great tragedians of France, a wag contemptuously proposed to call a blind ally in the neighbourhood *Cul-de-sac-Laharpe*. Now, however, that Time and Robespierre have taken off the more eminent heads of literature, this writer shoots up into distinction, and is applauded at the Lyceum as the antagonist of Helvetius.

The first position of that justly celebrated metaphysician, which our author undertakes to refute, is the doctrine that "to judge is to feel" *(juger c'est sentir)*. Nothing can be more loose and trifling than the manner in which he endeavours to contradict this vague but probable position (p. 16, 17, and 18). Our organs of sense appear to consist of bundles of tubulated fibres, of which one extremity communicates with the external world, and the other with the seat of the soul. A sensation is a motion of the external extremity; an idea, a motion of the internal extremity of these organs. Perception is a motion propagated from without, inwards; volition, a motion propagated from within, outwards. When the mind is attending to motions of the external extremity of the organ, it is said to feel; when to motions of the internal extremity, it is said to think. To feeble or habitual motions, it commonly does not attend at all; it sleeps with respect to them. If one foot be plunged into water painfully hot, and the other into water painfully cold, the too rapid motion of the caloric in the skin, in the first case inwards, in the second case outwards, produces a parching sensation in both feet, not instantaneously distinguishable:—but, as soon as the mind has had leisure alternately to attend to the two sensations, it correctly discri-

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* Helvetius *de l'Esprit*. See Rev. June 1759, p. 521.

minates between them: it has *judged*, without going through any other process than that of mere sensation. The same analogy holds with respect to ideas. Now, as Helvetius makes no distinction between the motions of the internal and of the external extremity of the organs of sense, but maintains that to think is to feel, he is consistent, and certainly not absurd in the assertion that to judge is to feel.

The next important position, which our author endeavours to controvert, respects the doctrine of *ennui*; which is defined to mean the uneasiness that prevails during the absence of mental impressions. The aversion from *ennui*, the desire of intellectual emotion, is described by Helvetius as a very powerful and general spring of conduct. Surely there was some merit in detecting this law of mind; before Fontana had inferred from his experiments the properties of animal irritability, to which that of the mind bears a close analogy,—and before Brown, in his medical theory, had ascertained and applied these laws to the explanation of the phænomena of life. A modern metaphysician would, indeed, express himself with greater precision than the French philosopher: but his observations on the stimulant nature of the passions, and on the constant tendency of civilized communities to require stronger and stronger topics of consideration and pursuit, bear every stamp of truth and of penetration.

The most paradoxical and improbable of the opinions of Helvetius is the doctrine that all men have an equal aptness for intellectual exertion; and that the inequality of minds is wholly the result of education. It was more easy to accumulate the objections urged by our author,—which, for the most part, are very obvious,—than to defend, with a plausibility so fascinating, the original position. Here, however, if any where, M. La Harpe triumphs.

The writer next proceeds to refute the doctrine of fatalism, or of the necessity of all human actions:—but on this topic the English public has long since heard enough. He then passes on to the question of self-interest: but he appears ignorant of what Hartley and his followers have written, to explain in what manner the perfectly disinterested passions may be generated, without denying self-interest to be the radical principle of action. Finally, he discusses whether all our intellectual pains and pleasures are ultimately deducible from corporeal pain and pleasure; and on this subject again he differs from Hartley and from Helvetius.

We see little reason to recommend this work for translation.

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ART. VI. *Captivité de La Fayette. Heroide.* The Captivity of La Fayette, an Heroid. With Plates, and historical Notes, containing Particulars hitherto unknown. By CHARLES D'AGRAIN. 4to. pp. 60. Paris, 1797. London, De Boffe.

THE last Heroids which we had occasion to notice (vol. xvi. N.S. p. 166) were of a different character from the present: those were distinguished for smooth numbers, comic archness, and entertaining wit; this poem is marked by harsh versification, manly sentiment, and attempted pathos. The poet could not easily have selected a finer subject for the Heroic Muse, than *Fayette* tracing in the dungeons of Olmutz an epistle to that most admirable of women, whom Providence, in atonement for the adversities which awaited him, bestowed on him for a wife. It would be unjust not to admit that much effect is produced on the reader, by the description of this situation in the poem before us; which is announced as the first effort of a young versifier. We cannot better indicate the force of his talent than by an extract:

——' *Jadis plus heureux, l'un & l'autre hémisphère*
Me comblaient à l'envi d'honneurs & de pouvoir.
Tant que j'ai commandé, j'ai rempli mon devoir.
Dans la ville, en les camps, ma présence chéris,
Des feux de la discorde étouffait la furie,
Protégeait l'innocent, l'arrachait au trépas;
Les cœurs volaient en foule au devant de mes pas.
Si depuis mon exil, le peuple eût des allarmes,
On n'ouit pas mon nom se méler dans ses larmes.
La Fayette dès-lors, sous le joug abattu,
De son patriotisme expiait la vertu.
De modération et victime et modèle,
Au loi, à mon pays, à mon serment fidèle....
Ah! voilà le grand coup sous lequel j'ai plié,
Je meurs pour ma patrie, et j'en suis oublié.
Sur quel espoir faut-il que la vertu se fonde?....
Liberté! que me sert qu'aux champs du nouveau monde,
Tu couronnas mon front d'un laurier triomphal?
Hélas! le nouveau monde et mon pays natal,
Insoucieux du bras qui rompit leurs entraves,
Laissent chez l'étranger leurs défenseurs esclaves....
Le ciel même, le ciel me laisse sans appui....
En vain ma faible voix s'élève jusqu'à lui.'

The copious notes annexed to this poem were scarcely necessary to explain its allusions: but the reader will observe among them, with interest, some original letters interchanged with the celebrated sufferer.

ART. VII. *Histoire de la Revolution de France*, &c. *i. e.* A History of the Revolution in France. By Two Friends to Liberty. Vols. VI. VII. VIII. and IX. 8vo. pp. 400. in each Vol. Paris. 1797. London, imported by De Boffe.

THE first five volumes of this work were concisely noticed in the Appendix to our Review, vol. viii. p. 548. They were commended for a certain moderation of opinion, hostile alike to arbitrary government and to licentious disobedience, and studiously accommodated to the recent institutions of the French. This constitutional orthodoxy, this deference for the form of government decreed in 1791, also pervades the 6th and 7th volumes; which complete a very candid, fair, and detailed account of the proceedings of the States-General, then, and still with propriety called the Constituting Assembly.

The eighth and ninth volumes relate exclusively to the second parliament, or Legislative Assembly of the French. It had not been long met ere a very marked difference of opinion appeared among the friends of liberty. Both parties, indeed, professed allegiance to the constitution: but the one thought it desirable to strengthen the constitutional king by an increase of influence, and the constitutional church by a reconciliation with Rome; while the other exalted the privileges of popular representatives, and proclaimed their indifference to religious establishments. The Tory-party were at that time called *Feuillans*, and the Whig-party *Jacobins*: the former had the ear of the king, and the latter a majority in the legislature. *Narbonne* was a minister agreeable to the Jacobins: the king dismissed him; and the assembly voted that *he carried with him their regret*. The king persevered in surrounding himself with ministers favourable to prerogative. Other cases of collision occurred. The majority of the assembly voted various laws of emergency, to which the king applied his suspensive *veto*, thus rendering them wholly inefficacious. *La Fayette* and his party acted with the Jacobins in the affair of *Narbonne*, but afterward joined the Feuillans. As soon as a regular hostility was begun between the representative body and the crown, it would have been proper to appeal to the people; that is, *to dissolve the parliament*:—but the improvident constitution-makers had no where vested such a power; and the appeal to the people took place not in their capacity of constituents, but of individuals. Clubs were instituted, arms distributed, and the populace of Paris were conducted by their very magistrates to the palace to threaten the sovereign. The intimidated court increased its connections with Coblentz and with the foreign enemy, delayed to dismiss its Swiss guard, in defiance of a decree of the

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Assembly; paralyzed by its *veto* the attempts to encamp a parliamentary army near Paris; took steps to remove its own residence; and at length provoked the fatal tenth of August. The authors of these volumes place all these events in a light favorable to the views of a Feuillan, and describe the whole conduct of the Jacobin party as a systematic encroachment on the constitution: whereas it seems but too plain that, had the king been more ductile, had he thrown himself on the stronger of the two parties, instead of preferring that which flattered him with most appearance of power,—had he, in short, been the king of the majority of his people, he would have found many of the republican zealots advocates of his office and props of his authority. It was the despair of *his* friendship which decided *their* enmity.

The Girondists are described in these volumes as so little inimical to the constitution, that they are represented (vol. ix. p. 208.) even after the king's death, as endeavouring to effect the re-establishment of the constitutional royalty in the person of the prince royal; in whose name, and during whose minority, they hoped to govern with little restraint.

As we before observed, these authors are too sparing of dates, and sometimes too minute in their details: but they are well informed, and they inculcate a love of order and subordination, and a temperate pursuit of civil liberty.

ART. VIII. *Annales de Chimie*, &c. *i. e.* Chemical Annals, or a Collection of Memoirs concerning Chemistry, and the Arts dependant on that Science. By Citizens GUYTON, MONGE, BERTHOLLET, FOURCROY, ADET, SEGUIN, VAUQUELIN, PELLETIER *, C. A. PRIEUR, CHAPTAL, and VAN MONS. Vol. XXI, XXII. 8vo. Paris. 1797. Imported by De Boffe, London.

THE arrangement of this most valuable repository is well known, and its interruption in 1793 was lamented through Europe. How much reason men of science have to congratulate themselves on its resumption will be manifest, from the concise view which we shall immediately present of the seven numbers that have reached us †.

M. GUYTON, formerly so well known as M. DE MORVEAU, opens the collection with a long and valuable paper on a *gravimeter* of his own invention. It is constructed on Fahrenheit's principles, with the aid of Nicholson's improvement. The paper should be read with the plate.

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as very great. The writer asserts that cottons treated three times, by means of this soap, are as well prepared for the dyer as by being seven times passed through the usual soapy liquors.

On a Disease among Trees which particularly affects the Mountain Ash, and is analogous to Ulceration. By M. VAUQUELIN.—The discharge from the ulcers is sometimes colourless; in which case the bark becomes white like lime-stone, acquires an alkaline taste, and loses its fibrous organization. It yields the carbonates of potash, lime, and magnesia: the former in such quantity, that less than five ounces of diseased bark yield as much as 50 pounds of healthy bark on incineration.—There are cases, in which the discharge from the ulcer is dark-coloured, and consists of a peculiar vegetable substance (in some respects like gum) and vegetable alkali.

The Abstract of a Memoir by a Society of Chemists in Holland is highly interesting. These Chemists, by treating ether and alcohol in three different ways, obtained three varieties of hydrocarbonate air. The first is generated from the mixture of 75 parts of sulphuric acid with 25 of alcohol, or from ether or alcohol passed through a heated tube, containing clay or flint *, This species has a most remarkable property:—when mixed with oxygenated marine acid, it produces an etherial oil: hence they have denominated it *oil-making*, olefiant. The second species is made by transmitting the vapour of ether through a heated glass tube, and the third by transmitting those of alcohol.—These three gasses differ only in the proportion of their ingredients, hydrogen and carbone: the first containing most carbone.

These experiments lead to the artificial production of oil. The French chemists think that this may be advantageously done by producing the oil-making gas from highly carbonated mineral substances, as certain kinds of steel.

On the Hyacinth of France. By M. GUYTON.—M. *Klaproth* having discovered the new earth of the jargon in the oriental hyacinth, M. GUYTON was induced to seek it in the hyacinth of France. His search was successful, and the scientific reader will with pleasure compare the analyses of these two great chemists; for M. GUYTON, though he confirms M. *Klaproth*'s principal observations, by no means follows his processes with a spirit of servile imitation.

The Analysis of the Peridot, by M. VAUQUELIN, affords the

* The French reporter observes that the production of species the first depends simply on a lower temperature, not on the contents of the tube.

remarkable

remarkable example of a substance classed among the gems, and yet containing above half of its weight of magnesia.

Extract of a Memoir on the Strontian Earth. By R. PELLETIER.—The difference between this earth and barytes was before well established: but it may be useful to inform our readers that the author gives three instances of horses that died suddenly, after having taken muriate and carbonate of barytes for the farcy *(farcin)*.

The two next articles are translations from M. *Klaproth*, whose second volume of *Contributions* is published, and shall in due time be noticed.

Combustion of Phosphorus in the Vacuum of the Air-Pump. By M. VAN MARUM.—Phosphorus took fire in the exhausted receiver, when the temperature of the air was 56. M. VAN M. found it necessary to lay the phosphorus on a slow conductor of heat, as cotton. He thinks that the phosphoric vapours, being too heavy to rise, accumulate round the body of phosphorus, and excite heat enough for its inflammation. He actually saw a thermometer, in contact with a piece of phosphorus in the receiver, raised to 76. This, however, being much below the degree necessary to fire this inflammable substance in the atmosphere, we suspect that there is a degree of pressure (as there is a proportion of oxygen and azote) more favourable, than that which commonly prevails, to the combustion of phosphorus.

From M. MARGUERON's *Memoir on Volatile Oils*, it appears that the concretions, which they deposit from cold, approach more to the nature of flowers of benjamin than camphor.

In our Appendix to vol. xxi. p. 530. we gave an account of M. M. *Göttling*'s, *Scherer*'s, and *Jacger*'s experiments on phosphorus. We find them examined at length in the next article by M. M. FOURCROY and VAUQUELIN, who relate a great number of new and beautiful experiments with gasses, holding phosphorus in solution. It is particularly remarkable that oxygene air exposed to phosphorus, becomes luminous (though not so before) as soon as azote is added to it. The authors endeavour to shew that this addition is equivalent to the addition of caloric:—but they do not seem at last to acquiesce in their explanation; and to us it appears exceedingly lame.

A Memoir on Respiration and Animal Heat, read in 1790 to the *Society of Medicine*, by A. SEGUIN, contains ideas now hackneyed.

On Detonations from Percussion. By M. M. FOURCROY and VAUQUELIN.—This paper is of some standing, and has not much novelty. It enumerates various mixtures of combustibles

quondam burning well near Broseley in Shropshire, on a different scale. It is remarkable that native tar and sea salt should abound in both situations. May not something of the same kind—viz. evolution of gas—be discovered in the shaken district of Scotland?

Observations on Alum, by *M.* VAUQUELIN—*Others*, by *M.* CHAPTAL.—The former demonstrably shews that, in the manufacturing of alum, the addition of potash and ammonia does not serve merely to take away the superfluity of acid. He ascertains seven combinations, argill or alumine, with sulphuric acid, taking in the triple salts into which the alkalies enter. The proper denomination of ordinary alum would, according to the present analysis, be nothing less than *acid sulfat of alumine, of potash, and of ammonia.*—M. CHAPTAL compares together the different sorts of alum known in commerce, and shews how their difference of effects depends on a difference of constitution.

M. VAN MONS translates a paper of M. *Lowitz* on *frigorific mixtures*. M. *Lowitz* finds that 4 parts of solid muriat of lime with 3 of light, dry, and fresh snow, sink Reaumur's thermometer from 0° to 39°. He froze 35 pounds of mercury by throwing it into this mixture. The translator adds that the congelation of mercury is as easy to effect as that of water.

The muriat of lime, simply added to water, produces considerable cold, when it contains much water of chrystallization. Reaumur's thermometer being + 2°, 15 ounces added to ten ounces of water sunk the mercury to —15. This salt, being a cheap article of commerce, will probably be used in warm climates for refrigeration, where ice cannot be had. The fact is extremely interesting.

Number 7. begins with *the Description of an Instrument for measuring the Volume of Bodies, without immersing them in any Liquid*, by H. SAY. This stereometer, as will appear on a careful perusal of the memoir with the accompanying figures, is constructed on an original and ingenious principle.

Observations and Experiments relative to the Nitre-Mine of Molfetta, by M. M. KLAPROTH, PELLETIER, and FORTIS. *Analysis of Cork and its Acid*, by BOUILLON LA GRANGE.—This is the most complete essay that we have yet seen on this subject. What distinguishes cork from other vegetable substances is its convertibility, by means of nitric acid, into a peculiar resin and a peculiar acid. This acid takes metals in general from the nitric acid; and copper iron and zinc even from the sulphuric.

M. PROUST *on Prussian Blue.*—This gentleman endeavours to shew, in the memoir of which (as is often the case in these annals) we have only an abridgment here, that iron is susceptible

tible of but two degrees of oxydation—all intermediate specimens being simply mixtures of them. These two oxyds give two sulfats; and the sulfats, on addition of Prussian alkali, two precipitates,—the more oxydated of which is the *Prussian blue.* On this principle, he explains some phænomena exhibited by ink, &c.—He says that the same rule of oxydation extends to other metals, and promises soon to make known the oxyd of charcoal.

We have thus presented a rapid enumeration of the principal contents of a periodical collection, which is most honourably distinguished among its fellows. It is evident that the new numbers are in no respect inferior to the old. We wish, for the sake of science and humanity, that the editors may long continue as they have hitherto proceeded. They promise two volumes, to fill up the chasm occasioned by well-known circumstances; and to these volumes, when they appear, we shall attend with well-founded curiosity and respect *.

ART. IX. *Lebens beschreibungen berühmter Männer aus den Zeiten der Wiederherstellung der Wissenschaften;* i. e. Biographies of celebrated Men at the Time of the Revival of Letters. By CONRAD MEINERS. 3 Vols. 8vo. Zurich. 1795, 1796, and 1797.

IN our xxiid vol. p. 526, we noticed a former work by Professor MEINERS, and expressed our hope that we should speedily receive his *Biographies.* They are now before us, and we sit down to fulfil our promise of analysing their contents.

'A series of select lives (says the Professor) of the learned who flourished at the period of the revival of letters, appeared to me a better way of characterizing the fourteenth, fifteenth, and sixteenth centuries, than a more formal history of the resurrection of European literature; because such a history would not have admitted many details which biography invites and requires. Besides, the task of a complete historian of learning is very difficult. Few libraries contain all the works even of any single writer of great eminence in those times; much less all the documents which ought to be examined, in an attempt to ascertain the reciprocal influence of the learned on each other, and on the progressive information of their age:—but if each of the distinguished literary heroes shall find a peculiar biographer, so circumstanced as entirely to know his author, the collective labor of individual biographers may supply the future historian with the requisite musæum of materials. Historical or biographical fragments, relative to those ages of new inquiry and practical innovation, are at this time peculiarly interesting; not less on account of the multitudinous and obvious resemblances, than of the still more striking and curious differences between those times and our own. However little or much I may labor in this field, I

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* An advertisement in Vol. XXIII. informs us that these intercalary volumes are just published.

shall

shall leave to my co-operators far more to perform than my leisure will suffice to accomplish.'

The first of these contributions to the history of letters relates to *John of Ravenna*, whose family-name was *Malpaghino*;—and if any one of the restorers of science, of the fourteenth or fifteenth century, has deserved to have his memory revived, and his name snatched from the protruded fangs of oblivion, it was certainly this favourite and meritorious scholar of Petrarch. *John Malpaghino of Ravenna* taught as well, and with as extensive an effect, as Petrarch wrote. He brought about, by the oral instruction which he delivered in the principal cities of Italy, that great revolution in the mode of teaching and of learning which the taste of Petrarch had suggested, and which his example and his writings had begun This *Malpaghino* was the instructor of all those immortal men, who, at the beginning of the fifteenth century, raised from the dust, in which they had every where slept, the great works of Roman antiquity, and scattered over all Italy the novel and sound science which they contained. He influenced not only the intellects but the hearts of his hearers; and, by the dignity of his own character, which he knew how to impress on the more distinguished of his pupils, he secured to the inquiries which he cultivated, to the authors whom he recommended, and to the literary profession which he founded, a respectability and an almost sacred weight, which the startled friends of ignorance and superstition found it impossible to crush. Without him, probably, the light which Petrarch kindled would have faded into glimmering inutility; and without the men whom he animated to the investigation of the Roman classics, *Manuel Chrysoloras* would not have been invited to Italy to unlock the treasures of Greek antiquity. A few years' delay, and the conquest of Constantinople might have sealed up for ever the most precious of her stores.

Thus was *Malpaghino* a main link in the chain, which, towards the end of the fourteenth century, brought forwards the study of Roman and Grecian literature. He was the forerunner of *Chrysoloras*, and smoothed the way before him. It was not less providential that these two great men should exist at one time, than that they should meet in one city, and in concert deliver lectures to their common scholars:—but as *Malpaghino* only taught, and did not compose, so that his memory survived merely in the works of his patrons and in the gratitude of his scholars, his fame began to decline soon after his decease, and had at length so wholly disappeared, that even the learned of the fourteenth and fifteenth centuries scarcely mention him, and are often ignorant of him. *Mehus* was the first to revive his

his celebrity; and from his imperfect intelligence, and from the letters of Petrarch, are principally derived the notices collected and admirably illustrated by Professor MEINERS.

The second life is that of *John Reuchlin of Pforzheim.* Except *Luther*, *Erasmus*, and the great martyr of German liberty, *Ulrich of Hutten*, no man of letters who flourished about the end of the fifteenth century made a greater impression on his contemporaries, nor gave a more sensible bias to opinion, than *Reuchlin.* His life is well adapted to throw light on the character and manners of his times, on the state of the schools and of science, on the almost incredible insolence of the clergy, on the commencement of a most serious and eventful struggle between the new light and the old darkness, and on the favourable influence even of a partial and crepuscular day on the morals, the liberties, and the happiness of the people. It is interesting to watch the dawn of the morning of the Reformation. Yet the reflecting reader will be surprised that, a century and half after the evulgation of Roman and Greek literature, and half a century after the introduction of printing, it should still have been so difficult to form the mind by the study of good books, as it continued to be in the time of *Reuchlin.* Numerous as were the public instructors dispersed through the schools of Germany, and powerful as was the combination of princes and free towns that countenanced *Reuchlin*, their united efforts did not avail to win a complete victory over a single order of mendicants. 'We too (continues the worthy Professor) live in the dawn of an ascending Reformation, and may trace in the fortunes of *Reuchlin* much analogy with those of many of our contemporaries. The teachers and defenders of truth may imbibe, from the example of his life, courage, hope, and consolation: they will wish that the exalted in power and condition may, in our times, lend the same aid to the cause of improvement which has secured the gratitude of posterity to the patrons of the Reformation: but they will not despair, if left unaided, to combat, with the shield of truth, under the banners of duty, in behalf of a new and mightier innovation.'

Henry Cornelius Agrippa is the third remarkable man in the series. He was born at Nettesheim, in 1487, and studied at the university of Paris; where he formed a very intimate friendship with *Landolfo* an Italian, and with various young men of talents from different corners of Europe. *Agrippa* and his friends had a taste for the occult sciences, for alchemy, divination, dæmonurgy, and astrology. For the cultivation of these delusions, they founded a secret society at Paris, defended against the profane by peculiar rites of admission. The sepa-

ART. VII. *Histoire de la Revolution de France*, &c. *i. e.* A History of the Revolution in France. By Two Friends to Liberty. Vols. VI. VII. VIII. and IX. 8vo. pp. 400. in each Vol. Paris. 1797. London, imported by De Boffe.

THE first five volumes of this work were concisely noticed in the Appendix to our Review, vol. viii. p. 548. They were commended for a certain moderation of opinion, hostile alike to arbitrary government and to licentious disobedience, and studiously accommodated to the recent institutions of the French. This constitutional orthodoxy, this deference for the form of government decreed in 1791, also pervades the 6th and 7th volumes; which complete a very candid, fair, and detailed account of the proceedings of the States-General, then, and still with propriety called the Constituting Assembly.

The eighth and ninth volumes relate exclusively to the second parliament, or Legislative Assembly of the French. It had not been long met ere a very marked difference of opinion appeared among the friends of liberty. Both parties, indeed, professed allegiance to the constitution: but the one thought it desirable to strengthen the constitutional king by an increase of influence, and the constitutional church by a reconciliation with Rome; while the other exalted the privileges of popular representatives, and proclaimed their indifference to religious establishments. The Tory-party were at that time called *Feuillans*, and the Whig-party *Jacobins*: the former had the ear of the king, and the latter a majority in the legislature. *Narbonne* was a minister agreeable to the Jacobins: the king dismissed him; and the assembly voted that *he carried with him their regret*. The king persevered in surrounding himself with ministers favourable to prerogative. Other cases of collision occurred. The majority of the assembly voted various laws of emergency, to which the king applied his suspensive *veto*, thus rendering them wholly inefficacious. *La Fayette* and his party acted with the Jacobins in the affair of *Narbonne*, but afterward joined the Feuillans. As soon as a regular hostility was begun between the representative body and the crown, it would have been proper to appeal to the people; that is, *to dissolve the parliament*:—but the improvident constitution-makers had no where vested such a power; and the appeal to the people took place not in their capacity of constituents, but of individuals. Clubs were instituted, arms distributed, and the populace of Paris were conducted by their very magistrates to the palace to threaten the sovereign. The intimidated court increased its connections with Coblentz and with the foreign enemy, delayed to dismiss its Swiss guard, in defiance of a decree of the Assembly;

Assembly; paralyzed by its *veto* the attempts to encamp a parliamentary army near Paris; took steps to remove its own residence; and at length provoked the fatal tenth of August. The authors of these volumes place all these events in a light favorable to the views of a Feuillan, and describe the whole conduct of the Jacobin party as a systematic encroachment on the constitution: whereas it seems but too plain that, had the king been more ductile, had he thrown himself on the stronger of the two parties, instead of preferring that which flattered him with most appearance of power,—had he, in short, been the king of the majority of his people, he would have found many of the republican zealots advocates of his office and props of his authority. It was the despair of *his* friendship which decided *their* enmity.

The Girondists are described in these volumes as so little inimical to the constitution, that they are represented (vol. ix. p. 208.) even after the king's death, as endeavouring to effect the re-establishment of the constitutional royalty in the person of the prince royal; in whose name, and during whose minority, they hoped to govern with little restraint.

As we before observed, these authors are too sparing of dates, and sometimes too minute in their details: but they are well informed, and they inculcate a love of order and subordination, and a temperate pursuit of civil liberty.

ART. VIII. *Annales de Chimie*, &c. *i. e.* Chemical Annals, or a Collection of Memoirs concerning Chemistry, and the Arts dependant on that Science. By Citizens GUYTON, MONGE, BERTHOLLET, FOURCROY, ADET, SEGUIN, VAUQUELIN, PELLETIER*, C. A. PRIEUR, CHAPTAL, and VAN MONS. Vol. XXI, XXII. 8vo. Paris. 1797. Imported by De Boffe, London.

THE arrangement of this most valuable repository is well known, and its interruption in 1793 was lamented through Europe. How much reason men of science have to congratulate themselves on its resumption will be manifest, from the concise view which we shall immediately present of the seven numbers that have reached us †.

M. GUYTON, formerly so well known as M. DE MORVEAU, opens the collection with a long and valuable paper on a *gravimeter* of his own invention. It is constructed on Fahrenheit's principles, with the aid of Nicholson's improvement. The paper should be read with the plate.

On Wool-Soap, and its Use in the Arts. By J. A. CHAPTAL. The process for making this soap consists simply in boiling woollen rags in caustic lye. Its use in fulling is represented

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* We understand that M. PELLETIER is lately dead.

† Vol. XXIII. also is just come to hand.

as very great. The writer asserts that cottons treated three times, by means of this soap, are as well prepared for the dyer as by being seven times passed through the usual soapy liquors.

On a Disease among Trees which particularly affects the Mountain Ash, and is analogous to Ulceration. By M. VAUQUELIN.—The discharge from the ulcers is sometimes colourless; in which case the bark becomes white like lime-stone, acquires an alkaline taste, and loses its fibrous organization. It yields the carbonates of potash, lime, and magnesia: the former in such quantity, that less than five ounces of diseased bark yield as much as 50 pounds of healthy bark on incineration.—There are cases, in which the discharge from the ulcer is dark-coloured, and consists of a peculiar vegetable substance (in some respects like gum) and vegetable alkali.

The Abstract of a Memoir by a Society of Chemists in Holland is highly interesting. These Chemists, by treating ether and alcohol in three different ways, obtained three varieties of hydrocarbonate air. The first is generated from the mixture of 75 parts of sulphuric acid with 25 of alcohol, or from ether or alcohol passed through a heated tube, containing clay or flint *. This species has a most remarkable property:—when mixed with oxygenated marine acid, it produces an etherial oil: hence they have denominated it *oil-making*, olefiant. The second species is made by transmitting the vapour of ether through a heated glass tube, and the third by transmitting those of alcohol.—These three gasses differ only in the proportion of their ingredients, hydrogen and carbone: the first containing most carbone.

These experiments lead to the artificial production of oil. The French chemists think that this may be advantageously done by producing the oil-making gas from highly carbonated mineral substances, as certain kinds of steel.

On the Hyacinth of France. By M. GUYTON.—M. *Klaproth* having discovered the new earth of the jargon in the oriental hyacinth, M. GUYTON was induced to seek it in the hyacinth of France. His search was successful, and the scientific reader will with pleasure compare the analyses of these two great chemists; for M. GUYTON, though he confirms M. *Klaproth*'s principal observations, by no means follows his processes with a spirit of servile imitation.

The Analysis of the Peridot, by M. VAUQUELIN, affords the

* The French reporter observes that the production of species the first depends simply on a lower temperature, not on the contents of the tube.

remarkable

remarkable example of a substance classed among the gems, and yet containing above half of its weight of magnesia.

Extract of a Memoir on the Strontian Earth. By R. PELLETIER.—The difference between this earth and barytes was before well established: but it may be useful to inform our readers that the author gives three instances of horses that died suddenly, after having taken muriate and carbonate of barytes for the farcy *(farcin)*.

The two next articles are translations from M. *Klaproth*, whose second volume of *Contributions* is published, and shall in due time be noticed.

Combustion of Phosphorus in the Vacuum of the Air-Pump. By M. VAN MARUM.—Phosphorus took fire in the exhausted receiver, when the temperature of the air was 56. M. VAN M. found it necessary to lay the phosphorus on a slow conductor of heat, as cotton. He thinks that the phosphoric vapours, being too heavy to rise, accumulate round the body of phosphorus, and excite heat enough for its inflammation. He actually saw a thermometer, in contact with a piece of phosphorus in the receiver, raised to 76. This, however, being much below the degree necessary to fire this inflammable substance in the atmosphere, we suspect that there is a degree of pressure (as there is a proportion of oxygen and azote) more favourable, than that which commonly prevails, to the combustion of phosphorus.

From M. MARGUERON's *Memoir on Volatile Oils*, it appears that the concretions, which they deposit from cold, approach more to the nature of flowers of benjamin than camphor.

In our Appendix to vol. xxi. p. 530. we gave an account of M. M. *Göttling*'s, *Scherer*'s, and *Jacger*'s experiments on phosphorus. We find them examined at length in the next article by M. M. FOURCROY and VAUQUELIN, who relate a great number of new and beautiful experiments with gasses, holding phosphorus in solution. It is particularly remarkable that oxygene air exposed to phosphorus, becomes luminous (though not so before) as soon as azote is added to it. The authors endeavour to shew that this addition is equivalent to the addition of caloric:—but they do not seem at last to acquiesce in their explanation; and to us it appears exceedingly lame.

A Memoir on Respiration and Animal Heat, read in 1790 to the *Society of Medicine*, by A. SEGUIN, contains ideas now hackneyed.

On Detonations from Percussion. By M. M. FOURCROY and VAUQUELIN.—This paper is of some standing, and has not much novelty. It enumerates various mixtures of combustibles,

the original inhabitants of Italy and of Gaul, and to Chinese language.

The four next volumes are consecrated to a refutation, in detail, of Sir Isaac Newton's Chronology. The multitude of well-defended objections cannot but satisfy the learned inquirer of the radical imperfection of this system: but, when FRERET undertakes the defence of his own peculiar theory, this again seems liable to difficulties as inextricable, and to inconsistencies as irreconcileable. Usher, Marsham, Newton, and FRERET, all receive the Jewish chronology of Josephus, without investigating whether it be compatible with the evidence of the Hebrew Scriptures; and this plunges them into endless embarrassment. Yet however objectionable their schemes of synchronism may be, they have certainly thrown great light on the probable succession of local event.—This work formerly made its appearance apart.

In the eleventh and twelfth volumes we have an examination of the Chronicle of Paros, the æra of the Seleucides, the reformation of the Calendar by Julius Cæsar, the Babylonian and the Cappadocian year.

The thirteenth and fourteenth volumes contain some farther remarks on the Bythinian year, and on the canon of Theon of Alexandria, but are chiefly occupied in the investigation of Chinese chronology. Some questionable Jewish dates are also considered.

The fifteenth and sixteenth volumes comprehend only geographical memoirs, dissertations on the antient measures of length, on the extent of Babylon, on the progressive prolongation of Ægypt, on various itinerary columns, and on the deluges of Deucalion and of Ogyges.

The seventeenth volume discusses the horsemanship and games of the Greeks, and the origin of chess: the eighteenth, various points of mythology, as the oracles and idols of antient nations. Throughout this collection of learned memoirs, we perceive very few symptoms of an irreligious cast of mind; and in the refutation of Newton's Chronology, many marks of reverence for the Old Testament are apparent.

The nineteenth and twentieth volumes contain what are called the posthumous works of FRERET, published, it is said, by Monsieur *de Septchenes;* and consisting of a Critical Examination of the Apologists for Christianity, which unsparingly attacks revelation; and of the letters of Thrasybulus, which are hostile to natural religion also. These works are confidently ascribed by the Abbé *Barruel* to the antichristian club of Holbach, and have every mark of being literary forgeries. The former of them, the Critical Examination, displays sufficient learning

learning to be well entitled to an answer from some respectable friend to the Christian cause.

We have purposely avoided any extracts or local criticisms, as all these works have long since been accessible to the literary world: but we conceived that it might be agreeable to our readers in general to know what are the topics discussed, and the inquiries collected, in this new and only complete edition of the works of so celebrated a scholar as FRERET.

ART. XI. *Nekrolog gesammelt von* FRIEDERICH SCHLICHTEGROLL; *i. e.* Necrology collected by FREDERIC SCHLICHTEGROLL. 12 Vols. 8vo. 360 Pages in each. Printed at Gotha.

THIS periodical work began in the year 1791, and was not discontinued in a former part of 1797. One volume appears half-yearly, and contains biographical notices of the more eminent persons who have been removed by death during the foregoing twelve months. It is chiefly valuable to the curious in German biography; as one or another of our own periodical publications mostly furnishes the requisite intelligence, concerning the losses sustained by literature and the arts in other countries, from sources similar to those consulted by M. SCHLICHTEGROLL. As Englishmen cannot be expected to take much interest in the less celebrated writers of foreign countries, our extracts will be very cursory.

1791. Vol. I. The more remarkable lives are these: *John Howard*, abridged from the English of Dr. Aikin:—*Joseph* II. whose epitaph is well turned:

> "*Popularis justus indefessus*
> *e regum fortuna*
> *Nil nisi curas ad se pertinere arbitrans.*"

and *Gesner*, the idyl-writer.

Vol. II. *Elliot*, Lord *Heathfield*:—*John Bernard Basedow*, whose love of gradual innovation and progressive institutions, whose zeal in the defence of rational Christianity, whose efforts to found an academy for educating young men in the principles of cosmopolitism, whose numerous works on education and in controversy, all of a reforming tendency, and whose frequent struggles with intolerance, assimilate him much to the venerable exile of Birmingham.

1792. Vol. I. *J. F. Jacobi* was nominated a Professor at the university of Göttingen on its foundation in 1737, and was the only one who lived to celebrate the jubilee of its foundation in 1787; on which occasion the degree of Doctor was first conferred on him. He distinguished himself as an acute metaphy-

sician of the sceptical school, but accepted as satisfactory the evidences of revelation.

Vol. II. *J. S. Semler* attained to high rank in the Prussian church under the great Frederic, and contributed by his numerous works to give a degree of liberality to the religious opinions of his countrymen, and especially of the clergy. His writings display a sincere zeal for moral purity, and a varied erudition more industrious perhaps than discerning. They are peculiarly adapted to the study of an *established* clergy, as they distinguish nicely between public and private religion; and maintain that the right of the magistrate to patronize the specific opinions which he deems most useful, and the obligation of the priesthood officially to conform herein to the public law, do not at all invalidate the rights of ministers of the gospel, individually and in their personal character of citizens, to advise the magistrate as to the amendment of the public ritual.

J. N. von Hontheim, a learned Catholic bishop, is deservedly praised as author of the *Historia Trevirensis Diplomatica*, and of the very remarkable book *Justini Febronii Icti de Statu Ecclesiæ Liber singularis*, which makes an æra in the ecclesiastical history of Germany, by the freedom with which it investigates the rights of the papal see.

1793. Vol. I. *C. F. Bahrdt*, a much calumniated man, is here delineated with great fairness and impartiality.

Vol. II. The life of *Leopold* II. strikes us as the neatest and most interesting in this subdivision.

1794. Vol. I. and II. comprise no very prominent characters.

1795. Vol. I. The lives of *Mauvillon*, a patriot of the French school, and of *Breitkopf* the printer, are valuable. The following epitaph was composed for the latter:

"*Aldos & Stephanos, Plantinos, Elzevirosque,*
Cernis in hoc uno, Lipsia docta, viro."

Vol. II. The death of *Godfred Augustus Bürger*, on the 8th of June, is thus announced: 'A man is torn from us who will for ever remain dear to his country, and whose celebrity can only perish with its language. The German nation cannot but desire a detailed account of the life of this immortal poet, especially as his fortunes had much influence on the manner and the subject of his song. As the editors of his works promise an attentive biography, *The Necrology* will await these particulars to characterise so distinguished a man. Perhaps some gleanings may be transmitted to us which will render a subsequent account not superfluous.'

The life of *G. H. Martini*, distinguished for his knowlege in numismatics, for his dissertation on the Sun-dials of the Antients,

tients, and for the work intitled "Pompeii resurgent," also occurs.

J. C. F. Bach, the musical composer, and *J. A. Ebert*, the German translator of Young's Night Thoughts, are characterised in 1796.

This work appears to us too much crowded with names of inferior importance: were each volume a yearly instead of a half-yearly present, the redundant matter would naturally fall away. The lives are not drawn up with sufficient regard for foreign readers, who are necessarily ignorant of many particulars, the recital of which may appear superfluous in Germany; such as the quality and dates of an author's leading publications. Neither is the art of individualizing his characters understood by the compiler: his praise is too perpetual, too equal, and not sufficiently pointed at the peculiar merit of each personage. Almost all the people in his list appear to be just, and wise, and good; and that in the same plain style and manner. They do not seem to be men of clay, but citizens of the New Jerusalem.

ART. XII. *Briefe des ewigen Juden*, &c. *i. e.* Letters of the Wandering Jew, concerning his own Times. Second Edition, corrected and enlarged. 2 Vols. 8vo. Offenbach. 1796.

THE first edition of this very original novel was printed in 1791, probably at Vienna, where it soon obtained the honour of insertion in the catalogue of prohibited books. It consists of a series of philosophical letters, addressed to the more celebrated Rabbies who have illustrated the schools of the Jews in Syria and in Spain, during the eighteen centuries which have elapsed since the crucifixion. The more prominent events of civil tradition, and especially those of ecclesiastical history, are noticed and discussed with boldness in this correspondence; which every where inculcates a spirit of very liberal thinking in religion. Some may imagine that there is nothing incredible in the fiction which forms the substratum of the work. Dr. Priestley, who is by no means one of the most superstitious of the Christian priesthood, deems it probable that Enoch, Moses, Elias, and other holy persons, who were thought worthy of immediate resurrection, may be in the practice of wandering among men, to instruct and to console the faithful. Farther opinions might be adduced in favor of the occasional visitations of the Wandering Jew; but we wish for the *proofs*.

We will now translate the first letter, to Flavius Josephus, as

'Far from me is fled the peace of the Lord, and I daily feel with a deeper shudder the force of those words, which Jesus of Nazareth pronounced over me as he was led to death. Woe is upon me! Horrible are my feelings! For years I have been wandering about with a mark set upon me, like another Cain, and no where can I find rest for my foot, no where a destroying angel who will lead me to the grave, and trample me into annihilation. Not to be able to die! Canst thou imagine all the horror of my doom, if his sentence were to be fulfilled: "Thou shalt not rest: thou shalt not die until I come again." He, the crucified Nazarene, come again?—no. Yet I shudder miserably at the thought of *his* curse, who blessed all other men. I know not, Josephus, how it is that I tremble for the future. Jehovah is my God: with him there is mercy.

'Thou hast asked for an account of his execution. Wilt thou insert it in the history which thou art composing? I can tell thee all—I beheld it all: but it is knit with recollections that provoke the ravings of despair. I feel that I shall break away from my recital, and tell thee only half.

'Scarcely had the Roman pronounced an unwilling condemnation, when active preparations began for the execution. He was yet in the hands of Roman soldiers, who had scourged and ill-treated him. They now snatched from him the mock diadem, the purple robe, the sceptre, and all those ensigns of royalty with which we and the Romans had made so merry. He was again clad in his own garment. The town, on account of the approaching festival, was crouded with people, and all turned their eyes towards the pretended Messiah. Four or five days before, he had made his triumphal entry: he was now to be led to death. No delay was to be expected. His disciples, one only excepted, did not make their appearance, but wandered abroad trembling and intimidated, and ventured not to approach their teacher. His female friends were more courageous. When they saw him tottering beneath the heavy cross, which he had to carry to the place of martyrdom, yet calm and resigned, they burst into loud sobbings, and followed him with breaking hearts. Jesus was affected by their pity, and comforted them: their future woes seemed to sit heavier on his soul than all which he had to undergo.

'The Roman centurion, who was charged with the conduct of the execution, must have been an humane man; for when he saw that Jesus, exhausted with watching, with wandering, and with ill-usage, was about to sink under his burden, he called to the next best man of strength in the croud to lend his help, and to carry the cross for the debilitated culprit:—but I—monster that I now seem to myself! Jesus wished to rest awhile at my door—and I thrust him inhumanly out. At length he arrived at the destined spot, called the place of skulls, and with him two ruffians who were to be crucified at the same time. To them was given, as usual, the bitter draught which benumbs the condemned against the pain of death: but he took none. It wanted yet three hours of noon, when the cross was at length fastened, Jesus wholly stripped, and lifted up to it. First, his

his hands were nailed to each end of the cross-beam, and next his feet to the main stem. He bore all patiently without a murmur, without any words but these: "Father! forgive them; they know not what they do." The two criminals abovementioned were also crucified; one on either side of him; so that he appeared the chief figure, the greatest of the malefactors.

'While he hung on the cross, the four soldiers who had crucified him divided his clothes. His outer garment they parted; his inner garment, which was of a single piece, they allotted.

'According to custom, the Roman procurator, Pilate, was to describe on a tablet the crime of the culprits, and to fix it up in terror over the cross. From ill-will towards us, who had accused the Nazarene of aspiring to royalty, the Roman put up this inscription; "Jesus, King of the Jews." This was considered as spiteful and contemptuous, and we applied to Pilate to write instead, "Jesus, who set up for King of the Jews:" but the Roman would not alter his tablet.

'The spectacle of his execution might have atoned for many pangs, and many stabs, and many mortifications, which we had experienced from him or through him. Abandoned by God and man we saw him suspended—the sabbath-breaker, the friend of publicans, the despiser of our traditions. His adherents were naturally downcast, now that they saw the effect of their premature Hosannas. The scoffing at his promises of a kingdom, and at his assumed Messiahship, and at his present sorry impotence, was universal. Even some who had believed in him exclaimed: "Thou who wast in three days to build again the temple, if destroyed, save thyself from the cross."

'But Jesus kept silence: his sole employment was suffering. He saw at his feet the nation which had applauded his doctrine, insulting his misfortunes and scoffing at his torments. Amid the croud of beholders were some Galilæans, and some more humane persons, who cast a tearful eye of pity towards his cross: many, especially, of those who had derived benefit from his attention to their diseases. When I caught the looks of these his friends, a secret shudder seized me; I thought of his awful speech; and my heart was wrung with remorse and pity.

'By degrees, the abusive crowd forgot to insult, and his followers thickened about the cross. The very ruffians beside him felt an inexplicable superiority in his behaviour, and turned from their own sufferings to regard his deportment. They themselves were unheeded by the spectators, whose every attention was rivetted on the extraordinary man in the center. It was naturally a remarkable circumstance, that they were crucified with the person whom so many took for the Messiah. One of them, convinced by the event of the futility of his pretensions, affected to look down on him as a more impious criminal, and said to him with bitter scorn: "If thou beest the Christ, help thyself and us."

'This, methought, from a fellow-sufferer, must have been the most biting of his mortifications: it seemed to me almost to extenuate my own inhumanity.

' Jesus answered nothing: but the other malefactor reproved the scoffer, saying: " Our sufferings are just: but this man has done no wrong. Think of me, master, (he added,) when thou shalt take possession of thy kingdom." Then Jesus rejoined: " This day thou shalt enter with me the dwellings of the blessed."

' What dost thou think of this, Josephus? O! I feel as if I could destroy myself for having refused a resting-place to this resolute and patient sufferer!

' By degrees, it was perceived that the forsaken condition of his surviving relatives and friends was still the sollicitude of his dying thoughts. Close to the cross stood John, his dearest disciple and bosom-friend, and beside him Mary, the widow of Joseph the carpenter, and mother of Jesus. Both seemed inconsolable. From my youth upwards, I have felt little at the sight of woe: my heart is from nature hard: but I swear to thee, Josephus, that for these two persons I felt more than for any other mortal woe. Jesus had lived thirty years with his mother, and had long provided exclusively for her maintenance: save for about three years that he had been engaged in preaching in Judea. She was not, perhaps, precisely in want of maintenance from him: but she was about to lose a son of whom she had formed the sublimest hopes. She read in his agonized features the torments which his tongue concealed. With a look full of tenderness, he said to her: " Mary, behold thy son;" and to John, " Behold thy mother." They understood the bond which his provident affection was creating between them. They looked at each other, and at him. I dared not dwell upon the sight; his *humanity* seemed to me *divine*.

' Many of his relations and confidants were now close about the cross. Not only his adherents, but all of us, beheld with admiration the calm sufferer, neither expressing any want of reliance on God, nor any surprize that his own previous conduct should thus terminate.

' The impressions of awe, regret, sympathy, and interest, which these scenes had made on every feeling soul, were now by an extraordinary event extended to the rudest. Jesus, (an inexplicable shudder convulses me as often as I name him,) Jesus had been three hours in torture: the insolence of the most savage was exhausted: the most conspicuous of his female friends, Mary Magdalen, suffocated with grief, had swooned at the foot of the fatal tree: when, about noon, it became totally dark; and this darkness, which lasted three hours, extended to the whole country. I am not learned in the motions of the sun, moon, and stars: but I do not think that it resembled a common eclipse. I am sure that it made a great impression, and passed for a token of the displeasure of heaven. People began to say: " Perhaps this crucified man was without guilt." O Josephus, if there be not dæmons to have wrought this, what may I not apprehend?

' The terrors of darkness dispersed the multitude: a few only staid, silent, near to Jesus. He remained for a long time mute: at length, shortly before the shadows vanished, he repeated aloud with lofty tone a triumphal psalm. He now appeared exhausted, and

complained

complained of thirst. By the centurion's order, a soldier brought him a sponge sopt in wine, which was lifted to his mouth at the end of a pole. Some fresh spectators, who as they drew nigh had misunderstood him, called out: "He has been invoking Elias,—let us see if Elias will come to help him." When he had tasted of the wine, he was heard to say: "It is accomplished." The young man his friend watched his every movement; and it was soon perceived that he was about to die. It is not usual to expire so soon on the cross: but it must have been more consolatory to his relatives to know that he was dead, than to behold him in torment. He exerted himself once more, apparently confident of his innocence and purity, and said aloud: "Father, into thy hands I commend my spirit." He then bowed his head, and died.

'What followed, Flavius, I cannot now describe to thee. I am too much agitated. I comprehend it not. But thou shalt know all. The more I think of the past, the more I startle at having refused him rest. It is not, surely, possible that his words should affect my frame. I am tired of life: I am very old; and yet my strength feels green. I shall shortly write more. God help thee.'

On the whole, these letters have not an antichristian tendency, but appear rather designed to predispose the Jews for embracing a sort of Socinianism. The work ranks, therefore, among the sacred novels of the Unitarians.

Art. XIII. *Geist der Spekulativen Philosophie*, &c. *i. e.* The Spirit of Speculative Philosophy. By Theodore Tiedemann. Vol. VI. 8vo. pp. 650. Marburg. 1797.

The age of the Antonines has been compared with the present for the diffusion of intellectual culture, and the corruptions of luxurious refinement: but, in the literary history of the antient world, we find the disputations of philosophy losing ground before those of theology, the controversies of the Platonist and the Epicurist superseded by those of the Arian and the Athanasian, the lectures of the sophist neglected for the homilies of the presbyter, and the academy forsaken for the church. Now an opposite spirit characterises the votaries of inquiry; at least on the continent of Europe: where they are discanonizing the heroes of religion, and raising altars to the apostles of philosophy: the founders of the Reformation are forgotton in favor of *Hobbes* and *Berkeley*, of *Helvetius* and *Rousseau*: ecclesiastical is abandoned for metaphysical history; and *Mosheim* is replaced by *Brucker*.

With such a bias of the public mind, it was natural to expect that there would appear, in some of the vernacular tongues of Europe, a work of the compass, the labor, the comprehension, and the information of the present: of the former volumes

volumes of which we have already spoken at considerable length in our 20th vol. Appendix, p. 573, and in our 21st vol. Appendix, p. 504. The sixth and concluding part now solicits our attention: not but that the author professes sufficient zeal for his subject to resume, at some future period, the history of speculative opinion during the eighteenth century: but he wishes first to collect the sentiments of his contemporaries respecting his qualification for the task:—they cannot but tend to animate his perseverance in so meritorious a career.

The first chapter is occupied with the civil history of the seventeenth century, and points out those events which (like the English republican revolution of 1648) had a tendency to affect the progress and character of philosophic speculation.

The second chapter treats of Hobbes. Our author appears to know him rather from his Latin than from his English works, and not always to state his opinions correctly. Nor is sufficient notice done to his improvements of the science of mind: he laid the ground-work of the doctrine of association. It is by no means clear, from the 12th chapter of the Leviathan, that Hobbes adopted atheism: it can only thence be inferred that he was a materialist, and that he thought the grounds of *natural* religion insufficient; but not that he rejected the Christian revelation. He maintains, indeed, the right of the magistrate to *interpret* revelation: but, from his Christian Commonweath, it should seem that he inclined to the institution of a specific interpretation, not very remote from that of the Socinians; and that this was at least his exoteric religion. Bishop Bramhall certainly charges him with denying the Trinity. Professor TIEDEMANN attempts (p. 61 and 62) unsuccessfully, we think, to manifest a chasm in Hobbes's train of argument for fatalism.

The third chapter analyzes, after *Bernier*, the works of *Peter Gassendi*; and the fourth, those of *Descartes*. To this vain but acute man, a higher importance is assigned than the permanence of his subtle speculations will warrant. That he improved the art of reasoning is indubitable.

The more prominent Cartesians, *Heerebord* of Leyden, *Geulincx* of *Louvain*, *Clauberg* of Solingen, and others, are particularized in the fifth chapter; and especially *Mallebranche*, whose ingenuity and originality pointed out to both *Leibnitz* and *Berkeley* many of their most celebrated paths of investigation.

The sixth chapter analyzes the theory of *Spinoza*. This celebrated man makes an epocha in modern philosophy. He was descended from Portuguese Jews, and was born at Amsterdam in 1632. The system of emanation, which in his early youth

youth he imbibed from the Talmud, had its influence in suggesting the material pantheism which he taught in his riper years. *Morteira* was his instructor, and took much pains to prevent those early ebullitions of heterodoxy, which at length drew on him the excommunication of his sect. He fell in love with the daughter of *Van der Enden*, a physician of Amsterdam, whose conversation is supposed to have strengthened his atheistical tendency. The intolerance of the Jews drove him to Reynsburg, where he maintained himself by polishing glass: an occupation which his great temperance and self-denial rendered sufficient for his wants, even with great intervals of leisure. His complete disinterestedness declined invitations, presents, and patronage. *Simon van Vries* offered him 2000 Guldens in a moment of pressure, which was refused; and he bequeathed to him an annuity of 300 Guldens, in lieu of a much larger sum which *Spinoza* would not permit to be settled on him. He voluntarily resigned his whole patrimony to his sisters. His equanimity was remarkable. He frequently attended public worship, and recommended it to his host. He practised the most exemplary toleration, and seemed to delight in the zeal of others. The Elector of the Palatinate invited him to a professor's chair at Heidelberg, with an intimation of the most complete philosophical indulgence: but he refused to accept a situation which might be thought to impose a deference for the established religion. Even his love of fame partook of his habitual moderation: attack and contradiction left him unmoved. He died in 1677 at the age of 45, in the presence of his physician, with unaltered sentiments.

The theories of *Berkeley* and of *Spinoza* are precisely antithetic. Both maintain that there is only one substance: *Berkeley* that this substance is spirit; *Spinoza* that it is matter. With both, the phænomena of the external world are the immediate action of Deity on our minds: with *Berkeley*, these phænomena are ideas which have no material substratum; with *Spinoza*, things are the only ideas of the universal God.

John Ray, *Samuel Parker*, and *De Stoir*, occupy the seventh chapter. 'The latter published at Leyden, *Physiologia nova experimentalis explorata*, in 1686, and attended Charles the Second into England, where probably some farther notices of his life might be found.' He deserves more attention than he has obtained. *Glisson*'s *Tractatus de Natura Substantiæ energetica*, and *Norris*'s Essay on the Material World, should not be overlooked.

The eighth chapter is consecrated to *Locke*. As this writer has obtained in philosophy a reputation not unequal to his

merits, there is no occasion for dwelling on the subject of his discoveries.

Chapter IX. includes an account of *Bayle*. The author hesitates whether to class this famous man with the sceptics or the atheists; and he seems to think Pyrrhonism too ill calculated for a permanent state of mind, to be really the perpetual doctrine of any philosopher. We entertain a different opinion. The habit of impartial examination is intimately connected with that of close reasoning, and will very frequently terminate in a balanced, hesitating, partial conviction, totally distinct from mathematical certainty. This habit, when extended to metaphysical investigation, commonly brings the mind into an unsettled state, for which no prescription of the dogmatizing sects is a complete remedy; and even when a specific system obtains a preference of probability, it is often received with some lingerings of doubt, and with some alternations of persuasion. We believe it more common for the apparent dogmatist to entertain some silent doubts, than for the professed doubter to entertain a decided opinion. We incline, therefore, to rank *Bayle* among those to whom the pleasure of arguing well amply replaced the satisfaction of being possessed of the supposed truth: that he considered absolute truth as an unattainable if not as an unreal point, to which those advance nearest who excel others in the dialectic art; and that the paradoxical contrariety of his positions is to be attributed much to the vanity of display, but more to a curiosity floundering in uncertainty, than to a cowardice or a benevolence disguising its atheism. To the young and the active, who seek in philosophy a rule for conduct, indecision may be painful: but to the professed inquirer it is often valuable for its own sake. How should he not dislike that stabile conviction, which terminates the sweet toil of investigation and the habitual luxury of pursuit! The perfection of scepticism seems to consist in ascribing a like probability to the alternate hallucinations of intellect, in viewing with equal eye the rival dogmatisms of the materialist and idealist, of the theist and the polytheist, of the atheist and supernaturalist, and in assigning to each of their several arguments its precise relative weight, without being once attracted towards any of the rival parties; preserving, like Mohammed's coffin, the centrality of perpetual suspense. To this state of mind *Bayle* approached as near as is compatible with the prejudices of human nature.

The tenth chapter analyzes the philosophy of *Leibnitz*. This quick genius, this man of universal knowlege, is deservedly celebrated for his just mathematical discoveries; for his fortunate conjectures in natural philosophy, among which may

may especially be placed his Proto-gœa, or theory of the earth; for his writings on jurisprudence, and his observations on history and antiquities; and for his theological knowlege:—but the merit of his metaphysical mysticism is very questionable. His monads, or atoms essentially percipient, introduced a new idea into philosophy:—but his *best* possible world, in contradistinction to the *only* possible world of the fatalists: his *pre-established harmony*, by means of which monads and atoms, spirit and matter, were supposed able to act on each other; and his notion that *there can be existence without extension*; rather puzzle than explain. It is, however, much to be wished that *Hissman* *, or some other able German, would superintend a complete edition of the works of *Leibnitz*; which are too much scattered to be wholly accessible to foreigners. The great obligations of *Leibnitz* and *Clarke* to the Platonists are not sufficiently disclosed.

Derham is more a priest of optimism than a philosopher: he rather *applies* in detail the *extant* than *invents* a *new* system of argument. *Nieuwentydt* followed in a similar walk.

Christian Wolf is applauded, in the twelfth chapter, with that partiality of zeal which was to be expected from the patriotism of the author. A bigotry to the notions of *Leibnitz*, a rage for classification, and a preference of the dry mathematical method, distinguish his writings. He has much contributed to keep alive a scholastic taste in philosophy, and a disposition to be satisfied with terms of art instead of distinct ideas. The summary of the things about which *Wolf* talks, and of his manner of talking about a thing, is well given.

The concluding chapter is consecrated to the immaterial pantheism of *Berkeley*. Our author notices the quackery with which the Bishop recommends his opinions as an antidote to scepticism and atheism. To atheism, it is allowed, they must be hostile: but they have eventually favoured scepticism beyond all other opinions, by shewing in how apparently demonstrative a manner a theory may be stated, which the experience of every minute seems employed in refuting. He is one of the most original and most subtle philosophers of any age or country. Professor T.'s analysis of these arguments is tainted with the pedantic dialect of the school of *Kant*, but is well made.

'In the last half century (concludes M. TIEDEMANN) speculative philosophy has made a greater progress than had before happened since the blooming age of Greece. It has acquired more interior order, a connection more systematic, and subdivisions more distinct. Its radical principles are better understood, and brought more into

* *Versuch über Leibnitzen's Leben.*

the

the foreground: discussion is no longer thrown away on separable and insignificant branches. The leading words or ideas are become more definite and clear, and resemble less those letters of the algebraist which stand for unknown quantities yet to be ascertained:—but notwithstanding these recent improvements, it must be acknowleged that none of the great metaphysical sects have yet been silenced; that no principles have been discovered which, like those of the mathematicians, obtain by universal consent even a preference of probability; that sceptics, materialists, idealists, and supernaturalists, still subsist, and respectively patronize indecision, atheism, theism, and revelation. Perhaps we are to account for this phænomenon by the characteristic differences of individuals. The calm, the temperate, the equitable man naturally inclines to weigh, to consider, to balance, to hesitate, to doubt. Those who by a culture of the senses attain to a vivid and distinct *charactery* of imagination, and who always think in metaphors, as naturally become materialists. The mathematician, the abstract thinker, who is conversant only with powers and essential properties, willingly relinquishes the hypothesis of a substratum, and admits idealism:—while the ardent, zealous, and exalted enthusiast aspires to superhuman excellence, and clings to the prospects of theosophism.'

In our 21st volume, N. S. p. 509, we endeavoured to point out the important *law of alternation*, by which it appears most probable that the successive revolutions of human opinion are governed. It is not less true of individuals than of masses of men, that, in the state of youthful vigor, they are most willingly conversant with those ideas and opinions which lead to theism and immortalism, and the associated generosities of character: that, in the state of declining manhood, they willingly dwell on those observations and theories which favour atheism and mortalism, and an immoral selfishness of prudence; and that, in that calmer period of unprejudicial reflection, in which the aged man is withdrawn from the biassing competitions of interest and ambition, lamenting the consolations which he has slighted, and the debasing impunities which he has contracted, he takes refuge in the most credible form of supernaturalism, and, having tried all notions, decides for the religious. In this nation, we have now reached the second stage of the inevitable progress, and are lending but too willing an ear to the assertors of the boldest impiety, and the propagators of the most brutalizing immorality, who invite us to live the life without dignity, and to die the death without hope. As in the empires of Greece and Rome, as on the eve of the reformation, as of late in France, this atomic * philosophy will again be found, in proportion to its spred, to facilitate the perpetration and approbation of enormities, and will

* Doig's "*Letters on the Savage State.*"

resolve

resolve the men and women of what once was a society into hordes of ruffians and adultresses.

These opinions, if maintained, seem well calculated to lead back gradually a civilized community to the primæval savagism: "for * an aggregation of men not recognizing Deity, and believing their crimes to be for ever buried in the tomb, quickly becomes a troop of ferocious beasts." Meanwhile, these notions are rapidly dissolving the cohesion of our extant institutions: men will not grow wise by the experience of others, but will continue to pursue the violent and contemporary overthrow of all our establishments; and when instructed too late of the many evils which are incurred in states by infidelity, and its companion anarchy, they will look out among the remnants of a humanizing religion for some purer system of belief and ritual, which may calm the anger of Heaven, and recall Astræa to dwell among men. Then first will commence that long promised æra, in which all shall be educated to every virtue, and universal harmony shall prevail between the families of mankind; the promotion of which purer day is the true object of all the inquiries of *Speculative Philosophy.*

Art. XIV. *Tragedie del Conte* Vittorio Alfieri da Asti, &c. *i. e.* The Tragedies of Count V. Alfieri da Asti. Five Vols. 8vo. Losanna. 1795.

The author of these volumes is a native of Piedmont, of noble birth and pretensions; whom the love of freedom and of the Muses has induced to pass the greater part of his days within the confines of Tuscany. In the literary associations of Della Crusca and of Sienna, he has been eminently distinguished; and the exquisite refinement of his style, displayed in a series of tragedies which have employed the labor of fourteen years, has secured to him the highest honors of the modern Italian Parnassus. These dramas are all formed on the Greek model: the appellation of the Shakspeare of Italy, therefore, commonly bestowed by the politeness of his countrymen, can apply only to those occasional strains of sublimity in his works, which resemble the beauties of our immortal bard. The relative rank of Count Alfieri, among the dramatists of Italy, is undoubtedly high: but his positive rank among European dramatists may yet remain equivocal.

In the last century, the Tragic Muse was scarcely recog-

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* "*Manual of the Theophilanthropists,*" p. 2. These people speak from observation and experience. Farther notice of this recent Parisian work will be found in Art. XXI. of this *Appendix.*

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nized in Italy. *Apostolo Zeno* first attempted to dignify the opera with gleanings from the best French tragedies: but his tedious declamations, and unimpassioned conceits, perpetually reminded the hearer that his obligation for amusement or interest was due to the music alone. From this charge, the opera was first rescued by the celebrated *Metastasio.*

Trissino's Sophonisba, a tragedy on the Greek model, preserved some reputation when those of Count ALFIERI were introduced on the theatre of Rome. It was soon felt that the force of his genius, although untutored in scenic effect, (the indispensable study of poets as well as of actors,) deserved the notice of his country. *Mairet* and *Rotron* had been the harbingers of *Corneille*, of *Racine*, and of *Voltaire*: it seemed as if the praise bestowed on *Zeno* and *Metastasio* had been intended to call forth an ALFIERI.

We will now offer some account of these tragedies as they occur in the several volumes.

VOL. I. contains *Philip king of Spain*; *Polinices*; and *Antigone.* The scene of the first mentioned is invariably placed in the palace of Madrid, where Prince Carlos is secretly in love with his mother-in-law Isabella. The king, his father, has the precise traits exhibited in the masterly portrait drawn by Tacitus of the emperor Tiberius. The characters are all developed in the first act. Isabella is truly delicate and amiable: but the catastrophe, like that of our own Hamlet, is deficient in poetical justice:—but it was difficult to be very successful in a theme which has been imperfectly managed by *Otway*, and diffusely protracted by *Schiller.*—*Polinices* is formed on the Thebaid of Statius, and attempts a task which modern poets would find difficult to complete,—a tragedy without love.—In *Antigone*, the scene is still continued at Thebes, and is a sequel of the former; in which her hatred of Oreon on account of his usurpation and cruelty, and her love of Æmon, alternately predominating, are wrought to a high degree of dramatic effect.

VOL. II. *Virginia*, *Agamemnon*, *Orestes*, and *Rosamond* of *Pavia.*

Few subjects can be found more capable of tragical interest than that of *Virginia.* True Roman virtue influences every character: but that of *Icilius* is a masterpiece of composition.—*Agamemnon* and *Orestes* have been dramatized by poets of several nations. We do not discover any very novel sentiment arising from their known situations, nor that they have gained much from their Italian dress.—*Rosamond* of *Pavia* is a pure invention of our author, and is employed in this tragedy with other memorable characters described by *Macchiavelli.* The ferocity

of

of Gothic manners is well imagined, and finely contrasted by an example of female virtue.

Vol. III. *Octavia*, *Merope*, *Timoleon*, and *Mary Stuart*. The atrocities of Nero, who was beloved by the rivals Octavia and Poppæa, the philosophic virtues of Seneca, and the courtly meanness of Tigellinus, the only personages of the drama, are all brought into critical action, and form the basis of the first-mentioned tragedy. The argument is supplied by Tacitus, and the sentiment is rather translated or paraphrased from him, than an original composition.

One of the best of *Voltaire*'s tragedies is founded on the story of *Merope*, from which Aaron Hill has borrowed very freely. Count Alfieri excels principally in the animated display of maternal affection. The elaborate criticism contained in *Lessing*'s Dramaturgy on the Merope of *Maffei*, and of *Voltaire*, might have suggested some higher dexterities of execution.—*Timoleon* is another tragedy without love, excepting that of liberty.

Mary Stuart, the ill-fated queen of Scotland, a subject more immediately our own, in course attracted a greater share of our notice; and we were desirous of learning in what manner the author had treated any circumstance of her eventful life, exciting at once our pity and our censure. The point of time chosen by the poet is soon after the assassination of David Rizzio, when Darnley (Arrigo, as he is here called) became odious to the queen, and she plots with Bothwell for his destruction. *Ormondo*, ambassador from Q. Elizabeth, persuades Darnley to give his consent that the young prince (afterward James the first) should be taken to England for education, which he soon retracts. *Lamorre*, the queen's confessor, speaks with becoming freedom, and prophecies her sufferings and violent death, as an expiation of her crimes. This scene has considerable merit. The account of Darnley's death, by the explosion of a mine, concludes the piece; which is, in many respects, inferior to the others.

Vol. IV. The Conspiracy of the *Pazzi*,—*Don Garzia*,—*Saul*,—*Agis*,—and *Sophonisba*.

That æra of the Florentine republic in which the house of Medici had gained the ascendancy, and were opposed by the lovers of freedom, is here selected. A conspiracy is one of the most difficult of tragic subjects, for it not unfrequently abounds in domestic incidents, which have little dignity. Lorenzo de' Medici, the hero of his celebrated family, supports, through the whole play, a character worthy of himself.

Don Garzia, the son of Cosmo, gives name to a tragedy in continuation, and of equal merit. The scene is laid at the Palace of Pisa.

The only sacred drama is that of *Saul*, in which David, as a poet and musician, recites some elegant lines. His heroism, the conjugal affection of Michal, the friendship of Jonathan, and the melancholy of the gloomy and envious monarch, are well delineated.

Agis king of Sparta does not, in point of composition, rise above mediocrity; we mean, comparatively with the rest. A lover forced to administer poison to his mistress, to preserve her from an ignominious death—the contrast and developement of some of the most exalted spirits of Carthage and of Rome,—in short, such names as Sophonisba, Massinissa, and Scipio,—must necessarily administer materials for a tragedy of the first order. In the fifth act, the means employed to induce Massinissa to destroy Sophonisba are inadequate, and the whole scene is feeble.

Vol. V. *Brutus* the first. *Myrrha*. *Brutus* the second.

Ardent in the cause of liberty, our author has fixed on a very interesting passage in the Roman history; the inexorable justice of the elder Brutus. His portrait is indeed a very highly finished piece;—and the various conflicts between paternal affection and the love of his country are admirably discriminated.

The tragedy of *Myrrha* and *Cinyras* is little more than Ovid's fable, adapted to the stage.

On the second *Brutus*, Count A. seems to have exerted the concentrated force of his genius. Marcus Brutus is represented as having discovered himself to be the son of Julius Cæsar; and this discovery happens on that day, in which he had resolved to sacrifice Cæsar to the cause of injured liberty. The scene in which Brutus declares himself, and is acknowleged by Cæsar as his son, although the dialogue be too much protracted, is a masterly effort of the tragic muse; and his subsequent address to the Roman people breathes the unconquerable spirit by which he professed to be actuated.

To several of these plays are prefixed epistles dedicatory, sometimes addressed to the author's friends, or to eminent persons living and dead. *Junius Brutus* is inscribed, in the following terms, to General *Washington*:

'The name of him alone who gave liberty to America can sanction the tragedy of the deliverer of Rome. To you, therefore, a citizen of singular fortune and desert, I dedicate *Junius Brutus*, without reciting the praises due to you, for they are all included in your name. So brief a mention of you ought not to be deemed indirect adulation.—I am personally unacquainted with you; and divided, as we are, by the immense ocean, we have but one motive immediately in common—the love of our country. Truly happy are you who have

have established a fame such as yours on a basis firm and eternal:—the love of your country proved by your actions!—For myself, I have abandoned my native soil, purely for the sake of writing with ardour on the subject of liberty. By such a sacrifice, I flatter myself I have demonstrated what my patriotism would have proved, had I been destined to a country worthy of my sentiments.—On this consideration alone I aspire to the honour of uniting to the name of WASHINGTON that of VITTORIO ALFIERI. Paris, 31 Dec. 1788.'

The tragedy of *Agis* is preceded by the following address to Charles the first, king of England: it is dated May 9, 1786.

'I think that, without meanness or arrogance, I may dedicate my tragedy of *Agis* to an unfortunate and a *deceased* king.

'This king of Sparta was, like yourself, condemned to die by iniquitous judges and an unjust parliament: but however similar the effect, the cause was widely different. Agis, in the establishment of equality and liberty, wished to restore to Sparta her own virtues and her antient splendour; his death was therefore glorious, and his fame is eternal. To YOU, by endeavouring to break all bounds of your authority and to advance your private emolument, nothing remains but the useless pity which accompanied you to the grave.

'Both Agis and yourself have offered, and will continue to offer, a memorable example, and a terrible one, to posterity; with this grand difference, that many kings like CHARLES there have been, and will be, but such as AGIS—*not one.*'

The dates of these singular dedications ascertain the temper of the times when they were written; such sentiments were *then* not only tolerated but universal, however obnoxious subsequent events may have rendered them.

With respect to general criticism on these tragedies, we must allow that the unities are strictly observed: but the dialogues are sometimes unseasonably long, or abruptly broken by monosyllables and starts, which are more consonant to the genius of the Italian than of the English stage. The characters employed in each drama are in general few, and those, almost without exception, developed in the first scene, which supersedes the necessity of an argument;—and perhaps the Count is uniformly more successful in opening than in closing his dramas.

This publication does credit to the press at Lausanne by its neatness and accuracy; and the head of the author is executed by the spirited *Raphael Morghen*, a Neapolitan, who is now resident at Rome; one of the best modern artists, of any country.

ART. XV. *De la Pensée du Gouvernement*, &c. *i. e.* On our Scheme of Government. By BERTRAND BARÈRE. 8vo. pp. 220. Printed at Geneva, reprinted in France, and sold in London by De Boffe, &c. 1797. Price 4s.

THIS work, both in dexterity of execution and in quality of matter, resembles *De Lolme*'s Panegyric on the Conſtitution of Great Britain. It is a very artful eulogy of the new republican scheme of government in France: the merits of which are officiously brought into the foreground, and ascribed to appropriate theoretical principles, not to the shock of parties or the pressure of circumstances; while its demerits, practical or speculative, are veiled in adulatory obscurity. Of the *five* sorts of government, which within these ten years have been officially recommended to the French, the middle form has at length obtained the preference; and the pendulum of Parisian opinion, after having vibrated between opposite extremes, has finally assumed a central position. The people of France, after having rejected the mere monarchy of their ancestors, and the heroic monarchy of the Constituting Assembly, bestowed a transient applause on the pure republic intended by the Girondists, and on the complete democracy promised by the sycophants of *Robespierre*: but they have ultimately carried into execution an elective aristocracy, which excludes almost all the vulgar, but none of the soldiery, from suffrage. This organization may be expected to produce a mischievous ascendancy of the military, neither favourable to the liberty of the interior, nor to the repose of the exterior; and it may restore an influence to the higher orders, big with alarming though merited retributions. Such is the constitution (see Rev. vol. xxi. N. S. p. 540) which the obsequious ingenuity of the eloquent BARÈRE has here undertaken to illustrate and to praise.

The first chapter treats of the executive power: which (he says, p. 11) will become more mild in proportion as it becomes more strong, and will meddle less with governing in proportion to the stability of its authority. Hyperarchy, or excessive government, has ruined more empires than anarchy, or deficient government.

The 2d, 3d, and 4th chapters treat of the subdivisions of executive power, of the directory, of the ministers, and of the police-officers. BARÈRE has not remarked that the periodical changes in the Directory ought to have been made cotemporary with those in the councils; otherwise the independent will of the two powers will often be found in collision.

The fifth chapter treats of the constitution, the sixth of the laws, the seventh of the police, and the eighth of the armies.

This last is a spirited and well-written chapter; it recommends that attention to the reputation of the soldier, which inspired the laurelled armies of the republic with so much zeal in its behalf.

The ninth chapter treats of the marine. At p. 57, the following anecdote occurs:

'The ship-building of citizen *Sané*, at Brest, is so perfect, that the British government was ambitious of possessing the frigate *La Virginie* as a model for their ship-carpenters. This frigate was commanded by Captain *Bergeret* of Bayonne, aged 25; who displayed great skill and courage when attacked by the division of Commodore Sir Ed. Pellew. Our frigate was taken, because the English government wanted this specimen of construction; and Pellew received for it the promised sum of forty thousand pounds *: he has done justice to the courageous resistance of *Bergeret*.'

In the tenth chapter, which treats of the colonies, the author advises the French government to persevere in their system of negroe-emancipation, decreed on the 16th Pluviose of the 2d year:

'Not only the gratitude of human kind (says the author) will attend this abolition of the American feudal system, but a great increase of West India produce must result from free cultivation, and a consequent increase of commerce: to say nothing of the insecurity and depretiation which a liberal system extended to the French islands will inflict on those of other powers.'

The eleventh chapter treats on public credit; the twelfth, on the interior; the thirteenth, on the tribunals; the fourteenth, on the administration; and the fifteenth, on public spirit;—'which is now become wholly the creature of literature, and will therefore be in future the exclusive privilege of those nations, the governments of which facilitate the elevation of men of letters.'

Chap. 17. relates to civil liberty.—'We have heard much (says the author, p. 109) of the three branches which meet at Westminster: it would have been better to talk to us of the trial by jury, of the habeas-corpus act, and of the liberty of the press. These are the three pillars of civil liberty.'

Chap. 18. expatiates on the habits of a revolutionary period, and opens thus:

'I was a revolutionist; I am a constitutionist. These two conditions, far from being inconsistent, are naturally concatenated. By force, liberty is to be acquired; by wisdom, it is to be defended. Energy founded the republic; the laws are to support it. The Convention was revolutionary in order to become constitutional; and the men who have co-operated in the measures of the revolution are mem-

* Our readers will smile at this assertion, as much as they have formerly done at the reports of Barère to the Convention.

bers of the constituted legislative authorities.'——'Illustrious and first government of a free people! wouldst thou be supported, encouraged, and defended,—support, encourage, and defend the sincere friends and the virtuous adherents of the constituted republic. The republic does not consist in its territory, nor in printed sheets,—but in the mind, in the bosom, and in the courage of free men. Imitate the governments of antiquity:—they encouraged talents and eloquence, which are the elements of civil excellence, rather than the elements of military excellence; because they knew that eloquence has no interest in the establishment of despotism, and that liberty is most frequently in danger from military preponderance. Imitate, then, the nations of free Greece. Nationalize, like them, an implacable hatred against those who should attempt the overthrow of the republican institutions: thus you may provide a basis of security and of preservation in the opinion of the people, in the national mind, in the arms and in the hearts of the republicans. Nationalize but this public spirit, and against every foe to its form the government shall prevail. Were royalty, were anarchy, again to attempt a return on our soil, so gloriously freed from their yokes of steel and blood, soon would they flit thence and vanish before your annihilating frown:—but your first care must be to remove from the path of liberty those public evils, those political scourges, those rapacious combinations, that shameful venality, and all those sins of office, which the secret agents of despotism and tyranny are so busy in heaping before the steps of the republic, in order that the people may mistake the lingering abuses of monarchy for grievances of the new system, and may impute to it their wrongs. There is a mode of gradually removing from the road of the constitution those remnants of royalty, this rubbish of the revolution, but it is slow and difficult to organize. I mean a rational education, and the morals and manners grafted on that stock.'

To these subjects are devoted the nineteenth and the long and valuable twentieth chapter, subscribed '*Of Institutions.*' It is a common error of the friends of liberty in this country, to view every species of institution with apprehension or horror; with Adam Smith, to place the duty of the Magistrate in doing nothing; or, with Godwin, to identify the idea of a perfect government with that of a peaceful anarchy. Barère, rightly, as we think, attributes the cohesion of a community, and the quality of its character, to the wise selection of its institutions.

The 21st chapter discusses Public Support. The state of France and the state of Ireland are, either of them, sufficient proofs of the expediency of enacting Poor-Laws. These have been the real guardians of our internal tranquillity, the true props of our old constitution against the arietations of democracy.

The 22d chapter relates to finance; the 23d to agriculture, industry, and commerce; the 24th to commissioners; the 25th to factions; the 26th to the obstacles to republicanism; the 27th

27th to the expediency of general allegiance; and the 28th and last, to the pacification of Europe.

There is no modern writer among the French who exemplifies, so well as BARÈRE, the improvement which the language of France has undergone during the late revolution. Independently of the increase of its political vocabulary, the precise correlative terms introduced by the more free formation of privatives, and the novel rapidity of expression obtained by extended* analogies, furnish to it new supplies of phrase which have not only varied and enriched its array, but have bestowed on it a greater suppleness and energy. In richness, brevity, and correctness of antithesis, much has been gained. It is true that many of the newer writers are too uniformly inflated, and too designedly obscure: but a simpler taste in writing will naturally return with a more temperate state of the national mind; and a good writer will in future be able greatly to excel an equally skilful writer of the age of Louis XIV.

ART. XVI. *Anecdoten aus dem Privatleben*, &c. *i. e.* Anecdotes of the Private Life of the Empress Catharine, Paul the First, and his Family. 8vo. pp. 167. Hamburgh, 1797.

THESE anecdotes are extracted from the papers of a young Polish officer, who served several years as adjutant in the corps commanded by the grand-duke *Paul Petrovitch* himself; and who consequently had frequent opportunities of observing the various features in the character of the present emperor, the style of living in his family, and the occurrences of his private life. It does not appear from them, that they are published to serve any particular views of interest or spleen. He delivers his anecdotes with frankness and impartiality; he relates indifferently the good and the bad; he gives instances of personal weakness as well as of Imperial magnanimity; and this fair and unreserved way of dealing is somewhat at least of a voucher for his accounts, and renders them the more interesting in the perusal. We shall select an anecdote or two.

After having related two or three acts of private injustice committed by the favourites of *Catharine*, and her readiness to rectify and compensate them, this author says:

'In no respects was her majesty more deceived by her favourites, than in the tricks which, through their connivance, were played by substantial shopkeepers, to the injury of the lower class of people. To keep the necessaries of life at a moderate price was one of the

* By none more remarkably than the verbs in *iser*, *nationaliser*, *utiliser*, *despotiser*, &c.

things that the empress had most at heart. In regard to that body of her subjects, she particularly shewed sentiments truly maternal; and it is well known that she never inquired so frequently and so earnestly concerning any of the particulars of her domestic government, as about the price of provisions. Accordingly, the accounts that were brought were always highly satisfactory, and she was convinced of no one thing in the world more than that the common people were contented and happy in regard to these matters. She had no reason for doubting the truth and sincerity of the accounts which she received, as her favourites took care to prevent any information to the contrary from reaching her ears. This opinion was the more confirmed by the cheerful licentiousness in which the vulgar class indulged on all the public festivals which she gave. What was she to conclude from all that she saw and heard, but that they fared very well, and that, at least, they suffered no oppressions of this nature? Besides, in the small circle to which the amusements of her social hours were confined, no subject was more frequently discussed than the happiness of even the lowest of her people. Of these conversations, and the delight received by the empress from the fond conceit in which she was encouraged, her grandchildren the young grand-dukes and grand-duchesses, whom she tenderly loved, were more than once the witnesses, and would have opened the deluded sovereign's eyes on this subject, if the favourite had not been too powerful for them.

'The grand duke *Constantine*, second son of the present emperor *Paul Petrovitch*, a fine spirited lad of about 16 or 17 at that time, took it into his head one day to inquire a little nearer into the truth of these boasted assertions. Without attendants, quite alone, wrapped up in a great-coat, he strolled into the common market, and at one of the bread-stalls took up a little loaf: "How much?" "Five copeeks *." Astonished at this palpable proof of the imposition that was continually put on his grandmother, he resolved to convince her of it: for which purpose he contrived the following little plan.

'With his little miserable loaf in his pocket, he went immediately to the empress. "Grandmother," said he with that familiarity which she always encouraged, "I feel hungry."—"It is thine own fault, *Constantine*, if thou art hungry long together. What wilt thou have to eat?" The grand-duke said that he could like some common Russ bread. The empress smiled at his droll conceit:—but, as he insisted on it, she was curious to see how he would relish this coarse fare. It was therefore ordered; and, as the lacquey that bought it had picked out the best, it looked very well. *Catharine* asked the price; to which the man, a creature of the favourite, answered, two copeeks—which was the price of it in the time of Peter the Great, when all provision was incomparably cheaper. *Catharine*'s countenance brightened; she saw that the loaf, for that price, was good and large, and expressed her joy at the comfort which it must be to the common people.

* A copeek is about a halfpenny: a hundred make a ruble.

'The

"The young grand-duke, manifestly convinced how his grandmother was deceived, bit of the bread with great seeming dislike, and shewed in his face the signs of vexation. The empress, observing it, thought that his palate, used to nicer things, did not readily take to this coarse food, and therefore, with a smile, asked him what was the matter? "I am quite angry, Grandmother," said the sly prince, "that the fellow at the shops has cheated me, and you must punish him. I have nothing more to say, than that I have been just now to the market, and bought just such a loaf. Here, see!"—pulling the loaf out of his pocket—"it cost me *five* copeeks, and is much worse and smaller than that which cost only *two* copeeks." The empress was much amazed at hearing this, and was about to make the lacquey sensible of her displeasure, when the favourite, who happened to be near, stepped up and turned the whole matter into a joke, by saying: "The fellow at the shops certainly knew your imperial highness, and thought it would be an affront to ask a person of so exalted a rank any thing less than a five-copeek-piece." The empress laughed, and thought that the baker acted very naturally in making her grandson pay for wanting to get the bread cheaper by putting on a disguise, and the young prince saw his good intention of undeceiving his grandmother for that time frustrated.

"It is well known that *Catharine* lived with her son *Paul Petrovitch* not on the most friendly footing. The reason of this was partly to be found in the character of the empress, and partly in that of the grand-duke. It went so far that she even took away his children from him; who, as every body knows, were brought up under her eyes. Not one of them dared even to visit him without her express permission. Prince *Constantine*, however, had such a strong affection for his father, that, being but seldom allowed by his grandmother to see him, he would go by stealth, let what would be the consequence, and accordingly was sometimes punished for it by being put under home-arrest. In his 17th year he was, by his own choice, to be married to the princess of Saxe-Coburg. The empress, on this occasion, gave him 50,000 rubles, to lay out in presents for his young bride: but, knowing the slender income of his father—for he received from the empress nothing more than the bare allowance fixed by Peter the Great, and which was very small for a grand-duke—this excellent young prince carried all the money, that was given him in order to be spent in jewels, to his father, with this declaration: "that his kind grandmother had heaped on him and his amiable bride already such superabundant testimonies of her munificence, that to lay out the present would be no better than mere prodigality, and that he knew not how to bestow it more fitly than to put it in his father's possession. He hoped that his fatherly magnanimity would not reject this testimony of filial love and attachment, and not refuse him the joy of being for ever obliged to him by the kind acceptance of it." The father, much affected at the generous action of his son, accepted this beautiful mark of duty and love, on condition that he should be allowed hereafter to repay it; and thus the young grand-duke thought the whole affair was over, and enjoyed the delightful sentiment of having actually shewn his tender attachment to his worthy

worthy father, in perfect silence; as he had not told a word of the matter to his intended bride.

'In the mean time, the latter being with the empress, her majesty asked her what sort of a noble present she had received from her future husband? The princess, unacquainted with the generous act of *Constantine*, directly answered, that she had received nothing, not expected any thing, perfectly satisfied in the possession of his love. *Catharine* was astonished, and considered with herself what her grandson, whom she knew to be no spendthrift, could have done with the money which she gave to him. Just at this moment he entered the apartment. He was immediately interrogated, in the presence of the young princess, how he had disposed of the fifty thousand rubles which had been presented to him? "I gave them," answered the prince, in his frank and open manner, "to a man who was more in want of them than I was." "I know your good-natured disposition," said the empress: "but fifty thousand rubles was rather too large a sum to be given away in alms. To whom did you give it?" "To my father. I hope your majesty will not be angry." "No; I am not angry," replied the empress; and turning to her writing-table, while the young princess was affected so as to shed tears, she wrote an order on the treasury for the sum of one hundred thousand rubles. "There," added she, "take that, and you need not bestow it in the same manner; I shall see that he shall not be more in want of it than you." The next day, she wrote a very affecting letter to her son *Paul Petrovitch*, [the present Emperor,] inviting him to a private conference, and shortly afterward was perfectly reconciled with him. *Constantine* had a present of a magnificent palace at St. Petersburg, with a considerable estate in the country; and, at the same time, full liberty was granted to him and his brother and sisters to see their father as often as they pleased.'

The reader will be able, from these specimens, to judge of the entertainment which he may expect from the contents of this little work.

ART. XVII. *Katharine II. vor dem Richterstuhle der Menschheit; i. e.* Catharine II. at the Bar of Humanity. Small 8vo. pp. 59. St. Petersburg. 1797.

PRINTED at St. Petersburg! we need only to read the motto to be doubtful of this circumstance: *Initium turbandi omnia à fœminâ ortum est.—Livius;* and the preface is dated Jan. 26, 1797; that is, not three months after *Catharine*'s decease! However, this is not our business: let us see what the author proposes in his preface.

'The manner (says he) in which the death of Catharine has been announced to the world in most of the public prints, and the brilliant panegyrics which have been already in several periodical works offered to her manes, must excite in the mind of every calm inquirer after truth, the wish that people would not be so hasty in writing

writing their encomiums on the great, nor so lavish in strewing flowers on their graves; that they would wait, at least, till their characters have undergone a severe and impartial discussion, and their actions been tried, without any bias of love or hatred, at the bar of criticism. If they stand this test, then let their memory be consecrated by the pious and hearty tears, which the loss of a good prince undoubtedly deserves!—Should, however, the manner in which Catharine mounted the throne over the bleeding body of her husband, in which she crushed Poland, threatened the independence of Sweden, and prosecuted the boldest schemes of conquest by shedding streams of human blood, be fairly discussed at this tribunal, can she ever acquire the glory attending real greatness? In the eyes of *the friend of humanity*, assuredly not. The prince who, not considering that the fame acquired by wisdom and virtue is far less transient than the wreath which the tyrant and furious conqueror weaves for his brows, sacrifices every thing to his lust of aggrandisement, he views with a melancholy heart and perhaps with contempt. I say, *the friend of humanity:* for our *German politicians* deem actions excusable, or even laudable, which *the former* must detest and abhor.

'The author of these few sheets, whom neither the empty honour of making his appearance as an author, nor the thirst of pelf, nor any other sordid or unworthy motive, but the sole love of truth, and a heart that cannot but feel abhorrence at the oppressions of the great, have moved to the publication of them, esteems himself happy in being able to declare that he does not belong to that class of the children of men. Truth is ever sacred to him; which to discern and to proclaim, a man has need of nothing more than common sense and courage.

'This same love of truth obliges him to confess that he has nothing new to relate, nor does he intend to deliver a complete history of *Catharine*; his aim reaching no farther than simply to shew, "in what point of view the philanthropist should consider *Catharine*, and examine whether he can justly give her the surname of Great?" and therefore he has only brought as evidence the principal transactions that marked her reign.

'Accordingly, deep researches into politics and surprising discoveries it would here be in vain to expect: but what will be found is pure unvarnished truth.'

As we have before us several publications on this subject, it would be needless to make long extracts from this performance; notwithstanding that it discovers much good sense and manly sentiment. We shall content ourselves with a specimen or two, to shew that this opinion is not without foundation.

The revolution of 1762 is a feature in this reign too prominent to be passed over without observation:

'Peter III. was too irresolute to follow either the sage advice of the good old *Munich*, or to adopt any rational plan of his own. Go, said *Munich*, and look *Catharine* in the face, and order the guards in her presence to obey you as their rightful sovereign and lord:—but no; Peter had not the firmness requisite to venture this step, which certainly

certainly would have been decisive in his favour. What course did he take? he hastened to the gardens of Oranienbaum, threw himself at the feet of the Empress, covered his face with his hands, and begged, in a flood of tears, that she would spare his life, and let him go to his Holstein dominions. How did *Catharine* behave on this occasion? Did she hearken to the voice of generosity and humanity? Did she act as a good wife who has it in her power to punish the wrongs which she has suffered, and then is capable of magnanimously forgiving? No!—like a haughty despot, she ordered him to rise, to follow her into her palace, and there made him sign a paper surrendering all authority into her hands. Not content with having made herself, in the literal sense, autocratrix and sovereign, Peter must now feel the whole force of her vengeance, and the malice of her followers: not content with having hurled him from the throne, she cast him into an infamous prison appointed for the vilest criminals; and, as if this was not enough, she made him drink to the very dregs the cup of death, presented to him by the hand of wickedness. Besides all this, his carcase is refused admission into the sepulchre of his fathers; in which, however, his ashes now rest, by the side of those of Catharine.

'Thus did *Catharine* of Zerbst ascend the throne, still dripping with the blood of her husband; and thus she completed a *bold*—but truly not a GREAT atchievement!

'The mere displacement of Peter might, without injustice, have been approved: but that severity by which he was treated like an infamous malefactor, and that cruelty which plunged the dagger into his breast, call aloud for the hatred and abomination of the philanthropist, however it may be palliated by the politician:—but *Catharine* stands now before a Judge, in comparison of whom, in her best estate, she was but dust; before the Judge of her husband, of herself, and of all mankind, who weighs in the impartial balance of justice the actions of the monarch as well as those of the beggar, and pronounces on them by the impartial dictates of wisdom.'

The author then proceeds to state the motives to the first Turkish war, censures the unwarrantable interference in the affairs of Poland, and justly condemns the iniquitous dismemberment of that republic. In the discussion of the circumstances that led to the contest with Sweden, and indeed throughout the whole of this respectable publication, the writer shews a competent knowlege of Russian politics, and pronounces on the acts of *Catharine* with discernment and impartiality, though in animated and glowing language.

The concluding part is worth translating:

'Far be it from me to wish to deprive her [the Empress] of all merit. She originally possessed a heart not unsusceptible of humane and gentle feelings, and a mind which easily diffused itself over important objects: but the thirst of fame corrupted the emotions of the former, while treacherous counsellors and favourites seduced the latter from truly worthy pursuits. The instructions which she drew up, with her own hand, for a code of laws, are a lasting testimony

that

that she had sound notions of the real office of a legislator; they testify that she wanted no inclination, not only to gain the palm of the conqueror, but to win the affection and gratitude of all mankind: but the spirit of intrigue and court-cabal thwarted her worthiest intentions, prevented the adoption of better laws, and, by the kindling of violent passions, weakened and diminished the sentiment of the pure and sweeter joy of being the benefactress of the human race. Who knows not the alternate unlimited rulers of *Catharine*'s heart, *Orloff*, *Potemkin*, *Lanskoi*, *Zuboff*? they who contributed so much to the rivetting of Russia's chains, because their successes sprang from the grave of freedom!

'That *Catharine*, by her avidity for fame, which by temporary gratifications only became more vehement, happily executed the grandest projects for rendering her government even formidable at home, and gave to it a dazzling lustre, actually deceived all those who take whatever glitters for gold, and captivated their admiration of her apparent greatness, needs not here to be mentioned. Neither is her merit in these respects to be depreciated. What essential improvements did she not make in the military department, at present the most formidable of all the armies of Europe! What means did she not employ for increasing the population of her empire, and by numerous colonies of foreigners to add to the number of its useful inhabitants! How much did she conduce to the embellishment of Petersburg! What a grand monument did she erect in the statue of Peter the Great! How much is science indebted to her for the encouragement and support of important undertakings, by the esteem and rewards which she bestowed on men of talents, by the foundation of an economical society, and by her own literary works!

'These and many other good and beneficial institutions, as that of a seminary of education for 200 noble young ladies, others for the training of boys in naval and military knowlege, the advancing of considerable sums for useful purposes, &c.—these certainly call for the acknowlegements of mankind, even though the sources of all these undertakings were not the most generous and pure; though the consequences were only for individual and not for the general benefit; and though the good which arose from them was scarcely perceptible in comparison with the evils that remained to be remedied!

'To recount with impartiality all the acts of *Catharine*, to weigh them properly against each other, and thence to draw the true results, should be referred to the approaching century. To recapitulate the more prominent features which we have discovered in her character, and to add a few more to the number, shall form the conclusion of the present attempt.

'She was principally governed by the thirst of fame; and most of the actions of her life proceeded from that cause. Thence the magnificent Asiatic luxury of her court; thence her various and bloody wars; thence the milder glory of a patroness of the arts and sciences; and thence, lastly, the great share which she took in the affairs of government: though, in respect to the latter, she was far inferior to a Frederic and a Joseph; for the toilette, the table, and amusements, always consumed the greater part of the day.

'A second

'A second passion which *Catharine* bore in her breast was—love. How much she yielded to its gratification is but too well known; and an author of a secret history of her reign will here find a rich store of materials for his *Chronique scandaleuse*. *Potemkin* and *Orloff* drank deep with the monarch of the sparkling cup of voluptuousness. Yet over these licentious scenes would the humane narrator throw an impervious veil, if the favourites and minions of the Empress had not had a decided influence over her heart, and by her heart over her subjects.

'That *Catharine* thus also deeply injured her real fame needs not here to be proved: for none but vulgar souls submit to be thus governed by others!'

This little work is written with sagacity, taste, and judgment; and it displays that impartiality which the author in his preface leads his readers to expect.

ART. XVIII. *Abriss des Lebens und der Regierung*, &c. *i. e.* Sketch of the Life and Reign of the Empress *Catharine* II. of Russia. 8vo. pp. 303. Berlin. 1797.

HISTORY and curiosity will long be employed on the subject of this extraordinary sovereign; much will be said respecting her, many anecdotes of her will be collected, and a variety of judgments will be passed on her character. Her history is not confined to Russia; other nations were involved in it; and posterity will feel the mighty influence which she had for four-and-thirty years on the affairs of Europe.

This work is a hasty though by no means a contemptible performance. The author hurries us rapidly along the stream of events, but not without making some judicious reflections by the way; and his book is rather to be considered as a general survey of the more striking and authentic passages of the reign of *Catharine*, than a particular detail of motives and conduct. It was an object with him to get his book ready for the Easter fair at Leipsig; and therefore all that can reasonably be expected of him is, that he should put his facts together as carefully as the time would allow, and omit nothing that was worthy of notice. However, he has done more than this; he has taken pains in the investigation of some facts of which he is the first communicator.

It is written in a disposition extremely favourable to the late Empress. We perceive nothing set down in malice, (far, very far, indeed, from that,) but many things extenuated, and more suppressed. Even the revolution of 1762 is not otherwise mentioned than thus: 'Peter signed a voluntary abdication of the crown, died in a week afterward, and *Catharine* mounted the throne at the entreaty of her subjects.'

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As far as could be done without overloading the work, little sketches of the state of Russia are interwoven with the history of the Empress. This is certainly judicious; because no true judgment can be passed on a prince, nor can many of his actions, and the measures and steps which he pursued, be properly understood, without some knowlege of the country over which he ruled, of the nation itself, and in some degree of its constitution of government. What nobody would think of requiring from the biographer of a German, French, or English prince, may be justly demanded when Russia is the scene of action.—From the various accounts which we peruse of this Empress, it is impossible to forbear to exclaim, What a wonderful woman!—but, on certain occasions, we are made to shudder; and the only consolation which we can call into our minds is, who can tell whether all that happened was done by her orders? In all the historical pictures of her, her public life is uniformly great and illustrious: but on her private character the austere philosopher or the good Christian would judge otherwise, if in this sublunary sphere he could place himself at a point of view, whence he might accurately ascertain the impulses of the will; so as to decide, by an impartial balance, what the circumstances in which a sovereign is placed may justify or not. Frequently, while perusing these pieces of biography, we involuntarily thought of the words which she herself delivered on another occasion: "This I by no means say with the view, in the smallest degree, of diminishing the infinite space that lies between vice and virtue. God forbid! I only wished to make it comprehensible that every political is not a moral vice, nor every moral a political vice*."

Art. XIX. *Vie de Catharine II. Imperatrice de Russie*, &c. i. e. The Life of Catharine II. Empress of Russia; with the Portraits of that Sovereign, of Peter III., of Prince Orloff, of Poniatofsky King of Poland, of Paul Petrovitch the present Emperor, and of Prince Potemkin. 2 Vols. 8vo. Paris. Imported by De Boffe, London.

The first intention of the author of this work was to have given it, as we are informed, in the mode of an epistolary correspondence; and between whom? Not a less personage, on the one part, than William Pitt, Chancellor of the Exchequer of Great Britain; and on the other, a person perhaps not less famous in his way, though we have not the honour of having heard of him before, Tom Drawer, feigned to be a

* Instructions for the framing of a New Code of Laws, cap. vi. sect. 56.

secret

secret emissary of the former, and employed by him to give a faithful account of his discoveries at the court of Russia. A third person is also introduced, a Jew, named Zabulon Khitre, who dexterously assists the ministerial agent in this political enterprise, gaining admission into the palace of the Empress, under the pretext of selling opera-glasses, ear-rings, and such trinkets as generally fill a Jew-pedlar's box; and taking advantage of the absence of all attendants, he pries into the inner apartment, and even into the closet of *Catharine*, where she is conversing with the Countess *Potocka*, her intimate confidante. Pretending to be employed in examining into the merits of the paintings, he overhears the whole of the conversation, which he faithfully transmits to Tom Drawer.

Part of the subject of this discourse is the event that placed *Catharine* on the throne. Madame *Potocka* declares that she has never, otherwise than very imperfectly, been informed of that transaction. Here then, replies the Empress, is what will give you a distinct account of it. On saying this, she rises up, takes a little key out of her purse, opens her escritoire, and draws from a casket of sandal wood a quire of paper, which she gives to the Countess to peruse; who reads it while *Catharine* is writing some letters. The sheets are then replaced in the casket, but the Empress forgets to take away the key. The ministers are announced; *Catharine* hastens into the council-chamber; and Zabulon gets possession of the manuscript by stealth, and marches off with it. After having taken a copy of the whole, he carefully returns it to its place, and gives his transcript to Drawer, who forwards it to Mr. Pitt with all expedition.

This paper contains the circumstantial, and apparently very credible narrative of the revolution of 1762. There is undoubtedly some improbability in the representation of the piece, as well as in regard to its vehicle, in the simplicity of certain particulars, and in confessions which it is difficult to suppose the Empress herself to make, or to suffer to be made for her, not on her own account, but for posterity. We soon, however, forget the vehicle in contemplating the picture; occupied with Elizabeth, Catharine, the unfortunate Peter III., and all the guilty authors of the conspiracy to which he was the victim, we have not a thought to bestow on William Pitt, Tom Drawer, or Zabulon Khitre.

Our readers will easily recollect an historical piece of M. *de Rulhiere*, which gained great reputation during his life, and which has publicly appeared since his death*. He there re-

* See our Appendix to vol. xxii. p. 557.

lates

lates the same event under the twofold title of *history* or *anecdotes* of the revolution of Russia. Much ability is, undoubtedly, apparent in that little work: but, by the manner which generally prevails in it, we may easily perceive that the second of the two titles suits it better than the former.

The particulars, as might reasonably be expected, are far more circumstantial in this new history, than in the anecdotes of *Rulhiere*, a publication less copious by two thirds. *Soltikof*, Catharine's first lover, is represented by M. *de Rulhiere* only as a young man who had been encouraged to act that part, in order to supply the defect in the lineal succession; and the Grand Chancellor is introduced as gravely announcing the affair to the Grand Duchess. She resists at first, with proper decorum: but, in consequence of certain explanations made by the Chancellor, she abruptly answers: "I understand you; let him be brought to me this evening:"—whereas, in the new history, there is a real passion, there are perturbations, a separation, and declarations, previously to the conclusion of the adventure. This is more in the moral order, and perhaps is more true.

The last moments of the Empress Elizabeth, the intrigues and cabals that were forming about the court as her end approached, her apparent reconciliation with the Grand Duke and the Grand Duchess, in opposition to her lover *Schuvaloff*, and by the interposition of a Monk; all these scenes form a picture not contained in the plan of M. *de Rulhiere*. He, however, notwithstanding his brevity, takes notice of a circumstance of great importance in the life of *Catharine*, which seems wanting in this more recent history; that, when she had fallen into total disgrace with Elizabeth, the use which she made of her retirement was to cultivate her mind by the reading of good French authors, and, by forming secret connections, to lay the foundations of her future greatness.

It is needless to pursue the parallel any farther. *Catharine*, become Empress, is painted by both these authors in colours very nearly alike; with the same dissimulation, the same apparent reserve, the same private compensations for the cares of governing, and the same intrigues: but the new biographer conducts us farther behind the scenes in the representations which he makes, and delineates several objects omitted by the former painter, whose canvas was not so large, and whose frame was much more confined. In both works, also, the unfortunate Peter III. begins his reign by imprudences, inconsistences, and a general misconduct, that bring on his ruin; and of which the threefold intrigue, that was forming against him without

exciting his suspicion, took advantage to deprive him of his crown. In both, the vigorous *Orloff*, and the young and intrepid Princess *Dashkoff*, are at first separately spinning two threads which afterward combine, and in which they entangle the grandees, the clergy, and the soldiers, in subservience to the interests of the mistress of the one and the friend of the other: but the historian of the life of *Catharine*, without dissembling his horror at the crime which put an end to the life of the unfortunate Peter, and even evincing it more strongly than M. *de Rulhiere*, positively asserts that the Tzar had formed the design of calling to the succession the unhappy Prince *Ivan*, and of causing the Empress to be arrested: which, without justifying *Catharine* and her accomplices, at least places that Princess on the defensive, to which she always pretended she was reduced, and that her design was not to cause her husband to be assassinated, which she never avowed, but to displace him from the throne. The particular detail of that assassination here given, and the frankness with which it is related, are consistent with the duty of the historian, but shew that the author would have done better in entirely renouncing his first idea of a correspondence, in which form he conveys this history. This would never have been the manner and style of a manuscript which the Empress kept secretly locked up in a private drawer.

At the end of the narrative of this event, we are all at once surprised at beholding Tom Drawer and Zabulon Khitre again making their appearance. This latter, on replacing the manuscript in the Empress's casket, perceives several other writings that form the sequel to it; on them he seizes; and he believes them to be the hand-writing of *quelque diable de Français*. However, he sends them to Tom Drawer, who forwards them to his employer, Mr. Pitt. They contain the life of *Catharine* II. It is, however, very remarkable that this life extends beyond her death; a reason sufficient to have induced the author, if not to have suppressed the epistolary and anecdotic form which precedes the account of the revolution of 1762, at least not to have returned, after having finished that recital, to a form which it would not have been more difficult for him to quit than it was to see the inconveniences attending it.

This biography deserves attention on account of the happy arrangement of facts, the revelation of many that were not known, the justness of the reflections, the fidelity of the characters, and the purity and ease of its style. The facts have every appearance of authenticity. An abode of several years in the North procured for the author the communication of the papers of a foreign minister who resided a long time at St. Petersburg, and

and was one of the principal confidants of Prince *Orloff*. Ambassadors, and other persons who lived at the court of Russia, furnished him with a great number of their remarks.

We shall not pretend to follow the author in the long course of his narrations, nor to give the abstract of a book which will be generally read both for information and entertainment. The character unfolded in this performance has for thirty years past had such a powerful influence on all Europe, that it is impossible to trace, without the most lively interest, the concatenation of events resulting from it; for, as is sufficiently rare among kings, and even among mankind in general, all the transactions in the life of *Catharine* result from the continued impulsion of her character. That character was grand and energetic. One remarkable particular is, that she was constantly led on by her taste for voluptuousness, but that she employed this very propensity to forward the success of her schemes of greatness; and that when she had attained the object of her endeavours, that same propensity, which sometimes caused her much uneasiness, never degraded her, either in the opinion of her subjects or of the nations of Europe. Another singularity was, that, though warm in her attachments, and having experienced in her affections not only all the pleasures, but a part at least also of the pains of love, she had so exactly methodized that portion of her existence, that the office of her favourite was become a sort of eminent post, or appendage of her court. There was a peculiar etiquette, with certain distinctions and duties, belonging to this post. The reader will probably not be displeased at being made acquainted with them.

'When that Princess had made choice of a new favourite, she created him aid-de-camp-general, that he might accompany her every where without offence to propriety. Thenceforwards, the favourite occupied an apartment in the palace situated under that of the Empress, and with which it communicated by a private staircase. On the first day of his installation, he received a present of 100,000 rubles, and every month he found 12,000 on his toilette. The marshal of the court had the care of providing him a table of 24 covers, and of defraying all the expences of his house. The favourite was obliged to accompany the Empress every where; he could not stir out of the palace without asking her consent; he did not dare to chat with any women besides her; and if he went to dine with one of his friends, the mistress of the house must take care to be absent.

'Whenever her majesty fixed her eyes on one of her subjects in order to raise him to the post of favourite, she caused him to be invited by some one of her confidants, on whom she dropped in, as if by chance. There she chatted with the new-comer, and endeavoured to find out whether or not he was worthy of the favour for which she designed him. If the judgment which she formed was favourable, a look was sufficient instruction to the confidant; who, in the absence

of the Empress, informed him that he had the honour of pleasing. On the next day, he received a visit from the court-physician, who came to examine the state of his health; and in the same evening he accompanied her majesty to the hermitage, and took possession of the apartment that was prepared for him. It was on making the choice of Potemkin that these formalities began: since which, they were constantly observed.

'When a favourite had ceased to please, there was also a particular manner of depriving him of his place: he received orders to travel. From that time he was forbidden the sight of the Empress: but he was sure of finding at his lodging a recompence worthy of the high mind of *Catharine*.'

The two most celebrated of these favourites were Count *Gregory Orloff* and Prince *Potemkin*; the former was a coarse and vulgar man, of surprising muscular strength and brutal manners: the other shone with some splendor, and his memory still enjoys in Russia that sort of fame which is attached to conquests and military exploits. A man of sense and literature, Count *Segur* the elder, who was ambassador from the court of France to St. Petersburg, and was very intimate with Prince *Potemkin*, drew a striking and highly-finished character of him, which the historian of *Catharine* has adopted, and of which he gives the author's name in a note at the bottom of the page. It concludes with this similitude and this strange conceit:

"If one would draw his picture in conformity with truth, he might be represented as the real emblem, as a lively image, of the empire of Russia.

"He was truly colossal, like Russia; like that empire, in his mind were contained both cultivated parts and desert regions. It partook likewise of the Asiatic, of the European, of the Tartar, and of the Kosak; the coarseness of the eleventh century, and the corruption of the eighteenth; the superficial knowlege of the arts and the ignorance of the cloisters; the exterior of civilization, and many traces of barbarism. In short, even, if the allusion may be allowed, his open eye and his closed eye recall to one's mind the Black-sea always open, and the North-sea so long shut up by ice."

If the reader be curious to know with what dignities and with what titles *Catharine* rather loaded than decorated this favourite, he may see the list; which the historian, however, calls an abridgment:—"Knight of the principal orders of Prussia, of Sweden, of Poland, and of all the orders of Russia; field-marshal, commander in chief of all the Russian armies; chief general of the cavalry; high-admiral of the fleets of the Black-sea, of the sea of Azoff, and of the Caspian; senator, and president of the college of war; governor-general of Ekatarinoslauf, and of Taurida; adjutant-general and actual chamberlain of the Empress; inspector-general of the armies;

armies; colonel of the Préobagenskoy guards; chief-du-corps of the horse-guards; colonel of the regiment of cuirassiers of that name, of the dragoons of Petersburg, and the grenadiers of Ekatarinoslauf; chief of all the workshops of arms and founderies of cannon; grand hettman of the Kosaks, &c."

A statement still more curious is that of the sums of money which the lovers of *Catharine* received from her during her reign, or rather from the poor peasantry, her subjects:

The five brothers *Orloff* received in lands, palaces, jewels, plate, and money	17,000,000 rubles.
Vissensky, two months in favour	300,000
Vassilschikoff, twenty-two months in favour	1,110,000
Prince *Potemkin*, a fortune estimated at	50,000,000
Zavadoffsky, eighteen months favourite	1,380,000
Zoritch, one year	1,420,000
Korzakoff, sixteen months	920,000
Lanskoi, about four years	3,260,000
Yermolauf, sixteen months	550,000
Momonoff, twenty-six months	880,000
Plato Zouboff, in place at the death of the Empress	2,700,000
Valerian Zouboff, his brother	800,000
Farther, an annual sum of 250,000 rubles for the expences of the favourite, which, for a term of 34 years, makes	8,500,000
Sum total	88,820,000

It was not only in money, jewels, and lands, that they received their rewards; to each estate were attached thousands of boors and their families. It is generally computed that of these were given:

To the family of *Orloff*	45,000
To *Vassilschikoff*	7,000
To *Zavadoffsky*	9,800
To *Korzakoff*	4,000
To *Yermolauf*	3,000
	68,000 boors.

This statement does not include those given to *Potemkin*, to *Lanskoi*, nor to *Zouboff*, the three favourites whom Catharine loved the best, and to whom she gave the most.

We shall conclude this account with a circumstance that will best shew to what a degree of humiliation the courtiers were reduced by this system of favouritism.

"*Plato Zouboff* enjoyed all the influence and patronage that *Orloff*, *Lanskoi*, and *Potemkin* had possessed: the ministers, the generals, the am-

ambassadors, held it a great favour to be admitted to his toilette, and humbly to pay their court to him. *Plato* kept a little monkey, of that species commonly called the Sapayou, a lively, skipping, troublesome creature, teizing and disgusting every body, but caressed by every one as a means of pleasing his master. One day this animal, having jumped on the head of a general officer, highly dressed and powdered, pulling and towzling all his hair, at length voided his excrement on the officer's head.'

This work is generally supposed to have been written by the younger *Segur*, from the papers of the several ambassadors from France to the court of St. Petersburg; which the French revolution has brought to light, and which, but for that event, might for ever have remained concealed. It is doubtless strongly tinctured throughout with a wicked republican severity: but people who have travelled into Russia tell us that, in general, they see no reason for doubting the authenticity of the whole.

ART. XX. KURT SPRENGELS *Handbuch der Pathologie: i. e.* SPRENGEL'S Manual of Pathology. 8vo. 3 Vols. about 600 Pages in each. 1795-7.

IN this very elaborate performance, Dr. SPRENGEL has endeavoured to steer in the midway between an obstinate attachment to old theories, and the rashness of innovation. It has been his particular aim to collect and digest all modern discoveries in the natural history of man.

Vol. I. treats of pathology in general; Vol. II. of febrile or acute diseases; Vol. III. of chronic complaints. In the general observations there has appeared to us much useless and even puerile subtlety. The second and third volume, though various objections might be made to the arrangement, contain useful matter in abundance.

To shew how far our author is advanced beyond the old continental theories, we shall give the substance of his remarks on fever.—The proximate cause of fever, says he, is probably nothing more than *an internal state, by which a re-action of the solids, whose powers were before suppressed, is produced.* This appears from the essential symptoms: for the cold stage consists in a relative sensation of the suppression of the powers—the hot stage in that of increased exertion—and shivering in the sensation of the limitation of exertion. During the hot fit, all the symptoms of increased exertion are present—quick pulse, redness of the body, deep-coloured urine, &c. The suppression of the powers during the cold stage is the means of enhancing the subsequent exertion. The precursors of the disease

ease (as weariness, nausea, &c.) consist in the consequences of the irregular action and suppression of the powers, which are general at the onset of the cold fit.

The more delicate or *mobile* the solids are, the more easily can their activity be suppressed or preternaturally raised,—in other words, a fever be excited.

This theory is confirmed by the effect of remedies at the different periods. In the cold fit, those things are proper which rouse the powers and render the action of the vital principle uniform. In the hot fit, we can do nothing but subdue the too great energy, relax the tense solids, and thus expedite the approaching evacuations. At the onset, we cannot act against the fever itself, since neither the time of torpor nor of excitement will permit the use of adapted means.

The similarity of fever to inflammation concurs in proof of this doctrine:—inflammation being a local re-action of the vascular system; fever, a re-action of all the living parts.

The present work may deserve the attention of British students, the rather, as some curious diseases are described, which are not to be found in our compends: of these, the *pellagra* of Italy is an example. The author, who is well known as possessing exemplary and singular medical erudition, does not here make any unseasonable display of his reading. It is, however, evidently advantageous to the present manual, that its writer had a more exact and comprehensive knowlege of former systems than any of his predecessors.

The work in which Dr. SPRENGEL's learning is displayed, and perhaps lavishly displayed, is his history of medicine. It is in three vols. 8vo. Halle, 1792-4, a heavy, tasteless, ill-arranged compilation, in which interesting and uninteresting things are detailed in nearly the same tone. It stops just before the discovery of the circulation of the blood, and it is uncertain whether it will be continued. The author's industrious researches will greatly assist a writer of better taste and more philosophy: but they by no means answer to the title of an *essay towards a pragmatic history of medicine.*

ART. XXI. *Manuel des Theophilanthropes; i. e.* Manual of the Theophilanthropists. Second Edition. 12mo. Paris. 1797.

IN September 1796 the deistic social worshippers of Paris first published a sort of catechism, under the title *Manuel des Theanthrophiles.* This religious breviary found favour: the congregation became numerous; and in the second edition of their manual they assumed the less harsh denomination of

Theophilanthropes, i. e. lovers of God and man. A book of hymns, a liturgy for every decad of the French year, and an homiletical selection of moral lessons, are announced, or published, by their unknown synod. Thus they possess a system of pious services adapted to all occasions, which some one of the individuals who attend reads aloud: for they object to the employment of a regular lecturer, in consequence of their hostility to priests. This novel sect is countenanced by *Lareveillere Lepaux*, one of the Directory, and has already opened temples of its own in Dijon and in other provincial towns. They have declamations, in the spirit of sermons, which abound with such phrases as *l'eternel geometre*, and the like, and which have long since been familiar to those who frequent the lodges of free-masonry. The first publication of this ritual was ridiculed in a pamphlet intitled *Lettre de Polichinelle à ses comperes, de la commission des Cultes*, which the curious will consult; but, at present, we have not a copy at hand.

Catholicism having been found to operate in France adversely to the Revolution, most of the friends to religion *and to liberty* seem likely to throw themselves into this new sect;—and as it is known to possess numerous adherents in the lodges hitherto so mysterious, it will probably produce a very extensive schism, and become of great importance in ecclesiastical history.

The French philosophers, however equivocal their personal creed may be, have very generally declared in favour of theism, as the exoteric or popular religion for their countrymen: the English philosophers, on the contrary, (Hobbes, Locke, Mandeville, &c.) have as uniformly declared in favour of Christianity. It is worth while to consider which of the two schools is most entitled to the confidence of the magistrate.

In the present state of continental opinion, it would be wholly superfluous to talk of the relative evidence of the two systems: it is their relative utility alone which we mean to discuss. On the grand outlines of moral duty, not much difference of opinion is supposed to prevail between the advocates of natural religion and the rational interpreters of the gospel. Still, with the theist, morals are but the *means* of happiness to individuals and to societies, and may be violated when it is on the whole *useful* to violate them; when more good is to result from the breach of general rules than from the observance: but with the Christian, morals are the *end*, without which personal happiness is utterly unattainable; and, if that of each individual, that of whole communities also. Hence a stronger propensity—for great purposes to break through the general rules of right—has ever prevailed among the pupils of philosophy than among those of Christianity. It would be more easy

to prove this propensity injurious in the affairs of private life, than in those of whole nations.

Among the less actions of more frequent recurrence, those which interfere with social felicity chiefly result from the excessive prevalence of three passions: 1. *Cupidity* (as the French conveniently term the love of lucre in all its forms): whence avarice, breach of trust, extortion, robbery, &c. and the selfish application of property due to the claims of distress, of relationship, or of the commonwealth. 2. *Vindictiveness*: whence almost all acts of calumny, violence, cruelty, duels, and murders. 3. *Lewdness*: whence premature, excessive, promiscuous, and adulterous intercourse; and the consequent injuries to the health, domestic quiet, and education of the species. These three passions, according to philosophy, are only prejudicial in their excess: they are natural, and in a moderate degree expedient. *Cupidity* is supposed to operate as a preventive of idleness and improvidence; *vindictiveness* as a check on insolence and oppression; and *lewdness* as opposing celibacy and privation. Christianity, however, seems to pursue the utter extinction of these passions, forbidding *cupidity* by the command (Matthew, xii. 25.) to take no thought for the goods of life; *vindictiveness*, by the command (v. 39.) when the right cheek is smitten to turn the left cheek also; and *lewdness*, by the command (v. 28.) not even to indulge loose desires:—as if the great founder of Christianity, aware that these are the weak sides of human nature, had been willing to erect against them an artificial barrier; and, also aware that all moral advice is obeyed with qualification, had chosen (in order to produce the effect, *right conduct*,) to bend the bow of precept *too* tight in the direction which most thwarts the vicious tendency of men. This ought to be: for it is certain that the schools of philosophy, which teach justice, generate only selfishness; and that to teach disinterestedness, as is done in the Christian school, will seldom generate more than justice. Nor is it merely as a system of moral precept, but also of practice, that Christianity answers its purposes best: Greece, Syria, Ægypt, and France, since their apostacy, have become seats of rapine, insecurity, and licentiousness.

There is a third point of view, and infinitely the most important, in which the transcendant superiority of the Christian revelation to that of human reason is especially conspicuous: namely, in the sanction of its behests; in the motive which it supplies for a cheerful discharge of the most arduous duties. The mere philosopher, reduced to infer the attributes of the Deity from the phænomena of nature, must for ever found his hopes of retribution on very obscure analogies; and must constantly

stantly be tending to suppose the favour of God reserved for those qualities which are most successful in the world that he can observe:—but the promises of Christianity are definite and specific in favour of the disinterested; of those who, by a voluntary transmigration, put themselves in their neighbour's place, when determining their own actions, and "do unto others as they would be done unto;" and to these is promised, in the Christian scriptures, a select resurrection, when the just are to enjoy supreme and eternal felicity.

It is not the *matter* only of this catechism of the theists that is objectionable: its *form* also is the work of inferior skill. A contempt for the evidence of its dogmata disfigures the whole production. P. 1.

'*The Theophilanthropists believe in the existence of God, and the immortality of the soul.

'The spectacle of the universe attests the existence of the First Being.

'The faculty which we possess of thinking assures us that we have, within ourselves, a principle which is superior to matter, and which survives the dissolution of the body.

'The existence of God, and the immortality of the soul, do not need long demonstrations: they are sentimental truths, which every one may find written in his heart, if he consult it with sincerity.'

Thus a sort of religious instinct is set up as the sole foundation of piety, which every one has as much right to disavow as another to assert; and the obligations of which, therefore, can in no way be shewn to be incumbent on those to whom this novel illumination is not vouchsafed. Society, under such a system, gains no means of influencing the conduct of refractory members.

'The morality of the Theophilanthropists is founded on one single precept: *Worship God, cherish your kind, render yourselves useful to the country.*'

Those who have no specific instructions how to worship God are certainly at liberty to worship as they please:—it is satisfactory to observe how nearly the Theophilanthropists agree with the more thinking Christians.

Among the duties comprehended under the denomination of cherishing our kind, we find that of *not lending for usury*: the others are chiefly extracted from the gospels, and do not interfere with the province of the civil magistrate. The question of monogamy is not discussed.

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* We copy from an English translation of this work, which has just appeared, and of which an account is given in the Review for January 1798, published with this *Appendix*.

Among

• Among the duties to our country, are placed those of fighting in its defence, and of paying the taxes. It is certainly prudent in the statesman to slide these duties into the catalogue of his established maxims of morality; and he runs thereby little risk of provoking heretical animadversions on his creed in France, where the superfluous state of courage and the lenient state of taxation are equally notorious.

The following inscriptions are ordered to be placed above the altars in the several temples or synagogues:

P. 15. ' First Inscription. *We believe in the Existence of God, in the Immortality of the Soul.*

' Second Inscription. *Worship God, cherish your Kind, render yourselves useful to the Country.*

P. 16. ' Third Inscription. *Good is every Thing which tends to the Preservation or the Perfection of Man.—Evil is every Thing which tends to destroy, or to deteriorate him.*

' Fourth Inscription. *Children, honour your Fathers and Mothers. Obey them with Affection. Comfort their old Age.—Fathers and Mothers, instruct your Children.*

' Fifth Inscription. *Wives, regard in your Husbands the Chiefs of your Houses.—Husbands, love your Wives, and render yourselves reciprocally happy.*'

This pentalogue is chiefly objectionable on account of the vague drift of the fifth commandment: the whole has too general a turn for obvious practical application: but the Jewish decalogue has also its faults.

P. 27. The introduction of ceremonies, of sculpture, of painting, and of engraving, is forbidden. If poetry and music may concur to render the worship impressive, why not the other fine arts? The fine arts have never illustrated a country which excluded them from the public temples: are they to be extinguished in France by theophilanthropic iconoclasts?

At p. 28. this surprising maxim occurs: *Avoid innovations.* A sect fifteen months old grown as tetchy as the church of Rome! They acknowlege that perhaps better inscriptions may be found: yet they forbid the exchange. They prefer *mumpsimus* to *sumpsimus.* How superior is the spirit of progressive improvement which characterizes our northern Christian protestantism!

On the whole, we think it a very decisive victory won over the spirit of irreligion lately so prevalent in France, when we behold a sect, so nearly moulded on the tenets of the Christian scriptures, patronized by the people of Paris. Nehemiah brought out of Persia into Palestine a similar deistical religion, and employed the Pharisean or Persian priests to inculcate the immortality of the soul, in opposition to the Sadducean mortalism of the national philosophers. His institutions were preserved

preserved for a time, and they at length became the vehicles of superinducing Christianity on the antient world. *Lareveillere Lepaux* appears disposed to try, once more, that which the experience and the wisdom of antiquity flung aside as insufficient. We may, then, perhaps, be allowed to anticipate a similar result; and to expect, in the theophilanthropic synagogues, the gradual evolution of a pure and primæval Christianity.

ART. XXII. *Théorie de la Terre*, &c. *i. e.* The Theory of the Earth. By J. C. DELAMETHERIE.

[*Article concluded from the last Appendix, p.* 546—551.]

AFTER the long preamble of which we have spoken in our last Appendix, M. DELAMETHERIE gives, in the fourth and fifth volumes, an account of his own opinions on the great points of geology, with a review of former theories of the earth. Of these the catalogue or enumeration is the most complete that we have seen, but they are far from being sufficiently developed. To the exposition of the system of Dr. Hutton, for example, only one page is allotted; and to its refutation not so much:—yet the author calls it *un bel ouvrage*: but he gives his reader no idea of the premises on which Dr. Hutton, or any other author, has founded his conclusions.

The sentiments espoused by the present writer are nearly the following: the exterior crust of the globe, according to him, was formed in the bosom of the waters; from which it emerged in a state not very different from its present appearance. The crust, after its formation, underwent petty alterations from a variety of local causes. The waters surpassed the highest mountains: that is, they were at least 3000 *toises* above their present level. All mountains, all valleys, and all plains, were formed by crystallization amid the waters. The materials that compose them were truly dissolved: (this is a circumstance of which it is necessary to seek the explanation:) but how have they been dissolved? every one of these substances requires much *water of solution*. The small quantity of existing water would be absolutely inadequate; since, if it were spred over the whole surface of the globe, it would only make a stratum of 700 or 800 feet in thickness—a new proof that most of the waters of the primitive seas has disappeared.

If there may have existed an exterior stratum of water of 3000 *toises* or 18,000 feet, and there remains now but 700 feet, or about one twenty-fifth part, what is become of the twenty-four parts that have disappeared? The solution of this great question is attended with many difficulties. The different changes

changes of the axis of the globe, which have been supposed in order to account for this phænomenon, are contrary to the laws of statics and to the astronomical theories at present prevailing.

There remain but two hypotheses. Either the waters have passed totally or in part to other spheres; or they have been buried in interior caverns of the earth.

M. DELAMETHERIE does not consider the passage of the waters to other spheres as impossible. The cold of the superior regions of the atmosphere would not prevent it: evaporation takes place in the most intense cold; nor would the small density of these upper regions be an obstacle; for evaporation takes place even in the vacuum of the air-pump. Moreover, the solar atmosphere, which envelopes the terrestrial, would favour such evaporation.

Nevertheless, this cause ought not, according to analogy, to produce any great diminution of waters on the surface of the globe. It remains, then, that they must have taken refuge in its interior:—but how did this happen? In all systems, internal cavities are supposed. Their existence is not hypothetical. It rests on facts. They must be under all volcanoes. From the great extent to which earthquakes are felt, there are evidently fissures and caverns, that reach to immense distances. They must pass under the sea; and the water of the sea finds its way into them. There are instances of this water having penetrated into the interior of volcanoes. They will therefore precipitate themselves into the deep abysses, and be buried there. Now, our author thinks that these cavities are large enough to absorb the mass of water that has disappeared from the surface of the earth.—As to the formation of these cavities, he observes that it was effected at the time of the crystallization of the globe. They were filled at first with elastic fluids, which were gradually dissipated by different causes. Afterward, the waters took their place.

Some caverns have been formed by subterraneous fires:—but the most powerful cause has been the refrigeration of the globe. The author thinks (vol. v. p. 332) that, though the surface of the globe has been brought to its present state by the action of water, it may, at the first moment of its formation, have undergone a very great degree of heat, as happens to a comet passing near the sun.

The aqueous crystallization of strata, if we remember rightly, has been strongly maintained by M. *Voigt*—but we do not feel inclined to receive it as a solution of the various contortions of strata, and of the curious position of the steeps and slopes of mountains. The whole theory of the present writer

appears

appears to us unsatisfactory. Instead of a comprehensive plan, derived from an accurate survey of nature, he has formed a mosaic work, composed of pieces picked from different theorists. Had he observed for himself, it is, in our opinion, impossible that he could have believed the causes of confusion, in the strata of the earth, to have been so confined in their operation. He must also have perceived that their irregularity is not for the most part original, nor derived from crystallization, but the work of agents that have broken and disturbed what was once continuous and uniform.

ART. XXIII. *Discours Preliminaire, &c. i. e.* Preliminary Discourse to a New Dictionary of the French Language. By A. C. DE RIVAROL. 4to. pp. 240. Hamburgh. 1797. Imported by Dulau and Co. and De Boffe, London.

THE more cultivated languages of Europe have recently undergone a nearly fundamental revolution. The spirit of curiosity and sympathy has patronized a multiplicity of translations, which have almost naturalized in each of the polished nations the characteristic beauties and peculiar energies of the several leading idioms. The increasing discoveries in geography, and in the arts, have imported and familiarized a crowd of terms, which the narrower memories of our forefathers would have despaired to retain. The methodizing taste of our botanists, mineralogists, chemists, and metaphysicians, has contrived for science a copious and novel dictionary, the phrases of which are gradually evulgating, and are giving a new dress to the whole dialect of philosophy. The late institutions of practical innovators have also contributed, not less than the speculations of the closet, to transplant a new species of words into the soil of conversation and of literature. This invasion of neologisms, unfavourable as it may be to the perpetual reputation of our antient classics, has shaken the stubborn prejudices of grammarians, and has diverted their assiduity from a froward retention of custom, to the discriminating hospitality which welcomes only improvement. It begins to be perceived that what is usual is not always most convenient; that it is often possible to be more precise, and more concise, in the new than in the old diction; that anomaly is a deformity, and analogy a beauty; and that, when a noun is once current in a language, it is no fresh burden to the memory to pursue its Proteus-nature through all the regular inflections which bestow on it a privative, an adjectival, or a verbal form. In this revolutionary state of speech, it is natural to expect that new philologists and new lexicographers should appear, to sytema-

tize and to hoard the acquired treasures of expression: to drive from our languages and books, by precautionary anathemas, those intrusive upstart barbarisms, which the just severity of rational criticism would refuse to inrol in the civic list of the new denizens of our language; and to affix the stamp of currency on so much only of the mintage of the brain, as was obtained from the pure and precious metal of Greek and Roman antiquity, or coined from native ore in the legal die of domestic analogy.

Certain it is that, of the several dictionaries hitherto reputed classical in Europe, not one contains above two-thirds of the words freely circulating in the language of which it treats. The *Vocabolario degli Academici della Crusca* is fallen into the yellow leaf, and is become rather a glossary of those declining terms, which give a mellow tint to the immortal poetry and the mortal prose of the Medicean age, than a collection of the green and living words of fashion and of use.

The *Dictionnaire de l'Academie Française*, like the epopee of its projector *Chapelain*, is only not sunken into sufficient obscurity to be screened from contempt. A total ignorance of the theory of language and of the art of definition; a servile deference for what its authors mistook for usage, and what was in fact the provincialism of the metropolis; an affection for low traditional phrases; and a pedantic rage for regulating trifles; dishonourably distinguish this boasted pillar of French literature. It has long been superseded by the private work of *Richelet*; which has, in its turn, become too scanty a repository for the multiplying nomenclature of his country.

The *Dictionary of Dr. Samuel Johnson* should next be mentioned. His predecessor Bailey had displayed a more radical knowlege of etymology. Johnson's ignorance of the philosophy of language was the misfortune of his time, more than the fault of his own negligence: but his loose and pedantic style of definition, his passion for the needless subdivision of meanings, his misarrangement of significations, (so as frequently to place the metaphorical before the proper,) his inelegant taste for neoteric importation, (which was exclusively confined to Latin polysyllables,) his partial estimate of the value of authorities, and his innumerable omissions, combine to shew the imperfection of all human labor.

The *Diccionario de la Lengua Castellana*, published in 1783 by the Academy of Madrid, has the merit of being drawn up with conciseness and selected with judgment; and, as its definitions are often inserted in Latin, it is very convenient for strangers to the Spanish language. Its neglect of etymology, however, destroys its claim to rank among enterprises of the higher

higher class. Besides its words of Latin origin, the Spanish contains a multitude of terms of Biscayan and of Arabic derivation; and it is important to the ascertainment of many speculative questions, to be able to discriminate between them:—but these academicians do not teach us to discern which ideas their nation has derived from its primæval inhabitants, which from its Roman, and which from its Moorish conquerors. To Larramenda and Haouy, to Erpenius and Golius, we must still recur for a laborious separation of this mingled oratory into its elemental dialects.

The *Versuch eines grammatisch-kritischen Wörterbuchs* of *Adelung* comes nearer to the idea of a perfect dictionary, than any other effort of individual diligence and modern culture. An acute theory of the origin of speech, which guides the erudition of his etymological researches to the sensible idea latent in the parent-word of the most abstract and metaphorical ramifications of thought—an historical familiarity with the migrations and shifting civilization of the tribes whose confluent jargons have supplied the reservoirs of the German tongue—and a comprehensive knowlege of the nature of polished style and of the fine literature of his country—only leave room for the wish that he had elevated himself yet higher above the prejudices of ceremonious grammarians, and had discussed the whole doctrine of phraseology with the liberal insight of Gregory Sharpe, of Schultens, and of Tooke. His excellent grammar resembles that of our Wallis: but it sternly resists innovation, with a frown which the practice of his countrymen has not heeded.

How far the author of the Preliminary Discourse, which we have now to notice, will rival or surpass his predecessors, cannot easily be foreseen. He undertakes to compile a new Dictionary of the French language, such as the improved state of its resources require, and such as a literate age has a right to expect. His prospectus is written with exquisite elegance, and treats at large of the metaphysics of language: but it is with *Condillac*, with *Rousseau*, and with *Buffon*, that our author is chiefly conversant. With those who have investigated the rise of speech, in the surer track of etymological record, he is totally unacquainted: we no where meet with the weighty names of Herder or Monboddo, no where with examples from the ruder languages in proof of the doctrinal positions advanced. We are fatigued, on the contrary, with much *verbiage* concerning the soul and its faculties;—and with tasteless, because misplaced, digressions concerning the theory of virtue, the utility of religion, the doctrine of necessity, and the subversion of despotism. This obvious predilection for a metaphysical cast

of

of inquiry would lead us, however, to expect as much accuracy of definition as is compatible with the neglect of etymology, and an extensive acquaintance with the modern vocabulary of science, and with the prolific resources of a revolutionized rhetoric. As the study of derivation is much less important to the systematic improvement of the southern than of the northern languages, we see no reason for despairing that the author will perform his vast and laborious task in a finished and instructive manner. Yet we should more have approved his deferring to solicit subscriptions, until he had submitted to public criticism a specimen from the letter A.

To this *Prospectus* is annexed a dissertation on the prize-question proposed in 1783 by the Academy of Berlin: "What are the causes of the universality of the French language? Does it merit this preference? Is it likely to preserve it?" This dissertation displays, in our opinion, more national vanity than just views: it was the political power and the personal magnificence of Louis XIV., not the merit of the language, nor even of its writers, which rendered it so general. The truly popular prose-writers of the French belong to the next age.

Art. XXIV. *Projet d'une Langue universelle,* &c. *i. e.* The Scheme of an universal Language, presented to the Convention by Citizen Delormel. 8vo. pp. 50. Paris, Imported by Dulau and Co. London.

Two very interesting tracts on language were noticed by us in vol. xix. p. 512, N. S. and vol. xxi. p. 511; a project now invites our attention which is much bolder than the improvement of any particular, or the comparison of every extant language,—the project of superceding them all by one universal tongue.

The author begins by observing that no language can become universal by its own intrinsic merit; that it must owe this advantage to the interference of public authorities, and to their concert in its behalf; and that he aspires to obtain from the French Convention the official protection of his scheme.

The alphabet is first discussed. Those letters which, like *c*, express two or three different sounds, are rejected; so are those which, like *x*, are mere contractions, and represent two letters separately extant: to the letters employed in two distinct shapes, as *ſ* and *s*, a distinct office is assigned; and by these means, and a new use of the supernumerary letters, an alphabet is contrived, consisting of 30 characters already familiar to the eye.

The common distribution of language into eight parts of speech is adopted; and a confused sketch is given of a manner in which it might become practicable to translate the nouns now in use into this universal dialect. Changes on words are to be rung with all the regularity of a multiplication-table. *Z* is to indicate animal substance, *T* vegetable matter, and *N* artificial productions; so that every word may be analyzed into its constituent ideas, with nearly as little trouble as we guess an ænigma. In all matters pertaining to religion, a G is to occur; and in all matters pertaining to government, a K. The mighty difference between a theist, a jew, and a christian, is to be expressed by the syllables ga, ge, gi; and the common quality of royalists and republicans is to be expressed by ko, ku.

The formative syllables which accomplish the inflections of adjectives and verbs, in our sesquipedalian languages, are all reduced to a single letter; and a verb is conjugated through its whole nine tenses by alternately annexing the members of the alphabet. The pronouns consist of one vowel each: the interjections, of vowels with the aspirate prefixed. The whole scheme possesses a degree of abbreviation which precludes any curtailment by short-hand writers.

The chief use of these systems, in the present state of science, is to excite the attention to the remediable defects of living language; and to direct the spirit of improvement towards those changes, which may approximate the art of *communicating* ideas to the regular method and rapid process in which they are essentially *generated*.

ART. XXV. *Pasigraphie*, &c. *i. e.* Pasigraphy, or First Elements of the new Artificial-Science [*Art-Science*] of writing and printing in a Language which may be read and understood in every other Language, without Translation. Invented and arranged by J. *** DE M***, formerly Major in the Imperial Infantry. First Edition, corresponding with the German Impression. 4to. Two Parts. pp. 130. From the Pasigraphic Printing-office at Paris, 1797. *

THE alliance between spoken and written language does not appear to have been coeval with the art of writing. The Mexicans had a method of communicating intelligence, by depicting the objects concerning which they wished to convey information; and the Chinese still employ flourishes, which can be read by a person who is ignorant of their language, in

* Imported by De Boffe, London, price 1l. 1s. sewed.

the

the words of his own. "Fairies use flowers for their characters," says the poet; and so do lovers in the East, according to Lady Mary Wortley Montagu. It is evident, then, that our ideas can be associated directly with visible signs, instead of those audible signs called words, which are the common medium of association. Bishop Wilkins contrived eighty characters, by means of which he designed to express all the ideas of the human mind with unequivocal brevity. Mr. Northmore, with greater simplicity, has suggested the use of arithmetical figures; and he has observed that, as the date of the year or the deficiency of the revenue, when stated in numerals, can be read by every European nation in its own idiom, so it would be possible to describe in numbers a crown, a metaphor, a church, a wen, an order of nobility, a cloud, a camel, or a whale. The great difficulty seems to consist in contriving some natural nucleus of association, which should facilitate the recollection of these numerical signs, and indelibly imprint them on the memory.

This is attempted by the author of the very ingenious volume before us. He has contrived twelve characters, which he calls *the pasigraphic gamut;* and for which, not having the proper types, we shall substitute the first twelve letters of the Greek alphabet. These are to be grouped in words of three, of four, and of five letters. Connective and expletive particles of frequent recurrence are to be of the first class; objects and ideas daily noticed in society, of the second; and terms of art, science, and recondite inquiry, of the third. A dot over a letter indicates that it is to be read twice. The characters α β, which are not printed in the same horizontal plane with the other letters, but a little above or a little below, never form a portion of the pasigraphic word, but serve to describe its inflections.

The author subdivides his dictionary into three parts; which, without much departure from his technical dialect, may be called the index, the vocabulary, and the lexicon. In the first are arranged the minute, in the second the current, and in the third the extraordinary words of the French language. These are stationed in twelve columns, and each column is subdivided into duodecimal paragraphs. Contiguity of meaning confers the claim to contiguity of place. Over each column is stationed one letter of the pasigraphic alphabet, against each paragraph a second letter, and before each word a third letter. By these means, three letters particularize any given word. A fourth indicates that the word must be sought in the vocabulary; and a fifth, that it must be sought in the lexicon. By a systematic management of the changes, an astonishing number of words

become capable of this concise literal notation. The symptoms of inflection are placed above or below the line, before or after the main word. To his verbs he allows but six tenses; he abolishes the three aorist tenses, and allots an imperfect and a perfect to each of the three heads of time. Personal inflections become needless where the pronoun is expressed. A project for ironical and interrogative accents occurs, which unnecessarily complicates the symbols of expressions. Some accessory characters, or contractions, formed by grouping the distinct cyphers, are also introduced; and the letters of the vulgar alphabet are, by their means, severally provided with a distinct representative. To give an idea of the form of the dictionary, we shall transcribe a fragment.

	α	β	γ
α	α *haut, en haut*	*a fleur de terre*	*avant terme, à terme*
	β *au haut, par en haut*	*au bord, sur le bord*	*à plat, a plat ventre*
	γ *bas, en bas*	*en terre, en pleine terre*	*sur le dos, à la renverse*
	δ *au bas, par en bas*	*au fond, à fond, du fond*	*à terre, par terre*
	ε *du haut en bas*	*à l'abri, à couvert*	*en rond, à croupetons*
	ζ *du bas en haut, &c.*	*au vent, à l'air, en plein*	*à rebrousse poil*
β	α *sur, dessus*	*vers, sur*	*terre à terre*
	β *au dessus, par dessus*	*près, proche, de près*	*pas à pas, pied à pied*
	γ *sous dessous*	*joint, contre, a bout portant*	*à quatre pattes*
	δ *au dessous, par dessous*	*ras, au ras, rez de chaussée*	*à cloche-pied, clopin, clopant*
	ε *entre, parmi*	*à, après*	*à tire d'aile, d'une aile*
	ζ *sans dessus dessous*	*de proche en proche*	*en baleine, hors d'haleine*
γ	α *devant, sur le devant*	*le long, au long, au long*	*avant, en avant*
	β *au devant, par devant*	*en large, au large, à l'aise*	*loin, de loin, a perte de vue*
	γ *derriere, sur le derriere*	*à l'étroit, en pointe*	*après, à la suite*
	δ *au derriere, par derriere*	*autour aux environs*	*à la file, à la queue*
	ε *à rebours, au rebours*	*vis à vis, à l'opposite*	*à la piste, à la trace*
	ζ *sans devant derriere*	*à travers, au, outre*	*à l'affut, aux aguets*

By this plan of arrangement, α α α will indicate *en haut*, β β β *de près*, γ γ γ *après*, and so on. The somewhat arbitrary arrangement of these squares would much increase the difficulty of translating, into a different European language, the several tables. The necessity of declining, of conjugating, and of stationing every word by the invariable rules of pasigraphic grammar, supersede so effectually all idiomatic associations, that no work of imagination nor of eloquence could retain any influence in this new dress. It must, therefore, be the medium of intercourse for science alone:—but science possesses higher principles of classification than are applied in these abecedary tables, and will wage a long controvery, before she substitutes for significant terms such a bank-bill nomenclature.

The author is, however, entitled to great praise for the extensive knowlege which he has displayed, in the various departments connected with the philosophy of language; for reviving an important subject of speculation, which occupied

much of the leisure of the encyclopedic mind of *Leibnitz*; and for the many important suggestions which he has really offered towards the easier construction of an universal character. He suggests also the practicability of giving an oral value to his symbols, by pronouncing each apart as a distinct syllable; and this would at once resolve the other great problem of an universal language.

The apparent dearness of the pamphlet ought not to be attributed to any financial speculation, but to the variety of novel types cast on purpose for this truly curious publication.

ART. XXVI. *Familiengeschichten*, &c. *i. e.* Histories of Families, by AUGUSTUS LA FONTAINE. The Family of the *Haldens*. 2 Vols. 8vo. Berlin. 1797.

MANY of the novels annually produced in this country, to satisfy the increasing wants of circulating libraries, professedly brave the stern looks of criticism; and not a few of them are written by authors who, ignorant of the human heart, as well as of literary composition, are employed only because they work cheaply and expeditiously. Hence the task of a reviewer, to whom is allotted the perusal of such crude materials, is far from being agreeable. Nor is it, in general, less disgusting to toil through the tiresome pages of the foreign novels, especially those of the Germans; who so largely deal in wonders, knight-errantry, and supernaturals, that the majority of their novel-writers, extraordinary as it may appear, are still more regardless of the laws of criticism than our own.

It was with such repulsive considerations that we took up the present volumes, the bulk of which did not much contribute to dissipate our apprehensions: but we had not gone far in the perusal of them, before we found ourselves agreeably disappointed, and before we perceived the author rising in our estimation as we went on, and interesting us in a degree which we have seldom experienced since we were accustomed to the pages of Richardson and Fielding.

From the general title, it should seem that these histories are to be followed by several others, intended to form a series of family pictures: but as all novels must in part be such, the author appears to have adopted a new plan; and, instead of throwing the main light on one character or hero, he here means to diffuse it over several individuals at once. This, in our opinion, he has attempted so successfully, that it would be useless, and perhaps pedantic, to insist on the accustomed propriety of adhering to the laws of unity. We understand that the work has gained much applause in Germany; and indeed

it represents the manners of that country with great exactness, and in an easy natural style, which cannot fail to please the public in general. Its simplicity, however, does not border on vulgarity; and the author knows how to be humorous without becoming indecent. A strict regard is paid throughout to innocence and delicacy; and while the picture furnishes amusement, it imperceptibly inculcates all the great doctrines of morality. The well-known pride of the German nobility, and the absurd education of their children, are held up to ridicule and contempt in the conduct of Madame *de Halden* and her spoiled son. On the other hand, the influence of good examples on young minds, and the ample rewards of general benevolence, are delineated in the amiable characters of Major *Halden* and his nephew *Hennig*.

We shall now endeavour to select a few passages, in order to give our readers a competent idea of the author's manner.

M. *de Halden* is thus pourtrayed:

'He was little more than a copy of his wife; neither bad nor good, neither covetous nor liberal, but a mere nullity, as was visible in his very appearance. He was handsome in person, but without grace or elegance. He had an effeminate full face, neither without nor with colour; and glassy eyes, that made him look half blind. From his infancy, he read much, yet without ever having any idea of his own. What he had read he was tolerably able to repeat, and he would, therefore, set up for a scholar among his acquaintance; the only character, indeed, to which he could lay any claim. He was a collector of coins, minerals, stuffed birds, prints, and even paintings, if not too expensive. He reared Turkish pigeons and Canary birds; taught bull-finches to whistle; fed white mice in a glass-case; had a smattering of antiques; and could venture to talk a little about the sublime and beautiful. At whatever interested people in a great degree, he would appear transported, without ever being so. He was always busy about something, either mending broken furniture, or manufacturing tooth-pick-cases, or exercising other mechanical arts of equal importance. The servants were used to say: "Master is a prodigious clever man; there is nothing but what he knows and does." Such encomiums never failed to raise a smile of self complacency in his countenance. He could not be taxed with downright absolute pride, for he often very good-naturedly shewed his electrical experiments either to the maid when she swept the room, or to his man while he was laying the cloth for breakfast: but whenever he did so he was sure to take care that his wife should not be near, as she could by no means bear his wondrous exhibitions, any more than his demeaning himself so low as to *make free* with the servants.'

The author, as we before mentioned, appears systematically to avoid distinguishing any of his characters from the rest; yet his partiality for that of young *Hennig*, who monopolizes the main interest of the tale, is conspicuous. It must strike the reader

readers, who are acquainted with the glaring defects of private education in Germany, that M. La Fontaine intended this favourite of his novel as an illustration of the mode of bringing up boys rationally and usefully, without the too early and perhaps hurtful aid of learned assistants. The Major, solicitous to give to young *Hennig*, his nephew, a proper education, has recourse to the judgment of his old groom, the companion of his campaigns, who acts a respectable part in this family drama. The trusty servant expresses himself in the following manner:

" Why, Sir, there are your forester, gardener, and steward. From them the child may learn enough for the first six years, and then Heaven will point out what is to be done farther. After some time, I should not object to his seeing the world in prints and books: but he ought first to see it as it is in reality; otherwise, they will never do him any good."

' The Major, not knowing any better method of educating his nephew than that which had been suggested by the groom, acquiesced in it; though privately resolved to ask the advice of some scholar as soon as possible.

' The groom now took young *Hennig* with him to the stable, into the garden, the forest, the granary, and to the fish-pond; acquainting him, as well as he himself was able, with the natural history of horses and dogs; and teaching him how to distinguish the notes of different birds. The gardener was to tell him the names of all the plants which he raised; the forester, in like manner, brought him acquainted with all the trees in the surrounding country: but the steward had to instruct him in the business and management of housekeeping. The child, attended by the groom, would look for whole hours at the workmen employed in building a barn, and would sometimes carry them some loam in his little wheelbarrow. Thus he learnt the use of all the implements of bricklayers and carpenters. He often took notice how churning, baking, or forging, were performed; and he exercised, on all those occasions, his eyes and ears, his hands and feet.

' His honest tutor, through fear of being found more ignorant than his pupil, made a point of storing his own mind with as much information as possible. He consequently began to observe many things which he had formerly overlooked, and to make inquiries which he had hitherto thought unnecessary; and thus the boy received very clear ideas of all things around him. So early as in his fifth year, he, together with his old Mentor, rode the horses to water; for although the groom was chief superintendant of many household affairs, he had not suffered the care of the horses to be taken from him. In this manner, young *Hennig* grew up like a tree in the forest. He was attached to his uncle by the most tender affection, but with the groom he lived on a footing of close intimacy. No father could love his son more tenderly than the groom did this child: consequently they were seldom separated from one another. When the boy had done any mischief, and the old Hussar cast from under his bushy eye-brows a dark look upon him, tears started in the fine blue eyes of *Hennig*.

Then the groom would cry, with out-stretched arms: "Oh! for shame, *old woman!*" and the boy, rushing on his neck, intreated him not to be angry. "Nay," replied the old man, "then you must not behave like a naughty boy;" and he wept in concert with the child: who, after such a scene, certainly took care, for weeks together, not to fall into the same error again.'

What effect this rude and unfashionable mode of education produced on young *Hennig* will appear from a visit which the boy, with his uncle and the honest groom, paid to the parental house of *Halden*; where, though a legitimate son, he was almost become a stranger, and was disregarded by his own mother, who plumed herself not a little on her manner of bringing up Charles, her favourite son.

'The windows were opened as the visitors approached. The Major, on seeing his nephew alight from his pony with so much grace, smiled and nodded to the old groom; then taking the little fellow by the hand, he triumphantly led him up to the drawing-room, bidding him, in a whisper, turn out his toes.

'The drawing-room was full of company, and every eye turned with delight on the young visitor; who, though no more than seven years of age, walked in by the side of his uncle with much decorum, yet with a chearful and confident countenance. After a bow, for which even Miss Jenny, the Major's housekeeper, would have given him credit, he kissed his mother's hand, and immediately skipped towards his sister, the recollection of whom had been imprinted on his mind ever since the visit which she had paid to his uncle. He opened his hussar-pouch, hanging from the hilt of his sabre, and presented his sister with flowers, fruit, and cakes, which he had brought for her. The Major, with an air that had some pride in it, turned to his brother, saying: "There is your son! I can tell you, brother, you may expect something of that boy." The father embraced the Major with tenderness, and taking up his son kissed him and smiled at him alternately.

'All were crowding about the little Hussar. The girls played with his auburn locks, flowing on his shoulders. One person snatched him from the other, and, kissing him, went up to his mother, observing how happy they thought her. She thanked them with becoming politeness, and bestowed some caresses on the child, though with visible coldness. The Major would certainly have quitted the room immediately, in disgust, but that he hoped his nephew would effect some change in the mother's behaviour towards him; and besides, he recollected his promise to his house-keeper not to lose his temper. He, therefore, only bit his nether lip and remained silent. The mother, then, having called her eldest son, Charles, asked him some questions, which the boy answered with great prolixity. Addressing herself to one of the company, she then said: "Indeed my eldest son would behave with propriety at any court." After this she proceeded to propose some questions to young *Hennig*; who, distrustfully looking at her, answered shyly, and often inconsistently. The Major was about to utter something like an oath,

path, but with difficulty suppressed it. Meanwhile, the master of the house had been conversing with some of the company about his museum; and all now joined in intreating him to indulge them with a sight of his rarities. They went; and the children followed. *Halden* first opened a cupboard with glass windows containing stuffed birds. He stood silent, in order to feast his eyes on the looks of the company, who also remained speechless, as if struck with surprise. *Emilia*, who had taken hold of her brother's hand, pointed out to him the cupboard, and said: Look there, pray what is that? I will tell you, answered *Hennig*. The first is a pigeon hawk; then comes a sparrow hawk; that with the long legs is a heron; the fourth is a large horn owl; the next is a stork; and that is a glede-kite. He then found fault with the arrangement. The heron, said he, and the stork should be together, and that water-hen in the second shelf, for they are birds of the marshes; and the birds of prey, too, should be placed together.

'The looks of all the company were now turned on little *Hennig*, and he was desired to name the birds as they stood. He knew them all, except the Flamingo. Pray, brother, said *Halden* to the Major, have *you* also collected a museum? By no means, replied the latter, nor has *Hennig* ever had the sight of one before. Meantime *Hennig*, being questioned about the manner in which those birds lived, described it accurately; stating what was their food, distinguishing birds of passage from others, and adding several interesting particulars respecting them.

'*Halden* now opened a drawer with specimens of various woods. "Do you know, *Hennig*, what papa has there?" cried *Emilia*. The father then taking out one of the pieces said to him: What is that? It is oak, answered *Hennig*. On being contradicted by his father, who had a mind to puzzle him a little, the boy very distinctly stated the characteristics of the oak tree, and appeared to know perfectly well what he was saying. He then named most of the other specimens, and, when desired, could point out their relative uses; in such a manner as convinced all present that he had acquired this knowlege by experience. He was also shewn the models of machines, which were placed in his father's museum. He guessed much of their structure and purpose, being well acquainted with the corn and oil mills on his uncle's estate; as, indeed, all children would easily imbibe such information, if they were frequently taken to places where mills and machines are worked.

'The guests appeared struck with the display of so much knowlege, particularly as they were destitute of it themselves. To distinguish an oak from a beach tree would have cost them much thinking, while the boy knew the difference only from seeing two small specimens of these woods. A general whisper began to run about the room: "Astonishing! inconceivable! what an extraordinary child!" Every mother present uttered the sincerest encomiums on *Hennig*'s education, and was desirous of learning by what management *she* should be able to improve her children in the same manner? 'That requires no particular management, ladies,' answered the Major. "The boy is indebted for what he knows merely to the advantage

advantage of having five tutors at once, who all of them are thoroughly masters of their business. Natural history, as my brother calls that stuff, he learns from the forester, as well as from the joiner; and from the gardener and the steward, either in the granary or in the field; for which he wants nothing but good eyes and ears, and a memory. His head master, my old groom, goes about with him into the mills, and to places where buildings are going forwards, to the baker's, the weaver's, and the other trades in the village. There *Hennig* sees and acquires on the spot what most children are to learn from prints, which they seldom understand."

'The method by which *Hennig* had attained his knowlege being thus communicated to the company, they could not help shaking their heads a little. "A *groom* the head master!" This almost totally marred the Major's triumph; and the mother, whose spirits had all the while been greatly checked, began to gain courage. "No," exclaimed she; "if my other children were never to learn what a tree is, I should not suffer a groom to keep them company. The injury, in such a case, is greater than the benefit. Now we have *Hennig* demeaning himself with all the low people, with bricklayers and weavers: but pray of what use is it to him to know how linen is made?

"Of what use, sister?" said the Major, "of very great use! I myself improve greatly on such occasions by learning many useful things, that otherwise I should never have known. As to the boy, he habituates himself to love mankind; knowing, from experience the toils with which most people earn their livelihood; he conceives an esteem for them from a conviction that all their pursuits are useful, and tending to render life agreeable, whereas we are mostly engaged about trifles; he is made sensible what innumerable drops of sweat are seen, and how many sighs of tribulation are heard, on the little patch of ground belonging to the poor labourer; and he will never, therefore, think of directing his chace through their cultivated fields. Look ye, sister, that is what he learns by it;—to respect God's good and holy will, in preference to what the world thinks."

On that haughtiness for which many of the nobility in all countries, but more particularly in Germany, are so justly upbraided, we have met with some good strictures in these volumes. Instead of inveighing against it, which seldom avails any thing, the author labours to point out the impolicy of such pride; and he sometimes enforces his doctrine with the scourge of ridicule, which he handles with dexterity. *Emilia*, the daughter of Madame *de Halden*, is early guarded against that glaring foible of her mother, by a sensible governess; whose endeavours prosper undisturbed, because the mother, desirous of improving her daughter in the French language, encourages her intimacy with the governess. This virtuous woman suffers not a little from the overbearing and capricious temper of Madame *de Halden*, and is therefore properly chosen for a vehicle to convey the author's remarks on the sort of pride in question. She admits it to be very pardonable that the

the nobility should be jealous of the distinctions which they enjoy; "for," says she, "who among us would willingly give up a claim to any thing which he has been taught to value, and of which he is in possession?—but if that be quite natural, let the nobility allow it to be natural, also, that the *Bourgeois* look on them with constant ill-will and envy, on account of that superiority which the nobles themselves value so highly." Sentiments such as these, continually instilled by the governess into the unbiassed mind of her ward, induce *Emilia*, who is already much neglected by her mother, shortly to give a secret preference to her uncle's house; whence all pride and stiffness are banished, and where her beloved brother *Hennig* is brought up. The latter, as he approaches to the age of manhood, is placed under the care of a tutor, M. *Seibold*, who soon becomes a favourite with the Major's family. *Emilia*, having obtained leave to pass some time with her uncle, evinces so much quickness of apprehension, that *Seibold* is induced to take some pains in instructing her. From this accidental circumstance, an highly interesting part of the present historical family-picture takes its rise. *Emilia* makes a rapid progress with *Seibold*'s instruction. Whenever he leaves the apartment, she follows a moment afterward, and searches till she finds him. In their walks, she takes hold of his arm, and does not let it go, however narrow the path may run. This singular conduct of little *Emilia* sometimes draws on her the pleasantries of the Major, but is called by herself the mere effect of gratitude. 'Dearest uncle, (the pretty innocent says,) indeed I love nobody better than the good *Seibold*. He is my tutor, my friend, and my adviser; and should I become a very good girl, it is to him that I am indebted for it.'—*Seibold*, not in the least aware of what really passes in *Emilia*'s breast, fosters a passion, till it is grown too violent to be subdued; and deceived by the treacherous name of mere friendship, he finds, to his utter grief, that, notwithstanding his riper age, he has lost his peace of mind.

During the whole year of *Emilia*'s residence with the Major, her mother had not seen her; and she was therefore exceedingly struck with the great alteration of her daughter's appearance and manners.

'When *Emilia* entered the room, full of grace and dignity, the mother, unable to stifle her exultation, exclaimed: "Good God!—child, you are indeed grown as beautiful as Venus—Gracious heaven! how she walks! upon my word, like a queen!——has my brother-in-law kept you a dancing-master?——pray, turn round;—only look here, Mr. *Halden*, you are her father!—Indeed," she muttered to herself, "the girl is an angel!"——Madame *de Halden*'s pleasure, however, at first beholding her daughter, was soon changed into vexation,

as

as she observed *Emilia* more closely. She had, in the mother's opinion, become quite unaccountable, and of a temper which at once enraged and awed Madame *de Halden*. *Emilia*, for instance, objected to and left off some parts of the dress which she had hitherto worn. If the mother asked the reason why? *Emilia* informed her, with great composure. The mother would then insist that one must do as others did; and that fashion must not be submitted to the dictates of reason. While the mother was thus talking, *Emilia* with much calmness would begin to alter the dress according to her own taste; on which her mother would lose her temper. *Emilia* would then modestly say: Dear mama, I will cheerfully obey, if you please to give me one single reason for your insisting on my doing so: for *that it is the fashion* seems to be no reason. What I am wearing now is in fashion also, and of two fashions I always chuse that which is the most simple and modest.—There the matter rested, for *Emilia*'s self-command and composure could not be provoked to a quarrel.

'The same line of conduct *Emilia* pursued with respect to her brother *Charles*, who lorded it over every one, even his parents not excepted: his sister alone dared to disobey him. Without entering with him into contest, when he presumed to dictate, she only looked at him stedfastly, and said: "You *will* that it should be so, and so: but I think otherwise." In this behaviour, nothing appeared more strange to *Charles* than that she shewed him favours which he could not have expected, and frequently at a time when he had ill treated her.'

Emilia and *Seibold* carried on a secret correspondence: but one of the most innocent kind. Their private meetings were perfectly of the same nature, both thinking their attachment to be only that of tender friendship;—when, all at once, the mother herself, without intending it, breaks the deceitful charm. A Frenchman recommends to her Rousseau's *Heloise*, which induces Madame *de Halden* to have the book read aloud by the governess, before her and the children. *Emilia*, in the beginning, listens reluctantly, but is soon struck with some remarks in the very first letter. Passages like the following make a deep impression on her: "*Nous avons des manières uniformes de sentir & de voir; & pourquoi n'oserois je pas imaginer dans nos cœurs ce meme concert, que j'apperçois dans nos jugemens* *?" *Emilia* fancies that she hears *Seibold* address these words to her:—*Rousseau*'s Heloise now becomes her favourite book; and she at last no longer doubts that she loves *Seibold*.

We cannot allow ourselves to accompany M. LA FONTAINE any farther in this interesting part of the history, in which he has displayed much knowlege of human nature: but, in con-

* Our perceptions and habits of observation are uniform; and why should I not presume to imagine a concord in our hearts, similar to that which is so visible in our judgments?

clusion,

clusion, we shall give another specimen of his manner of painting innocent love.

Hennig being sent by his uncle, with a message, to the country-house of a nobleman in the neighbourhood, does not find him at home, but is politely received by his daughter, *Louisa*: with whom he had become acquainted some time before on an extraordinary occasion, the recollection of which now furnished ample matter for conversation:

'Before she was well aware of it, *Hennig* had seized her hand, and pressed it tenderly. *Louisa* blushed, for her old aunt had often told her that a girl was not to suffer that freedom from any man. She no sooner recollected the precept, than she drew back her hand in order to point out to *Hennig* a favourite canary bird, that was perching on her shoulder. *Hennig* took a lump of sugar between his lips, and thus approached the bill of the little animal. It skipped back on *Louisa*'s hand, and immediately the red pouting lips of the youth saluted her fingers. She knew not whether she should withdraw her hand or not. As *Hennig* advanced with the sugar, the bird retreated farther up the fair arm of *Louisa*; and *Hennig* pursued it with his lips. *Louisa*, with continued alarm, thought of her old aunt. She doubted whether it was not still more indecent that his lips, with a continued kiss, should thus glide up her arm. At last she thought of an expedient to put an end to her embarrassments. She removed the sugar from between *Hennig*'s lips, and said, "The bird will certainly take it from *me*." She had already carried it to her mouth, when she suddenly bethought herself, that it would be still more improper to place the sugar, just coming from *Hennig*'s lips, between her own. Yet she had once said that she would do it; and, if she had now refused to comply, he might have considered her backwardness as a slight.

'Covered with blushes, she put the bait between her lips. Immediately the bird skipt on her shoulder, and then on the edge of her stays. *Hennig* now applied his fingers to the legs of the bird, and the little animal jumped up. *Hennig*, together with the bird, drew near her mouth. That was still worse. One blush succeeded the other, and she strove to say something. At that instant the lump of sugar fell on *Hennig*'s hand, and he put it again between his lips. The bird boldly picked at it, and, when satisfied, fled back on *Louisa*'s shoulder: *Hennig* said: "Were I but to stay here four and twenty hours, the little pretty creature should kiss my lips as willingly as it does your's"—"Now," thought she, "he goes even so far as to use the word *kiss*!" *That*, indeed, rather affronted her.

'*Hennig* now resumed the conversation, and, 'ere *Louisa* was aware of it, he had again seized her hand. "Oh," thought she, to herself, "where can I put my hands now?"—As she laid the blame of all this mischief on the circumstance of their being seated, she said, arising, "Had not we better walk a little in the garden?" but in her confusion, she had not observed that the canary bird was again perched on her shoulder. When they had reached the garden, *Hennig* exclaimed: "Ah, the faithful little animal!" and stretching out his finger towards the bird, it fled upon a tree. *Louisa* now called it anxiously;

anxiously; and as it came not, she desired some servants to catch it again. *Hennig* immediately sent for a bit of sugar, and with it climbed up the tree on which the bird was perched; but it skipped higher up. *Louisa* and the people from the house called to *Hennig* to descend, but he with great ease and caution climbed on the most slender branches. At last he caught the bird, hid it in his bosom, and came down again. *Louisa* asked: "Is it not dead?"—"Oh no, (said he) I am only afraid of it's escaping again."—He then opened two buttons of his waistcoat and said: "Will you now catch it, while I see that it does not get out below?" *Louisa* put her hand into the opening of the waistcoat, but recollected immediately that this too was unbecoming. She however took the bird from *Hennig*'s high-beating heart, and rejoiced when she had drawn back her hand. She now hastened to her room, thinking by the way: "This is a mischievous youth indeed! Do what I will, I find myself in improper situations with him, while he still looks indifferent."

M. La Fontaine, whose *Clara Duplessis* has been lately translated into English *, is, if we are rightly informed, a clergyman of the reformed church in Saxony. It may, to some, appear unworthy of such a character to engage in compositions like the present:—but, as novels are eagerly read by those who ridicule, despise, or neglect moral instructions from the pulpit, or from books written for that purpose, it is clear that the species of writing in question, so far from affecting the gravity of the clerical character, must, if chosen by a man of worth, talents, and prudence, (such as the present performance bespeaks its author to be) entitle him to some share of praise, in the eyes of all those who, anxious for the purity of public morals, cannot help lamenting that the most popular publications, with little exception, are the least subservient to virtue.

Art. XXVII. *Umrisse Griechischer*, &c. *i. e.* Outlines of Grecian Paintings on Antique Vases lately dug up in Campania and Sicily, and now in the Possession of Sir *William Hamilton*. Designed by William Tischbein, Director of the Royal Academy of Painting at Naples. Folio. Vol. I. Weimar. 1796.

Art. XXVIII. *Griechische Vasengernälde*, &c. *i. e.* Grecian Paintings on Vases. With Archæological and Artistical Illustrations of the Original Prints. Published by C. A. Böttiger. I. Vol. 8vo. Weimar. 1797.

Among civilized nations, true excellence has always been found to stand the test of time. If this remark needed any proof, it might be sufficiently illustrated by the increasing

* For our account of the original, see Appendix to our 22d vol. N. S. p. 570.

admiration] for the Grecian writers and artists, whose works continue to be held immortal and regarded as inimitable by the best informed men among the moderns. Sometimes, indeed, exceptions are made to the literary superiority of the antients, but their pre-eminence in the fine arts has hitherto stood unrivalled and undisputed; and it is a fact, however humiliating to modern efforts, that the greater the artist of our own times, the more enthusiastic are his encomiums on the taste of the antients.

If England, notwithstanding the spleen and inveteracy of an overbearing neighbour, now ranks above all other nations in Europe, not a small portion of her fame is owing to that laudable zeal, exerted by some of her most illustrious sons, of introducing into their country a taste for the antient monuments of art, and encouraging its professors both at home and abroad. Among these patrons of genius, stands foremost Sir *William Hamilton*; a character highly respectable not only for his hospitality and private worth, but for the indefatigable attention which he pays to a very hazardous part of natural history, and to the preservation of antient productions of the fine arts, once so happily cultivated in the country in which he now resides. The nation will never regret having purchased his valuable collection of antient vases, for which, independent of the advantages resulting from them to the artist in general, it has been fully reimbursed by the ingenious use which the late Mr. Wedgwood so well knew how to make of them. The classical ground, whence they were obtained, hides under its surface so many monuments of antiquity, that Sir *William* has since, though with much expence and trouble, made another collection, not inferior to the former, and has published engravings from it under the following title: "Collection of Engravings from Antient Vases, mostly of pure Greek Workmanship, discovered in Sepulchres in the Kingdom of the Two Sicilies during the Course of the Years 1789 and 1790, now in the Possession of Sir *William Hamilton* *. Published by *William Tischbein*, Director of the Royal Academy of Painting at Naples, 1791." Royal Folio. 3 Vols. (the 4th is still expected).

The importance of Sir *William*'s new collection, the dearness of the original engravings published from it at Naples, and chiefly an idea that they were susceptible of a more full and satisfactory explanation, seem to have occasioned the present

* For our account of the 1st vol. of this Collection, see Appendix to our 14th vol. N. S. p. 555.—For the 2d vol. see Appendix to Rev. vol. xxi. p. 535.

edition;

edition, in which the prints are struck off from the original plates, but are accompanied with a new commentary by M. Böttiger.

The vases found in middle and lower Italy were not long ago depreciated by some who, misled by *Dempster*, *Gori*, *Passeri*, *Caylus*, and *Montfaucon*, thought them Etrurian workmanship, and considered the paintings on them as the rude attempts of infant art, rather than master-pieces of consummate skill, which many of them incontestibly are:—but since *d'Hancarville's* publication of the engravings from Sir *W. Hamilton's* collection, which now graces the British Museum, the value of those vases is much better understood; and Sir *W. Hamilton* says, in the introduction to the engravings from his second collection, that, although since his first work appeared a far greater number of vases have been dug up than before, the price of them has ever since been rapidly increasing.

Yet, although the utility of Grecian paintings preserved on antient vases be allowed with respect to the artist, it would be very circumscribed without a perfect knowlege, or, when that cannot be obtained, a plausible conjecture, respecting the subjects represented. This, at first view, seems to be no very arduous task, considering the respectable number of contemporary authors, from whom light may be derived on whatever regards the mythology and history of antient Greece:—but, on consulting the works of antiquaries, who have undertaken to illustrate antient monuments of any kind, it will soon be found, that not a few of them load their information with an ostentatious display of the dullest erudition. There is no literary department, indeed, which requires such extensive reading and so much irksome toil, as the employment of the antiquary, on account of the minutiæ which frequently furnish the only clue to arrive at any certainty. Learning, however, without an equal share of sagacity and taste, is in this branch of literature more hurtful than beneficial. We are therefore happy in informing our readers that the illustrations of antique vases, now before us, have for their author a scholar who possesses those joint qualifications in an eminent degree. M. Böttiger, whose treatise on the present state of letters in France was duly noticed in our Appendix to vol. xxi., shews in this work how successfully he has travelled through that vast field of literature, a single part of which is in general sufficient to employ the life of any man of letters.

By this performance, when completed, both the scholar and the artist, who may want either leisure or inclination to peruse more voluminous works, will be enabled to form a correct idea of the beginning, progress, and perfection of the art in antient

antient Greece: for M. BÖTTIGER seems to be the first who has brought into system the chaotic matter dispersed in many hundred unwieldy volumes of antiquities, coins, &c. He fixes the following periods of the art among the Greeks. *First period:* in Ionia and on the islands—Ionian art. *Second period:* in Sicily and Magna Grecia—Doric art. *Third period:* in the mother country, Athens, Corinth, Sicyon, Ægina. Attic—Corinthian art.

From a work of this nature, extracts cannot conveniently be given: but we shall select one of M. BÖTTIGER's learned observations.

Suetonius in Cæs. c. 81. mentioning the new settlers at Capua, has the following passage: "*Coloni—aliquantum vasculorum Operis antiqui Scrutantes reperiebant.*" By these words, *Winckelmann*, *D'Hancarville*, and Sir *William Hamilton* have supposed to be meant the earthen vases of Campania: but the present author thus rectifies their error.

'In this passage, nothing is said of earthen vases with figures on them. On the contrary, wherever productions of the art are mentioned, *vascula* signify without exception vessels used for drinking, and made either of metal or bronze; in the same manner as by *vascularii*, which word so often occurs in antient inscriptions, none but goldsmiths or metal-cup-makers are to be understood, in contradistinction to the *fictiliares* or workers in pottery. See Salmas. ad Solin. p. 736. b. G., and Reinesius ad Inscript. X. 10. p. 604. The passage in question, therefore, by no means proves what it is supposed to do. The new settlers dug into tombs for the purpose of stealing vases of bronze made by antient artists, which fetched a very great price among the curious in antient Rome. There is another much more specious passage in Strabo VIII. p. 585. B. 586. A., which has hitherto been overlooked, where likewise a new colony of the Emperor is said to have rummaged the ground in the environs of Corinth, then about to be rebuilt. For, says Strabo, they found ὀστρακίνων ἰορυμάτων πλήθη, πολλὰ δὲ καὶ χαλκώματα. Hence here, too, in tombs were found vessels of bronze, i. e. *vascula*, as well as ὀστράκινα ἰορύματα, which latter words are rendered in some translations, *opera testacea*, by which persons not conversant in Greek might be misled to exclaim: here undoubtedly mention is made of our Grecian vases! The word ἰορύματα, however, will not admit of any acceptation but that of bass reliefs, or half raised figures, (see Heyne's Antiquarian Essays II. p. 130.) wherefore the above words in the quotation from Strabo cannot be expounded by painted vases such as those of Campania, or what are called Hetrurian vases, but must be interpreted with Salmasius (in Almeloveen's edition) by earthen vases with half raised figures on them; or, as I am rather inclined to do, by friezes and other small relievos in *terra cotta*.'

Those of our readers, who have considered with some attention the Hamiltonian collection in the British Museum,

may perhaps remember that the Grecian vases are embellished, at both the top and the bottom, with various garlands and labyrinthic windings, now generally called by the French term *arabesques*, and of late much imitated in paperhangings and pieces of furniture; a style which is known among artists under the name of ornamenting *à l'Etrusque*. These decorations on antient vases are more consistent with propriety than the arabesques of a later period, so much reprobated by Vitruvius. It has, therefore, exercised the ingenuity of modern virtuosi, to discover on what principle the Grecian artists first introduced them on vases. This was a field worthy of M. Böttiger's talents, which he has exerted to the satisfaction (we doubt not) of every competent judge in this matter; though we cannot, without interrupting the strain of his reasoning and transgressing our bounds, give any specimen of his elaborate dissertation on the subject.

This volume contains the illustration of two vases, and some very interesting letters of the Director Tischbein to the author.

As the German language is not very generally known by artists and men of letters in this country, we presume that any bookseller would find his account (if the times be not too unfavourable) in publishing M. Böttiger's work in an English translation.

Art. XXIX. *Campagne du Général* Buonaparte, &c. *i. e.* The Campaigns of General Buonaparte in Italy, during the 4th and 5th Years of the French Republic (1796 and 1797). By a General Officer. 8vo. pp. 377. Paris. 1797. Imported by De Boffe, London. Price 6s. 6d. sewed.

An English account of *Buonaparte's* campaign was noticed by us in M. R. vol. xxiii. p. 378. The present volume contains the French official account, and consists almost wholly of public papers; of the returns, dispatches, proclamations, and speeches of the various military and civil agents of the republic. Most of these documents were published singly in the newspapers, at the times of their respective first promulgation; and they are here cemented together with the smallest possible quantity of narrative text, and of critical commentary:—yet they form, united, a story more interesting than the antient romance of Quintus Curtius. Where wonders of nature and of art decorate the scenery of each enterprise; where every footstep is impressed on classic ground; where shades of the illustrious dead seem climbing on every ruin, to mark the magnificent progress of the invader; it is with an emotion not reserved for common history that the reader follows

lows the train of exploits. The spirit of French institution which pursues theatric effect, and studiously clothes every modern incident in the antique costume, greatly contributes to assimilate the impression of this composition to that of an epic poem.

A description of the political festival, which succeeded the capture of Milan, by the French troops, may amuse our readers:

'The foundation of the French Republic was commemorated in this city on the 22d September 1797, with a solemnity and pomp worthy of the magnitude of the event, and of the sentiments with which it has inspired a new nation, in love with freedom, and grateful to its deliverers.

'At dawn, the artillery of the Castle announced the return of a day glorious to France, and memorable to the universe; and every citizen was eager to celebrate it joyfully. At eight o'clock, the general congress, the supreme council, and two other tribunals of justice, attended at the municipality; where was assembled a numerous national guard, intermingled with French soldiers, and ranged in files around the vast courts of the Town-hall, and along the street leading to the cathedral. The body of French officers met at the palace *Serbelloni*, where General and Madame *Buonaparte* lodged. At nine, the band began to defile, preceded by a detachment of engineers with two pieces of cannon. Next followed a body of French grenadiers, and a detachment of national guards, with military music. The municipality and boards of justice marched in groupes, without any of those vain distinctions which were once held so important, and seemed occupied only with the celebration of a republican festival new to this great city. Arrived at the grand square, they had not long to expect the appearance of the General in chief, and of his brilliant escort of officers of rank. This band arranged itself on the right side of the square: the municipality, the congress, and the other authorities, in a double balcony in front of the cathedral. On the left, were the French troops and the national guards, both on foot. Each side of the entrance was provided with musicians. The cannon placed in front of the palace, heretofore archducal, announced the beginning of the rejoicings. A tree of liberty was planted; and harangues were delivered, relative to the eventful change. General *Buonaparte*, the commissioner *Garreau*, and the major officers, all on horseback, formed the principal ornament of the spectacle. The French troops and national guards defiled in platoons before them, and, after having marched round the square, proceeded along *the course* to the eastern gate: whence the General and his followers returned to the palace Serbelloni. Madame *Buonaparte* enjoyed the sight from the balcony of the *Casino di Ricreazioni*, all the windows of which were crowded with spectators.

'At the extremity of the square, a temple had been erected, with a statue of Liberty. The goddess herself soon appeared, on a superb triumphal car, drawn by six fine horses. She was personified by a young woman clad in the Greek fashion, and waving a three-

coloured banner. Six young boys surrounded her, decked with garlands, and supporting various emblems of victorious freedom, of vanquished tyranny, and of the COALITION destroyed. Among the wreaths might be read, on a broad inscription, the names of the armies which had deserved well of the country: on the reverse, appeared a figure of Lombardy presented to the goddess by a genius imploring her in behalf of these regions. This car, after having appeared at the palace of the General, paraded through the city, and returned to the Town-hall, during the dinner; at which *Buonaparte* presided.

'At the conclusion of the repast, the whole company withdrew to *the course* by the eastern gate, and were present at games which recalled the brilliant days of Greece. Horse and foot races, executed by French officers, and by our own citizens, filled up that part of the afternoon; and the evening was crowned by theatrical exhibitions, balls, and by universal exclamations of loud, frolicsome, and roving joy; which broke loose in every street, and shouted on all sides: "Long live the Republic! Long live the birth-day of the Republic!" &c.

'The administration was not satisfied with gratifying the people by the exhibition of festivals: it also published addresses, not less encouraging; among which we remark that "*To all good citizens and friends of the country*;" of which here follows an extract:

"The element of every social virtue is public instruction. It has ever been to nations the harbinger of happiness: wherever it is seen to dawn, the sun of liberty ascends the horizon. Greece is not less celebrated for letters than for arms; and the fame of her philosophers vies with that of her Generals. These overthrew tyrants: but those proclaimed aloud what has been repeated from generation to generation; proclamations, at the sound of which every bosom has beaten exultingly; at the sound of which, in spite of all their precautions, the powerful have ever trembled; and which, in spite of every obstacle, still gladens the ears of nations with the glorious name of liberty.

"In our days, France, eclipsing the glory of Greece, has shaken off the yoke, has awakened terror in the tyrants, and hope in the people:—but the torch of philosophy had preceded the lightning of her invincible sword. With the arms of reason, she had persuaded the nations to choose to be free; and they became free. She foretold that the energy of one free nation would be an overmatch for all the forces of the coerced and obeying nations of the earth; and the universe has seen all the satellites of the oppressors of the human race fugitive, and scattered before the banners of republicanism.

"Italy first offered an asylum to the sciences and arts of Greece; and if, until now, she never gave proofs of that energy which might have been expected from a country called by its situation, by its populousness, and by its resources, to be a worthy seat of freedom—the causes of this indolence must be sought in the neglect of public instruction, and in the industrious suppression of those germs of independence which the united activity of fanaticism and of tyranny were ever at hand to eradicate.

"Our

"Our first duty, in the present circumstances, is to open a new career to Italian genius; to invite the discussion of those great interests of her collective population, which consist in establishing on their true basis the eternal principles of liberty and equality; the just limits of rights and of duties; and in inculcating the importance of asserting, the facility of recovering, and the dangers of overstepping these just rights. Such is our object in proposing a prize, for the best investigation of the following question: *What form of free government is best adapted to the circumstances of Italy?*

"O, ye who cultivate literature in peace, let the love of glory and of your country now call you forth. If you have been condemned to stifle every beneficent thought under the abolished tyranny, if you have ever felt enmity against institutions under which it was a crime to speak the truth, come forwards confidently now. Under the auspices of a conquering army, of a General not less the favourite of humanity than of victory, fear not to raise the voice of information, but deposit on the altar of publicity the offerings of your meditations and your talents.

"And ye, who still groan under the power of oppression, banish every fear: you have in your own hands the speediest means of hurling the usurper from his throne:—Write! Expose to the people their masters in all their nakedness; and they will only excite hatred or contempt. Shew to the people their own strength, and insensibly they will surmount the crouching gait and tame acquiescence which dishonoured the ages of their servitude. Announce to them the victories of their deliverers, and the enviable condition of the cities now severed from the region of despotism. Recall the antient honours of the once venerated name of Italy; indicate her new career; bid her be thrice great;—and, above all, paint the horrors of her fall, should she again sink into the lap of tyranny, again find her limbs encircled with the antient chain, her lethargy prolonged with the antient poison, her children reserved for endless slavery, and the curse of posterity inscribed on her sepulchre. Opportunity is present: seize him by the forelock: he is bald behind. So shall this garden of nature and of art become the assembling-place of heroes. So shall every obstacle to the majestic destiny of your country crumble into dust. The distant despot grows pale at the mention of its regeneracy; and the imitators of its glorious exertions shall point to your writings, as to the sparks which fired them to daring. Let no difficulties, no dangers, deter: all is easy to him who wills to be free: dare; write; the hour of liberty is about to strike."

We have been the more diffuse in our extract, as it is very important, now, that our domestic statesmen should observe the methods by which the French open to themselves so easy an admission into all the continental states. 1. They obtain a silent co-operation of the people by flattering them with the hope of *better* laws: *i.e.* of laws more favourable to the power of the multitude, which is always the popular definition of *better*. 2. They pursue an avowed co-operation of literary

men in their behalf, by actually investing them with the government of the conquered countries.

The perpetually successful progress of this system of conquest admits, in our apprehension, but of one practicable remedy; and that is, to improve the condition of the multitude so essentially at home, that it shall be for their interest to prefer their present situation to a change. In a question of defence, the mass of property forms in every country an insignificant class. The zeal of the crowd is the only shield. When France was attacked at all points by foreign invaders, her legislature proclaimed universal suffrage; and every arm was raised in her defence. Had Germany or Italy profited by this example, either country would have repelled the intruder. Why is Switzerland omitted in all the French plans of partition and usurpation? Has she been meeker than the Pope, whose *Avignon* the Constituting Assembly usurped? Has she been more neutral than the King of Sardinia, whose *Savoy* the Convention usurped? Has she been more friendly than Venice, which the Directorial Constitution not only usurped, but perfidiously gave back to despotism? None of these things:—but her governments being sufficiently free to arm the lowest orders of the people indiscriminately, without apprehending an internal revolution, she may perhaps bid defiance to the French system. Local patriotism is not innate; it is the result of beloved institutions.

We offer these remarks not in order to recommend desperate steps, but to indicate the class of measures towards which, in a real emergency, government should look with exclusive confidence.

ART. XXX. *Du Fanatisme, dans la Langue Revolutionnaire,* &c. *i. e.* Of Fanaticism, as it is called in the Language of the Revolution; or, Of the Persecution excited by the Barbarians of the 18th Century, against the Christian Religion and its Ministers. By JEAN-FRANÇOIS DE LAHARPE. 8vo. pp. 170. 2s. 6d. sewed. Dulau and Co. London. 1797.

FROM the terrible result of the various experiments in morals made by the pupils of innovation around him, M. J. F. DE LAHARPE appears to have become convinced first of the utility and next of the truth of the religion lately forsaken by his countrymen. It would be fortunate for human society, if his knowlege of the evidences of Christianity equalled his zeal for its inculcation; if the goodness of his style approached that of his intentions; and if his temper indicated any efficacy in the mild precepts of the forgiving Jesus:—but we chiefly meet with

with descriptions of desolations quoted from the Jewish prophets, and applied to similar scenes of suffering and destruction in France, which the author infers to have been judgments or visitations of the same offended Deity, from their very real resemblance. His language is coarse and careless, but affectedly free from the innovations of the new school. The invective which abounds is bitter and intolerant in the extreme, but discloses incidentally various important facts, which fully establish that systematical co-operation of the continental infidels to overthrow all religion, which will apparently terminate in some equivocal compromise with the institution of the new Theophilanthropic churches. Our author likes no half-way house: he desires a restoration *in toto* of Church and Tithe, of Bell, Book, and Candle; and, in the true spirit of a martyr, he closes his work by proclaiming his willingness to suffer in so glorious a cause.

ART. XXXI. *Manuel de Philosophie Pratique,* &c. *i. e.* A Manual of Practical Philosophy, &c. Small 8vo. pp. 130. 1s. 6d. Lausanne. Imported by De Boffe, London.

THIS useful little Manual consists principally of a selection of English pieces; the first of which is the celebrated and valuable "*Poor Richard*" of Franklin. To this are added extracts from the "*Evenings at home;*" and a number of moral maxims, from the late translations from the Sanscrit, are subjoined. The translator has also given one small essay of his own.

The preface speaks in terms of high and just praise of English publications for the purpose of education. The translator observes that 'the mildest philosophy, the greatest simplicity, and the most judicious manner of conveying instruction, distinguish these numerous literary productions.' He thinks that the same care has not been bestowed in providing instruction and entertainment for the more advanced periods of life; and this remark deserves attention.

ART. XXXII. *Essai sur la Topographie Physique & Medicale de Paris,* &c. *i. e.* An Essay on the Medical and Physical Topography of Paris; or a Dissertation on the Substances which may influence the Health of the Inhabitants of that City. With a Description of its Hospitals. By AUDIN ROVIERE, Officer of Health, Member of the two Free Societies of Natural History. 8vo. pp. 142. Paris.

THE utility of those local inquiries, that investigate the circumstances on which the welfare of any considerable

portion of mankind peculiarly depends, cannot be questioned. Though they to be established in every great town; and the more minute and specific they are, the more fully do they answer their purpose:—but that which increases their local value diminishes their general importance.

In the present well-conceived and not ill-executed attempt to ascertain all the moral and natural causes which affect the health of the inhabitants of Paris, we find nothing to extract that appears very interesting to an English reader. The whole work, indeed, might be usefully consulted as a guide to any person who should engage in similar researches at the place of his own residence. It is divided into two parts; the first of which treats on the situation, soil, air, seasons, food, water, mode of living, and clothing, of Paris; the second, of its hospitals alone.

ART. XXXIII. *Révolution du* 18 *Fructidor;* &c. *i. e.* The Revolution of the 4th September 1797: with a Detail of preceding and subsequent Events. By an Eye-witness. 8vo. pp. 27. 1s. Dulau and Co. London.

THIS narrative rather describes the outside phænomena than the inside springs of the recent revolution in France. The Directory, who ought to be passive instruments for executing the will of the majority of the representatives of the people, are themselves become the supreme authority. They cashier without forbearance, and banish without trial, those members of the legislature who express a wholesome jealousy of their authority; and they seem likely, under the pretext of endless conspiracies, to invade the only remaining fortress of freedom, to prolong beyond its legal term the power of their partisans, and to declare their parliament perpetual. It must be acknowleged, however, that this change has been occasioned by an absurdity of profligacy in the opposite party, which has rarely been equalled.

P. 15. 'Confidence of victory was equal on both sides. All Paris, convinced that public opinion leaned towards the Councils, expected their success. Still, accounts were brought to different members of the precautions and projects of the Directory, which deterred several from sleeping at their own houses:—but they met in the house of legislation with confidence, from an idea that the inspectors of the hall, who superintend the police of its purlieus, would there be able to protect them from arrest. It was here resolved in a private committee, at which the Generals *Pichegru* and *Willot* assisted, to attack the triumvirs. *Pastoret* was ordered to draw up the act of accusation:—the division in the Directory, of which two members sided with the Councils, gave boldness to the assailants;

and Thursday, 31st August, was fixed for voting the impeachment: —but the edifice gave way, when the breach was to be mounted. *Trouçon du Coudray* and *Thibaudeau* suggested a remark that the whole basis of accusation rested on the supposed unconstitutional arrival of troops, *whereas there were no troops in Paris;* so that it would be proper to dispatch members, in different directions, to inquire whether troops were really advancing, and to endeavour at adducing some evidence of their having passed the constitutional boundary. The advice was followed: but the delay was fatal. The secret got wind, and the Directory at once determined on the critical measures.'

It would have been much better if the French Directory had consisted of three persons only; and if a new one had been nominated by the Council of Five Hundred immediately after the arrival of each fresh bevy of deputies. By these means, the Directorial majority must ever have coincided with the majority of the representative body. Pentarchies, we have experienced it in Hindostan, are the most inconvenient of sovereignties.

ART. XXXIV. *Des Emigrés Français*, &c. *i. e.* On the French Emigrants, in reply to M. *de Lally-Tollendal.* By J. J. LEULIETE. 12mo. pp. 170. Hamburgh. 1797. Imported by De Boffe, London.

OF the original work of M. *de Lally-Tollendal*, we gave a sufficient account in our last Appendix, p. 508 Were we not inclined to favour the impression of his arguments, and of his rhetoric, we should attribute some weight to the reasons here adduced, and some value to the skill here displayed, in opposition to the validity of his humane suggestions:—but we lament to see a young and an eloquent man engaged in the ungenerous task of defending persevering animosity, and political intolerance.

ART. XXXV. *Nouveau Voyage autour de ma Chambre.* New Travels round my Room. 12mo. pp. 200. Brunswick. 1797. Imported by Dulau and Co. London.

THE *Voyage autour de ma Chambre* of the Chevalier *Ximenes*, printed at Turin 1794, is well known in the world of polite literature, for the novelty, vivacity, and urbanity, which grace the composition. This imitation is of a very inferior stamp: equally desultory, but with less ingenuity; as full of reflections, but far less piquant; as trifling, but not so witty. Our new loco-motive animal fabricates the same form of shell, but knows not how to line it with pearl.

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